THE Watchtower

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VIEWS FROM THE WATCH TOWER

HAPPY NEW YEAR, 1905

Greetings, dear fellow Watchers! The great clock of Time marks another cycle, and shows us another day's march nearer Home—nearer to our "change," and contact fellowship with our Savior—nearer to the kingdom and its blessings for all the families of the earth.

"How light our trials then will seem!
How short our pilgrim way!"

But, though thus rejoicing in the flight of time, it is not with us as with many of the poor world when they would express themselves similarly, perhaps at the moment meditating suicide. No, indeed! The love of Christ makes fresh our hearts, as a fountain ever springing, so that to the true children of God every day has the Christian's secret of a happy day and every year the same. We are greatly enjoying the present, with its songs and sighs, its pleasures and disappointments, its joys and discouragements, while waiting for and with the eye of faith looking for "That blessed hope, the glorious revelation of our Lord and Savior Jesus Christ," and the wonderful riches of divine grace and blessing then to be showered upon the world of mankind under the New Covenant.

"It makes each trial blest" to realize that it is one of the "all things" promised to work for good to the Lord's spirit-begotten children, who are being prepared for joint-heirship with their Lord in the great kingdom which soon is to bless and uplift Adam and all his race. This is the secret which none but the blood-washed and consecrated, the spirit-begotten, can "comprehend."—(Eph. 3:18) These alone are able truly to sing:—

"Yes, happy every day has been
Since I am his and he is mine.
He leads me and I follow on
Directed through the Word divine."

Not that we are absolutely pure and perfect, any of us (except "pure in heart," pure in our intentions and desires), but that we by faith realize that our Redeemer's merit covers us, and permits us, if overtaken of a fault unwillingly, to apply for a share of the merit of "the blood" to cleanse our wedding garment from spot or wrinkle or any such thing, that our communion and fellowship with our Lord be never hindered except for a moment as it were.

Let us start the New Year properly, remembering the Apostle's words: "Set your affections on things above;"—not on earthly things. If they slip away through earthly attractions reset them, time and time again. Gradually they will become more strongly attached to the heavenly things;—gradually we will come to appreciate both more truthfully and find that—

"The joys of earth of little worth
Should not confine our thoughts to earth.
Why grasp at transitory toys
So near to heaven's eternal joys?"

Many adopted our suggestion of a text for 1904 with great profit, and now we suggest one for the year 1905 as follows:

1905—MOTTO TEXT—1905

**"Wisdom is the principal thing:
Therefore get Wisdom."—Prov. 4:7**

* * *

**The Wisdom that is from Above
is first Pure,
Then Peaceable, Gentle, Easy of Entreatment,
Full of Mercy and Good Fruits."—Jas. 3:17**

Let us as "Children of the Highest" give earnest heed to the heavenly counsel as the essence of wisdom. No matter how far advanced we may be in Christian character it will make us better to give earnest heed to this wisdom:—better husbands and wives, better parents and children, better colaborers, friends and neighbors! Let us be wise toward God, whatever fellowmen may consider us.

"THEY WILL ACCUSE ME OF HERESY"

These words are becoming quite familiar to those who get a glance at the public press reports. Yesterday it was Rev. S. T. Carter, D. D., who thus feared as he addressed the Nassau Presbytery, telling them that he no longer believes the Bible narrative of the fall in Eden, and a divine curse in consequence, and the need of a Redeemer to effect atonement for the sin and to again open to man a way of life: today it is Rev. Lyman Abbott, D. D., a Congregationalist, who expresses the same fear to Harvard College students, while telling them of his abandonment of the very same doctrines. How it shocks us to hear these aged veterans tell that they are no longer soldiers of the cross and followers of the Lamb. The cross to them was needless and the Lamb's blood was unnecessary.

But there is a ridiculous side to this serious question. These aged Christian ministers intimate to us that for a long time they have had their *unbelief;*—for a long time they have been too cowardly to confess it;—for a long time therefore they have hypocritically posed as believers when they were unbelievers! Alas that such a view of their course is the only one possible. Alas that we must fear that there are others in the pulpits of Christendom, many of them, equally pharisaical.

Rev. Carter feared that the Nassau Presbytery would accuse him of heresy! Is that meant as a joke? Does not this learned doctor of divinity know the meaning of the word *heretic?* Did he claim that he is not an heretic and fear that the Presbytery would be falsely accusing him by calling him one? Let us see what the word heretic means, in plain English. We take the *Standard Dictionary's* definition.—

"*Heretic* (theological def.) An actual or former member of a church, or one whose allegiance is claimed by it, who holds religious opinions contrary to the fundamental doctrines or tenets of that church."

This fits Dr. Carter's case exactly. He admits that he no longer believes the fundamental teachings of the Presbyterian church, and that he no longer believes the fundamental teachings of the Bible respecting sin and its atonement, etc. He is a heretic, therefore, not only to the Presbyterian church but also, and more important by far, he is a heretic toward God and "the church of the first-born, whose names are written in heaven."

But Dr. Carter's fears were groundless: Nassau Presbytery by a good majority decided that to brand him a "*heretic*" would be to brand the Presbytery the same. To say that Dr. Carter had been acting the hypocrite for years would be to charge themselves with the same dishonesty. So Dr. Carter's practical endorsement by Nassau Presbytery (one of the most influential in the land) must be understood by thinking people to mean that Nassau Presbytery is either totally or by majority composed of heretics who do not stand for the fundamentals of religion, neither as expressed in the Bible, God's standard, nor as expressed in the Presbyterian Confession of Faith, which they have vowed to uphold and teach.

IS AN ATHEIST A HERETIC?

Dr. Lyman Abbott's pronunciamento has been published broadcast, but we give a liberal extract from it from the Pittsburg *Dispatch*, as follows:—

CAMBRIDGE, Mass., Dec. 18.—Leaning for out over the pulpit in Appleton Chapel, his long white beard and flowing gown making him look like a veritable patriarch, Dr. Lyman Abbott, in a sermon to Harvard students tonight, broke away from the theology which today forms the basis of the faith of millions of orthodox Christians, and sounded the keynote of a new religion founded, not on the Bible, but on science and the outreachings of the human heart.

"I wonder," he said, "if you students in Harvard will understand me when I say that I no longer believe in a great first cause. Tomorrow the newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

"I believe in a God who is in, and through, and of, everything—not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature, not a creation."

* * *

If we grasp Dr. Abbott's language it means, what all atheists hold, that there is no God, that in some unexplainable sense all nature is God, and that we are all the children of nature, God, by evolution. Voltaire, Thos. Paine, and Robert Ingersoll never did such slight to justice and religion as this. They were too honest to wear a cloak of religion to conceal the poisoned dagger of infidelity for a close approach to permit spiritual assassination. Oh shame, shame! That a greyhaired man should wear the livery of a Christian minister, and the decorations of "Reverend" and of "Doctor of Divinity" to maintain his honor among men, and then, stealing into the Christian Chapel of one of the foremost colleges of the world, should seek to assassinate the Bible and its God and Christ, and to put the poison of infidelity into the streams of culture where they would be most effective in poisoning the entire household of faith!

Dr. Abbott, also, is afraid he will be found out as a "*heretic*," but—wiser on the subject than Dr. Carter—he does not anticipate trouble from the ministry, who he well knows are generally "tarred with the same stick,"—he fears that the newspapers will find him out. He is still more shrewd, for *knowing* that the newspapers would discern his heresy he doubtless wrote out the newspaper statement above with his own pen! Why? To deceive! To give the impression—this is not heresy, but the newspapers will know no better than to consider it so. What abominable hypocrisy in the name of Christianity! And yet at one time in our estimation Dr. Abbott was one of God's most sincere servants: we judge from his writings of thirty years ago. Verily a star, a bright one, is thus seen to have "fallen from heaven."

Surely we are witnessing the masterstrokes of Satanic craft as no time since the dark ages witnessed them. Then the adversary used ignorance and superstition and priestcraft as his tools: now he transforms himself and poses as an angel of light. Taking advantage of the recoil of civilization against the monstrous and unscriptural errors of the past, he takes the torch of higher criticism and becomes leader, that he may attract attention to the opposite extreme—equally far from the truth.

But we are neither surprised nor dismayed by such "falling of the stars from heaven," and the consequent "shaking" of the foundations of society as respects religious things. No; the Master foretold it all, and, as our older readers well know, we have been expecting these things for thirty years, and noting their gradual approach.

So far as the Lord's cause is concerned we would not even change matters; for although it will soon produce demoralization in nominal Christendom, it will result to the advantage of the Lord's true people, "Israelites indeed." We are in the "harvest" of the Gospel age, and while "wheat" and "tares" have grown together in the past, the Lord is seeing to it that now they must be manifested as totally different, that the "wheat" may all be reaped with the sickle of truth and be gathered into the heavenly "garner." In proportion as the eyes of our understanding open and we see these things, we may indeed lift up our heads and rejoice, knowing that our deliverance draweth near!

HIGHER CRITICISM AFFECTING ROMANISM

It would appear that *Romanism* also is seriously affected by "modern scholarship," otherwise "higher criticism" or refined infidelity. Papacy's claim of Infallibility makes her specially vulnerable. The following from the higher critical viewpoint appeared in the *Fortnightly Review:*

"The conclusion—painful as it is—that one is compelled to draw is that Rome regards the maintenance of her absolute authority, unlimited in its sphere and exercise, as the one thing to be fought for at all costs, even at the cost of the loss to the church of the great majority of her children. This is the spirit, and this the tempter, which brought about the Reformation; it does not spring from 'ineradicable confidence' in the future of the church, but rather from a well-grounded fear that the claim of Rome to absolute, infallible, and unlimited authority in all matters will not stand the test of history, and can not be maintained except by the rigorous repression of individual initiative and independent thought.

"The position in which the individual Catholic is placed by the policy of his rulers is one of grave difficulty, and nowhere is the situation more acute than in France. In the English Catholic body few of the laity, and fewer still of the clergy, take any interest in intellectual matters; but there are signs of grave mischief among the younger laymen even in England. They have been trained to draw no distinction between the Catholic faith and its scholastic expression, or the insecure historical basis upon which their teachers have founded it.

"The natural consequence is that, in so far as those who have been educated in this way become convinced of the strength of the critical position, their hold on the faith is likely to be weakened. Rome has weakened it still more by declaring that any attempt to find a synthesis between the critical position and the faith is unlawful for Catholics."

* * *

But Rome will not be as much shaken as Protestantism in this respect. She has her grip upon the people through priestcraft and superstition, and it will hold to the "bitter end," when anarchy will down all. Meantime it will be all the more trying upon intelligent Protestant Christians, loyal to the Bible, to find the great Antichrist system on their side, defending the Bible, with all the "worldly wise" in opposition. The Lord, however, knows how to sift and shake his professed church so as to gather out of it all things that offend and they that do iniquity.

LACK OF CANDIDATES FOR MINISTRY

Two conventions of Christian workers have been held recently to consider the dearth of Ministerial candidates. The WORLD'S WORK says on the subject:—

"There is no real 'dearth' of students for the ministry. There is a slight back-set at the present time, but it is not so great as has occurred in other years, and reports of attendance of students in the theological seminaries, when compared with similar reports twenty-five years ago, show a marked and marvelous increase.

"In some quarters there is a determination in the quality of students, but the reports are not altogether unanimous. Methodists and Episcopalians report a decided increase in numbers and in quality, and other religious bodies vary in localities and colleges in this respect.

"There is a marked change in the sources of supply. The West and South provide a much larger proportion of students than the East. The response is greater in the newer regions than in the old, in the country than in the city, in the small churches than in the larger."

* * *

It would seem, however, that there is a danger even more serious than that resulting from a lack of proper candidates for the ministry. Mr. Tomlinson wrote to twenty "successful pas-

tors," asking whether, if they had their lives to live over again, they would select the work they are now doing. Several replied "Yes" enthusiastically, three were undecided, nine gave emphatic negatives, and one declared that if he could avoid being "ordained," he would be glad to take up the work.

Reading between the lines it would appear that the consciences of the majority of ministers are causing them pain which they would be glad to be rid of if they knew of an equally honorable and remunerative engagement open to them. Having lost their *faith* they are not happy in their *unbelief*, and are ashamed of the hypocrisy of their position. Why do they not follow the examples of Drs. Carter and Abbott, you ask? Oh! their case is very different: Dr. Carter is on the superannuated list and not in contact with nor dependent on the public. And Dr. Abbott is quite independent as the editor of a prosperous journal. The others, many, many, are waiting to see how the public stands the heretical utterances of the independents, hoping some day that it will be safe for them to follow the same course without loss of position and income and honor of men. The general public does not comprehend the situation—"None of the wicked shall understand" (Dan. 12:10)—they call it "theological hair-splitting anyway." But the Lord's true sheep, who have believed in him as their *Redeemer*, will know and will understand, and the coming cleavage will awaken them and prepare them for the Light and Truth in fuller measure than they have yet received them.

* * *

"If these twenty men be fairly representative," says the New York *Evening Post*, "the problem is not only how to get men to preach, but how to keep them preaching." The editor, evidently a "higher critic," proceeds to say:

"The causes that deter men from becoming clergymen are today pretty obvious. The old prejudice, that 'learning hath always been an enemy to the Gospel,' is still alive. Indeed, the struggle between rigid ecclesiastics, on the one hand, and scientists and scholars, on the other, first over evolution and then over the higher criticism, has dealt a severer blow to the church than the gentlemen who now so gracefully acquiesce in the new doctrines imagine. . The old contest is not forgotten, especially while the reactionary religious press keeps up its din about the higher criticism. Young men, viewing the past and the present, scrutinize the ordination vows, and frankly say they will not put their necks into the noose."

ASSAULTS ON ST. PAUL

Higher Critics and Evolutionists find serious obstacles in the clear statements of the great Apostle Paul in the New Testament. No wonder then that he is discredited by them. It is their frequent claim that they take Jesus' statements and not St. Paul's—that the latter and not the former taught concerning Adam's fall and the consequent "curse," and the need of an atonement for sin, etc.

Seemingly they are willingly ignorant of our Lord's statement that all were "lost"—that he "came to seek and to save that which was lost." They also ignore his statement that the Son of man came "to give his life a ransom for many." (Matt. 20:28) They forget that it was our Lord who said to the unregenerate, "Ye are of your father the devil, for his works ye do;" and "Ye will not come unto me that ye might have life." They forget his declaration, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life." They seem not to see that this teaches that all except believers will perish and that the thing to be believed is the ransom effected through our Redeemer's death on the cross.

The above utterances by our Lord are remarkably clear and explicit when we remember how few of his utterances are recorded; and that because it was not due time until Pentecost to pour out the holy Spirit, so it was not due time until then to clearly explain the "mysteries of the kingdom," and hence it is written that our Lord opened his mouth in parables and dark sayings, leaving to his Apostles, later, under the ministration of the spirit, to understand and explain to others "all things whatsoever he had spoken" darkly,—"the deep things of God."

Recently a German professor made a bitter attack upon Paul along lines above indicated, and another, Professor Feine, answered him quite well. We below quote from that answer:—

"It must be regarded as the settled conclusion of honest research that Christianity, from the outset, was a religion that aimed at man's redemption. Not Paul, but the founder of Christianity, put this stamp upon the faith. It is true that the great Apostle, in his elaboration of the doctrine of justification, nowhere directly appeals or refers to an utterance of Jesus on this subject. Even in his discussion with Peter at Antioch (Gal. 2:14-21), we do not find that Paul recalls for the benefit of Peter any particular word of Jesus on the topic under discussion. But notwithstanding all this, the germ of Paul's doctrine of justification is to be found in the teachings of Jesus himself.

"Jesus recognized the universal depravity, and was constantly calling men to repentance. He preached, as John the Baptist did before him, not that certain classes, or a few, must enter into the kingdom of God through repentance, but that all, without exception, must do so. (Matt. 18:23 *seq.*) In this thought lies the foundation of Paul's doctrine of justification, altho he developed this doctrine more emphatically than Jesus himself did.

"Again, the fundamental, Pauline doctrine that the call to Christianity and, indeed, our entire Christian life, are a gift of God's grace, has also been taken from Jesus. The latter spoke of the kingdom of God as a gift from on high, to be given to all for whom it had been prepared.

"According to Jesus, the kingdom of God is something already attainable in the present life, while Paul maintains that judgment by justification has already been determined. But even in this apparent contradiction may be recognized two sides of one and the same doctrine.

"The essential contents of Paul's doctrine of justification can be traced back to Jesus himself. It was not Paul who raised up the cross of Christ as the only means of salvation. Jesus himself had declared his death to be necessary for the salvation of mankind."

"WE HAVE FOUND THE MESSIAH"

JOHN 1:35-51.—JAN. 15.

"Thou art the Son of God: thou art the King of Israel."

John's Gospel was written after the other three, and quite evidently with a view to setting forth matters not set forth in the other Gospels. Thus we find that it does not attempt to give a full history of the Lord's ministry in all particulars, but chiefly deals either with matters omitted or with details not given by the others. Our present lesson furnishes details respecting the gathering of the first apostles to the Lord. Much of its interest centers in the fact that it well illustrates the diversity of the Lord's dealings and providences as these are still exercised in the world in the drawing of others to himself, some in one way and some in another.

While the Scriptures inform us that at the time of the Lord's presentation "All men were in expectation of him," of Messiah, nevertheless we are to remember that all were expecting something totally different from what the Lord presented. They were expecting a personage of high rank, of great influence, of striking and commanding character; and our Lord, if he had been an imposter, would have sought to fill this public expectation. Either he would have given them to believe he controlled wealth and influence, or he would at least have been boastful and heady, thereby making up for any deficiencies along the line of their expectation. By a studied exclusiveness of manner, and haughty disdain of the poor and the sinful, an imposter would have sought to rank himself in the public estimation by claiming the possession of every noble and lofty sentiment above others. He was of the royal tribe of Judah—more than this, he was of the royal family of David—and had he been an imposter we may be sure that this relationship to the kingly line, and references to divine prophecy respecting the same, would have been flaunted on every possible occasion On the contrary, we find our Lord "meek and lowly of heart"—not bombastic, not boastful, not self-obstrusive. Bearing these things in mind we see all the more clearly why he attracted special characters for his disciples, and why he failed to attract the masses: we see that it was the Father's design that he should attract to himself as disciples the meek and lowly of heart, the reverential, the sincere, and that he should more or less repel the worldly wise, the rulers, and the masses who subsequently crucified him. Let us note, too, that these same principles of attraction and repulsion have persisted throughout this Gospel age and are still operative. The masses may be temporarily influenced, and even say "Never man spake like this man," or again, "When Messiah cometh can he do greater works than this man doeth?" But the masses will not be attracted, because the Lord does not wish to attract those whose hearts are not in the proper attitude of consecration and faith. Consequently, all down through the Gospel age, those who have been the Lord's followers in the highest and truest sense of the word, "forsaking all to follow him," have been comparatively few, and, as described by the Apostle, "Not

many great, not many wise, not many learned, not many noble according to the course of this world, but the poor of this world, rich in faith"—shall be heirs of the kingdom.

LOVE BOASTETH NOT—VAUNTETH NOT ITSELF

Notice the quiet, unostentatious, meek manner in which our Redeemer began the announcement of his mission. Quietly he presented himself to John for baptism, and after receiving there the anointing of the holy Spirit he went into absolute seclusion in the wilderness for more than a month, for forty days studying what the divine plan had arranged to be his course. True, he did not have the Bible, but he had the perfect memory, and for thirty years he had heard the reading of the law and the prophets in the Synagogue and was thoroughly familiar with them. He had the entire matter before his mind, and under the light of the holy Spirit he weighed the various declarations of the law and prophets, noted the course of sacrifice which these meant, his temptation lying in the suggestion that easier, less sacrificing courses seemed to present themselves as feasible. He triumphed over all the adversary's allurements and blandishments—determined not to do Satan's will, nor even follow his own judgment, but strictly and implicitly follow and obey the outlined program which the Father had laid down in the Word. He returned to John, seeking companionship with those who were nearest to the Lord and waiting for divine providence to guide in his affairs.

It was at this time, in the presence of his disciples, that John prophesied of Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world." Andrew and John were disciples of John the Baptist, and when they thus heard his testimony respecting Jesus and the declaration that he had a witness from God that Jesus was the Messiah, they sought the Lord's acquaintance. They followed after him, overtook him, and inquired where he was stopping. Apparently their object was to learn of him, to ascertain what further blessings the Lord had, and what further service than that they had engaged in with John the Baptist. They wanted the best that was to be had. They had not the partisan spirit to say, "We belong to John the Baptist and must stand up for him," as some of the Lord's dear people are inclined to do in respect to the various denominations. There were some of John's disciples who heard his testimony who did not seek to become followers of the Lamb of God, but who were quite content to remain John's disciples. We may properly enough suppose that being content with the lesser blessing and privilege implied that they were not so worthy of the higher privileges and blessings. They doubtless never became apostles, though some of them, probably, became followers of Jesus after the imprisonment of John.

John does not mention the other disciple that went with Andrew on this occasion, but this seems to have been his modest style of omitting special mention of himself. The two spent the remainder of the day with the Lord, and doubtless "learned of him," much to their comfort and joy and the establishment of their faith. The record is "They abode with him." This may refer to the temporary stay of one day, but it may with equal propriety be understood to mean that they remained with the Lord as his disciples thereafter—to the very end of life. We remember on one occasion, when some took offence at certain teachings of our Lord which they did not understand, how our Lord addressing the twelve said, "Will ye also go away?" But Peter answered, "Lord, to whom should we go? thou hast the words of eternal life," we must abide with you. So it should be with all of us who have become the Lord's followers. We are not his disciples for a day, but for all eternity. We abide with him in loyalty of heart whether we go to seek others or whether we listen to words at his feet, and he abides with us, as expressed in his own statement, "Lo, I am with you always, even to the end of the age."

"Not a brief glance I beg, a parting word;
But as thou dwell'st with hy disciples, Lord;
Familiar, condescending, patient, free,
Come, not to sojourn, but abide, with me!"

On the basis of that brief acquaintance, John and Andrew started forthwith to find others and bring them to the Master. The intimation of the Greek text is that Andrew and John both started out, each to find his own brother and bring him to the Lord, and that Andrew found his brother first, implying that John found his brother, James, a little later.

There are some points here that are well worthy of our attention:

(1) Andrew and John were not content to have the great blessing of fellowship with the Lord alone; they desired to make known their great find.

(2) They did not attempt to influence others until they were fully satisfied themselves and could give a definite positive message, saying, "We have found the Messiah"—the Christ. (Messias is the Greek spelling of the Hebrew word Messiah, and is the equivalent of the Greek word Christ, which means the Anointed One.)

(3) They did not go to benighted heathen, speaking a different language. They did not say, "Our brethren and all the Jews here are already God's people and good enough and instructed enough by the scribes and Pharisees, and we will go and hunt up some outside Gentiles." They did not even say, "We will go and look up some of those sinners who are coming to John for baptism, and who ought to know about Messiah, the great Sin-Bearer." They did better than either of these things—they thought first of all about their own brethren, brethren according to the flesh, and in this case brethren also in religious faith and effort. There is a lesson here for us, easily applied: Our first duties lie toward those who are near to us as neighbors, friends, and especially as members of our own family circles. We should begin the proclamation of the Messiah whom we have found with them; then, after they fail to hear, or after they have heard the way of God, proclaim it to the next in turn, and so on and on.

This is the very plan we are pursuing at the present time, and to which some of our dear friends in the various denominations object. They say, "Take your tracts and books to the sinners, or go to the heathen." We reply that the message ought to go first of all to those who ought to be the most ready for it. They answer us that they have Moses and the prophets and the doctrines of the dark ages, but we reply that these only obscurely disclose the real character and the plan of God, and the real Messiah and his great work. We fain would tell all of them who have ears to hear and hearts to appreciate the lengths and breadths and heights and depths, that they may appreciate with us the love of God which passeth all human understanding. This is our proper course, too, whether they hear or whether they forbear, and as the testimony goes on the circle will widen. It is widening, as reports in our last issue show. The knowledge of the King of kings and the kingdom which he is about to establish is scattered throughout Great Britain, Scandinavia, Germany, France, Italy, Australia, etc. We seek to cultivate the best fields and find them nearest home, but as the numbers and implements increase we extend operations in the name of the Lord, and with the firm conviction that ultimately in this harvest time he will find every true heart, every one fitted to be a disciple.

KNOWING JESUS AS THE MESSIAH

Many have seen or heard of Jesus as those who were with John the Baptist heard of him, but have not learned to know him as the Messiah—the Christ. This word Messiah covers a particular thought that today is very generally ignored amongst the Lord's professed followers. Remarkably few Christians know Jesus to be the Messiah at all. The word Messiah as already pointed out signifies the Anointed. The Jews, under the great promise made to Abraham, had been expecting a Messiah, a King, a Deliverer, who would exalt them as his special people and assistants, and use them in presenting the law of God to all peoples, nations and languages, and as authorized and empowered co-laborers to enforce those laws with rewards and penalties.

The word Messiah, or Anointed, thus signifies the great King who was looked for—the great Prophet, Priest and King—for prophets, priests and kings under the divine arrangement were anointed to their offices, and thus signified that in due time Christ would combine all three of these qualities in himself, and associate his church with himself in the exercise of the various offices as joint-heirs in his kingdom. The Scriptures show us that Israel as a nation was found unworthy to enter into all these blessings and privileges, and that, after selecting the Israelites indeed from that nation, the Lord has been gathering to himself and associating with him as his church, as his spiritual Israel, the faithful ones who have ears to hear and hearts to obey the same message from every nation, kindred, people and tongue.

Thus we see that to recognize and speak of Jesus as the Messiah means to speak of him as the great King who ultimately shall reign to bless the whole world, as the great King whose joint-heirs in the kingdom we hope to be,—members of his bride. This grand work of the Redeemer and the grand privileges to which the elect are being called have been lost sight of under the delusions and misrepresentations of the dark ages, which have worked the minds of many of the Lord's people into a frenzy of confusion and fear of eternal torment, and led them to believe that escape from that torment was the salvation offered, causing this erroneous idea to take the place of the gracious hopes set before us in the Gospel, that if faithful we shall be heirs of God, joint-heirs with Jesus Christ our Lord in the great kingdom for which he taught us to pray,

"Thy kingdom come, thy will be done on earth as it is in heaven."

JESUS FOUND PHILIP

Note the varying methods of bringing the blessing to different persons. John the Baptist announced Jesus. Andrew and John heard him and sought the Lord. In turn they sought Peter and James, and now note a third method in Philip's case—the Lord himself found Philip. Particulars are not given, but we may be sure that in all these various findings the Lord had a hand, he was supervising. We are not to imagine that the Gospel work is left to chance. The Lord knoweth the heart, the Lord knoweth them that are his, and the truth is specially sent to the truth-hungry. We may safely say, all of us, that the Lord found us, else we should not be where we are or what we are. The poet has expressed this, saying,

"Yet he found me; I beheld him bleeding on the accursed tree;
And my wistful heart said faintly, 'Some of self and some of thee.'"

Nathanael's case was still different. Philip found him, but he was naturally sceptical, fearful that his friend was being led astray by a false hope to follow a false Messiah. Philip's message to him briefly summed up was, "We have found him of whom Moses in the law and the prophets did write." His name is Jesus, and he comes from a place called Nazareth. Nazareth did not have a very savory reputation for wisdom and piety. On the contrary, the Nazarenes were looked upon as rather a fanatical people, and Nathanael sceptically answered his friend Philip, Did you ever hear of anything good coming out of Nazareth?—what you say of this man seems to contradict any reasonable hope or expectation you may have.

All along, in every sense of the word, the Lord has allowed his truth and his plan to come through channels more or less impaired. Our Lord Jesus seemed to have something of this kind in mind when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21) The Lord hides his truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. They are not, however, stumblings to the pure in heart, because the Lord will help them over these difficulties as he did in the case of Nathanael, under consideration.

A WORTHY MAN'S CHALLENGE

Philip's answer was, "Come and see;" test the matter for yourself if you are not satisfied—I have nothing more to say. Although nothing is said specially respecting Philip's character, we may reasonably assume from this incident that he was a man whose word and manner and general character had weight, that he was not given to foolishness of thought or word or conduct, otherwise Nathanael would have said within himself, if he had not said it to Philip, "I know you anyway to be rather flighty, always going off at a tangent," or, "I know you to be a man of poor moral character, and the thing which would commend itself to you would be discredited in my judgment in advance."

Alas, that such arguments should be forceful as against some of the Lord's followers who presume to invite others to him. In several instances we have known of the present truth being much injured by being advocated by some who were not of good character as well as by some not wise. It would be in the interest of the truth that any such who have given their hearts to the Lord, and therefore have passed from the foolish and sinful condition to the justified relationship, should make well known the fact of their radical change, of their thorough conversion from sin to righteousness, from folly to wisdom, before they begin to invite their neighbors and friends to the Lord.

Repentance and reformation are therefore placed in the forefront in the instructions given us through the Lord's Word respecting our coming to him and our discipleship and service. "To the *wicked* [the unrepentant, those not seeking to live according to the Lord's way, those walking after the flesh and not after the spirit] God saith, What hast thou to do to take my name into thy mouth? seeing thou hatest instruction and castest my words behind thee."

"THE MEEK WILL HE GUIDE IN JUDGMENT"

When Jesus saw Nathanael he made the way very clear for his faith to accept. His salutation was, "Behold an Israelite indeed, in whom there is no guile." This gives us a suggestion that it is entirely right for us to express at proper times our confidence in the religious character of those with whom we are conversing. We are neither to say, neither to think, nor in any sense of the word to manifest a doubt of the sincerity of all who are not fully with us in every point of faith and doctrine. On the contrary, we are to realize that any one whom we may expect to find interested in the message we have to present must beforehand be an Israelite indeed, without guile, without hypocrisy—otherwise the truth would not appeal to his heart and the Lord would not bless him in connection with our service and message.

Nathanael evidently took it that the Lord was flattering him, and he rather repelled at first this forwardness on the Lord's part to speak of him in such praiseworthy terms without a knowledge of him, and he answered, "Whence knowest thou me?" Our Lord's answer shows clearly the divine care over all who are in the right attitude of heart, and how the Lord himself has the direction of his message and his ministers that they may find all the true wheat. With this in mind we have every assurance that not a single grain will be left with the tares in the field—that all will be gathered into the "barn" condition of glory.

The Lord's answer was, "I saw thee under the fig-tree before Philip called thee." How much that meant to Nathanael! He doubtless had already heard about his friend Philip having accepted one who was proclaimed the Messiah, he doubtless was fearful for himself as well as for Philip; and under these circumstances went to a fig-tree as a closet for prayer, for the fig-tree has foliage which hangs low and would constitute it quite an arbor or shelter and a very suitable place for privacy and prayer.

We are not told of what took place under the fig-tree, but we are at some liberty to imagine that an Israelite indeed in whom was no guile there prayed to the heavenly Father for wisdom, for guidance, for instruction, for protection from deception, whether it came through his friend Philip or however it might come, that he might not be misled into following a false Messiah. And now to hear this one refer to his very prayer, his very petition, of which not a soul in the world had knowledge, and to tell him that this was before Philip had called him, meant to Nathanael that the Lord had supervised in the matter and had full knowledge of all his affairs, and therefore he had the assurance that the one he had come to under the guidance of Philip was none other than

"THE SON OF GOD, THE KING OF ISRAEL"

Addressing Nathanael and the other disciples incidentally, our Lord said, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater works than these," than this sure evidence of my Messiahship. As an Israelite indeed you are in the attitude of heart which would permit you to receive the Lord's blessing and to have the eyes of your understanding opened wider and wider to an appreciation of the lengths and breadths and heights and depths of the Lord's great plan of salvation which centers in me. "Verily, verily I say unto you, hereafter ye [all of my disciples, all who will follow me in the narrow way] shall see heaven opened and the angels of God ascending and descending upon the Son of man."

Our Lord evidently by this expression called the attention of his hearers and of all his followers back to the days of Jacob and the vision which he had at Bethel, in which he saw a ladder reaching from earth to heaven on which angels of God were ascending and descending. Our Lord would have us understand that Jacob's vision was a pictorial illustration of the methods of divine grace: that our Lord himself was the ladder upon which communication between heaven and earth would be reëstablished. And so, as our eyes of understanding open, we increasingly see this is the case. Upon this ladder, upon this connecting link between heaven and earth, between God and man, have descended to us the angels of divine favor. messages of love and mercy, forgiveness and adoption, and on this same ladder are messages returned to the Father, our prayers. We are accepted in the Beloved, we enter into the holies by faith, we receive the incoming and send back again the outgoing messages and messengers, and all of them upon the ladder, the connecting link, the Son of man, our Lord and Master, through whom alone we have access and relationship to the Father, and receive from him the exceeding great and precious things not only of this present life but also of that which is to come.

FILLED AND TRANSFORMED

JOHN 2:1-11.—JAN. 22.

"Whatsoever he saith unto you, do it."

Cana of Galilee was the home city of Nathanael, one of the latest additions to the number of our Lord's disciples. He was one of six who had now given their adherence to Jesus as the Messiah. Apparently Nathanael had invited our Lord and the other disciples to be his guests at Cana, where a marriage feast was about to be held. Mary, the mother of Jesus, was present at the feast, doubtless as a very close friend of the family, as indicated by her knowledge in advance that the wine supply was running short. The customary hospitality of the Jews on such occasions would make it a serious breach of etiquette not to supply an abundance for their guests, as well as for neighbors and passers by, who, in the name of the bridegroom, would be urged to enter and partake of the hospitalities freely. Jesus and his disciples were amongst the specially invited guests.

Our Lord's mother brought to his attention the shortage of wine, and from this it has been assumed that she anticipated the miracle. We cannot agree to the reasonableness of this suggestion, because it is particularly stated that the miraculous creation of wine on this occasion was the beginning of Jesus' miracles. We must suppose, therefore, that Mary's long acquaintance with and dependance on her son had made her aware of his superior judgment and resourcefulness in all events and on all occasions. The matter was beyond her control, and, as was often the case with those in moderate circumstances, the bridegroom had probably spent all that he could afford to expend in preparations. Probably also, in anticipation of our Lord's presence at the marriage feast, a larger number of neighbors called on his account—to see the stranger of whom they had heard more or less through Nathanael and others.

JESUS SOCIABLE IN THE HOME

This narrative gives us a little glimpse of the social side of our Lord's character, and convinces us that the asceticism illustrated by monks and nuns was not a part of his teaching either in word or example. His consecrated life was lived in the midst of the ordinary social conditions bearing upon any member of a moral and religious community. There is no suggestion of revelry or foolishness in our Lord's conduct, but it is reasonable to assume that he participated in the proper joys and fellowships and social amenities of such an occasion. This was in harmony with his own injunction to his followers, "Rejoice with those that do rejoice, and weep with those that weep."

What every home needs is not only a visit from Jesus, but that it should be his home, his abiding place. It would be a safe rule of life for all of the Lord's followers to desire to go to any place they would have reason to believe the Lord would go if he were again present in the flesh; it would be a safe rule for us to do or say such things as we would have reason to expect that our Lord would do or say were he present in our stead. Blessings, we may be sure, went with the dear Master wherever he went, specially to those who like Nathanael were Israelites indeed, in whose hearts there was no guile.

When we remember that the word disciple means pupil or learner, and that all of the Lord's people are his disciples (though not all apostles), it gives us a suggestion that each disciple represents the Lord—that where we go he goes, that we are his representatives or "ambassadors." With this thought before our minds how careful we each should be to properly represent our glorious Lord;—to "show forth the praise of him who hath called us out of darkness into his marvelous light." To this end how we need to pray, not only with our lips but also with our hearts, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Verily "as he was so are we in this world." (1 John 4:17) "The world knoweth us not, even as it knew him not," but our duty on all occasions is just the same: his message is that we shall let our light shine before men, that they seeing our good works may glorify our Father in heaven.

"PEACE BE TO THIS HOUSE"

A suggestion respecting the influences accompanying the Lord's disciples—which influences, we believe, surely accompanied his own presence on all such occasions—is represented by his commission to his apostles when he sent them forth. They were to say, "Peace be upon this house," before entering. We do not take it that this is a command that we should openly and formally make such a declaration before entering any building, but we do believe that this should be the heart sentiment of every one of the Lord's consecrated people—their desire, their effort, their aim—that peace and blessing may accompany them wherever they may go, resting, refreshing and uplifting the hearts of the poor groaning creation with whom they come in contact.

There are plenty of strife-breeders in the world whose entry of the portals of any home means, Strife be within these walls, whether they realize it or say it or not. Full of anger, malice, hatred and strife, their hearts speak forth of the abundance within, breeding discontent and unhappiness. With others who have passed that condition of bitterness of soul in malice and strife, and who have set their faces to walk in the Lord's footsteps, after the spirit and not after the flesh, and who therefore are putting away those works of the flesh and the devil, some time will surely elapse before they are filled with the spirit of love: and in that interim, before they are so filled with peace and joy and the fruits of the spirit as to overflow these in blessings wherever they go, there is apt to be a period in which evil speaking, back-biting, evil insinuations, evil surmisings, unkindnesses, ungentleness of word and conduct, impatience, etc., will be manifested.

The influence of such, even though they be pupils in Christ, is a carnal influence, highly injurious to spiritual development, calculated to stop growth in the various graces and to disturb the peace and joy of their own hearts and the hearts of others who are seeking the right ways of the Lord. The lesson for us of the Lord's followers is not only to turn from sin to righteousness and from anger and envy and malice to love, but to keep the heart fully filled with the latter, so that out of its abundance of love and joy and peace our mouth may speak and our conduct may show our relationship and likeness to our Lord, that men may take knowledge of us that we have been with Jesus and have learned of him.

"HONOR THY FATHER AND THY MOTHER"

Our Lord's reply to his mother's suggestion appears rather cold and harsh, but this is largely the result of the translation. While the word "woman" is a proper translation, it does not give the elegant shading of the Greek original, which would more nearly signify lady. The word is the same, for instance, that the Emperor of Rome used in complimentary address to the Queen of Egypt, "Take courage, O woman." We may be sure that neither by word nor act did our Lord violate the commandment of the Law, "Honor thy father and thy mother." We may be sure that in all his words and conduct he was a very model of the meekness and gentleness, patience and love which his doctrines inculcated.

The expression, "What have I to do with thee?" would seem more properly to signify, "Do not attempt to dictate to me—I will know what to do when the appropriate time comes." Mary probably was intent upon hiding the fact of the shortage of the wine: Jesus on the other hand recognized that the miracle he was about to perform was less for the assistance of the bridegroom of the occasion than for a great lesson which, through the servants, probably became known to the entire company. Jesus therefore waited until the supply was not only running low but exhausted, until there was no wine, so that the miracle would not be minimized by the admixture of the new with the old.

Mary's word to the servants, "Whatsoever he saith unto you, do it," was a further evidence that she was on terms of very close intimacy in that home. The servants properly enough would need such instructions, for otherwise they would not be prepared to take orders from one of the guests. Mary probably had no knowledge of what the Lord would command the servants to do, but, as before suggested, she had confidence in her son's resourcefulness and wisdom, and that as one of the guests whose entertainment had helped to exhaust the wine he would be pleased to take some steps to assist in replenishing the supply.

Here a question arises respecting the kind of wine provided by the bridegroom of which Jesus and his disciples evidently partook, and also respecting the kind of wine which the Lord subsequently produced and of which he probably partook. We know of nothing to indicate that this was merely grape juice unfermented. Everything seems to teach the reverse of this, that it was slightly alcoholic—the alcohol being produced in the wine through the processes of fermentation, resulting in what is known as "light wines." The remark of the governor of the feast that the wine which Jesus made was better than that at first supplied would, we think, support this theory, but it would not imply that the people were drunk, intoxicated, and that they had thus lost their taste or judgment.

In our view there is a great difference between present conditions and those of our Lord's time. Those people of a warmer country were accustomed to drinking light wines, in very much the same manner that we today drink water, tea,

coffee, etc., and they had no deleterious effects, and the same may be said of the people of some parts of Europe today. Besides, it was in a slower age and amongst people more moderate in every way. In our day, with everything done under pressure and nervous excitement, alcoholic stimulants of every kind seem to be poisonous to very many; it seems to be next to impossible for people to use such stimulants moderately.

It is for this reason alone that total abstinence may be recommended—because of the "present distress," because of the increased expenditure of nervous energy and consequent increased danger of inebriety, and not because the Scriptures specially enjoin total abstinence. It is our conviction that if the Lord were present in the flesh today under our present conditions, circumstances, etc., he would rank amongst the most abstemious, because if such abstention were not necessary for himself, we believe that his love and sympathy for the weak, fallen race would impel him to avoid being anything like a stumbling-stone in the way of any of them.

WATER-POTS FILLED FULL

In those days they did not have hydrants, pumps, etc., but kept the water for family use in large earthen vessels called water-pots. On such an occasion as this an extra quantity would be needed, and quite probably water-pots had been borrowed from neighbors. They were of different sizes but all quite large, two firkins represented by eighteen gallons and three firkins by twenty-seven gallons, or nine gallons each firkin. It was the custom to use this water supply specially for washing the vessels of the household and the hands and feet of the guests, hence the need of so great a supply.

When the proper time came for the performance of the miracle our Lord instructed that water be fetched and that these six water-pots be filled to the brim. This use of the ordinary water-jars would prevent any suspicion of their containing any powders or mixtures that might constitute a basis for the miracle, and the filling of them to the brim would likewise hinder anyone from thinking that something was added to the water by our Lord. Besides, the water thus rising to the surface where it could be seen would show its own clearness and purity.

The change from water to wine was evidently instantaneous, for our Lord at once directed them to draw the wine and serve first the governor of the feast, who would thus have a knowledge of the fresh supply. The latter commented upon the new wine as superior to the first, and remarked to the host that usually the best was given first, when the palate would be the more keen to detect the quality. This was a testimony to the excellence of the wine which Jesus made. We cannot think that at an ordinary feast simple grape-juice would be regarded as superior wine, nor on the other hand need we suppose that the wine which Jesus made contained such a proportion of alcohol as would make it injurious to the users.

But there was another reason why the vessels were filled to the brim with pure water: they were symbolical, they represented the Lord's people in this present time. Water is used in the Scriptures as a symbol of life, the "water of life." It particularly figures or illustrates natural or human life, as, for instance, in Revelation 22:17, where the symbol is given of the spirit and the bride during the Millennial age saying to the world of mankind, "Come, partake of the water of life freely." It represents the restitution work, the revival of mankind from the power of death, the infusion of the restitution life.

OUR TREASURE IN EARTHEN VESSELS

In these earthen vessels the water had been considerably exhausted, there was very little remaining in each vessel. So with us as members of the human family, our life forces are well exhausted through the fall. The Jews, as God's favored people under the typical Law Covenant, were justified to a certain extent, but not in the full sense of the word—not justified to life—and the filling up of the water-pots with water to the brim represented or foreshadowed the full and complete justification to life, to all human rights and privileges reckonedly granted to all who become the Lord's followers. As the Apostle expresses it, "Being justified by faith we have peace with God."

But the figure or illustration goes further and shows us the transforming of these justified lives, the impartation of a new nature by miraculous change. The thought is expressed by the Apostle when he says that we are transformed by the renewing of our minds, we become new creatures.

The change of the water to wine, therefore, represents the change of the justified being, constituting him a new creation in Christ Jesus. As the water will represent the justification, so the wine will represent the superior joys of the spirit granted to those who through faith and a full consecration attain to the begetting of the spirit—an adoption into the spiritual family. True, these joys at present are not as real as they will be by and by—they are joys of hope, of anticipation, which we have in earthly vessels, as the Apostle declares. By and by, however, according to the Lord's promise, a share in the Lord's resurrection will give us the new vessels, the golden vessels, the perfect conditions in which our joys and favors will be realized and appreciated to the full. There is a hint of this in our Lord's declaration at the last supper that those who would drink of his cup of suffering and self-sacrifice in the present time would by and by share with him the new wine, the divine nature and life and joys in the kingdom.

This discernment of a spiritual signification in the wine is in full accord with the statement of our last verse of the lesson, which assures us that our Lord's miracles, etc., manifested forth—that is, beforehand—his coming glory and the blessings which he will then bestow upon his faithful.

"The best is yet to be,
The last of life, for which the first was planned."

ESSENTIALS TO A SHARE IN THE KINGDOM

JOHN 3:1-16.—JAN. 29.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The visit of Nicodemus, a Jewish ruler, to our Lord was evidently early in our Lord's ministry. We know little of the man, except that on various occasions he manifested sincerity and considerable faith in our Lord and sympathy with his cause. It was this same man who defended our Lord in a discussion amongst the Pharisees and priests respecting him. He said, "Does our Law judge any man before it hear him?" whereupon his fellow-rulers said, "Art thou also one of his disciples?" Nicodemus was not ready to affirm discipleship even then, but that his sympathy continued with the Lord is evidenced by the fact that he was one of the prominent men who requested the privilege of burying our Lord's body after the crucifixion. We know not what may have been the end of his course, but we fear that while he was too good to be an opponent of the Truth he had not enough stamina in character to be one of the Lord's disciples. Herein we have a lesson which each should apply to himself. The Lord is seeking disciples who are willing to take up their cross and follow him, after having counted the cost. Such as shrink from paying the cost of discipleship cannot be disciples, cannot share the kingdom, whatever blessings the Lord may have in reservation for them in connection with or under the kingdom.

We cannot reasonably find fault with Nicodemus for coming to Jesus by night. Throughout the day our Lord was busy teaching, and a visit then would have been more or less an interruption; besides, Nicodemus had no right to cast the influence of his presence and office on the side of our Lord until he had in some degree satisfied himself on the subject. Nevertheless, the entire character of Nicodemus seems lacking in courage, for even at the time he presented himself to our Lord on this occasion he declared his conviction that he was a teacher sent from God and that he believed the miracles to be genuine. With that much evidence in hand he would have been fully justified in going to our Lord in a public way, acknowledging as much as he saw and asking for further proofs.

BEGOTTEN AGAIN—BORN AGAIN

Nicodemus had the Jewish hopes, and evidently was one of those in expectation of Messiah, and the kingdom which Messiah was to establish for the blessing of Israel and the world. The entire conversation is evidently not given, but the Lord's answer implies that the inquiry of Nicodemus was along these lines—the Messianic kingdom and the conditions of membership therein.

Our Lord promptly put the matter in a very plain light, assuring his visitor that no one could have the kingdom unless born again. A little later in the conversation he added that no one could enter into the kingdom except by being born again. (v. 5) The word "born" is properly enough used in both these instances, and thus we learn that the Lord had reference to the future—reference to the resurrection birth described by the Apostle in 1 Corinthians, 15:42-44—born from the dead to the glory, honor and immortality, and a share in

the kingdom, assured to those who have part in the first resurrection. These all will be spirit beings, and with their Lord will constitute the spiritual kingdom, which will be invisible to mankind in general—invisible to all its earthly subjects, as Satan the prince of this world is invisible to mankind.

Nicodemus discerned that there was something here far beyond anything he had contemplated. As a Jew he had been looking for and waiting for an earthly kingdom and an earthly King, but now he was informed that only by passing through a change, a begetting and a new birth to a new nature, could he hope ever to participate in or even to see the kingdom of God. No wonder he was astonished and inquired further respecting the new birth. Would it be like the first birth? Would those who would be heirs of the kingdom be born again as they once had been born of a mother?

Our Lord's answer to the query is given. To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also—that which is begotten and born of the flesh is flesh. There is, however, a likeness between such an earthly birth and the new birth necessary to a share in the kingdom. There must be a begetting, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13) There must also be a period of gestation for this spiritual new creature that will precede its resurrection birth. Thus all who will share in the spiritual kingdom as spirit beings must first be begotten of the spirit and subsequently be developed of the spirit, growing in all of its fruits and graces, and ultimately be born of the spirit, born from the dead a spiritual being like the Lord and a sharer in his glory, honor and immortality. That which is begotten and born of the spirit is spirit, is not flesh—"flesh and blood cannot inherit the kingdom of heaven."

Nicodemus still marveled at such teaching. Could it be possible that himself and all the great teachers of the Jewish nation had such a misconception of the kingdom! This was indeed true, and similarly we might say that a great many today have equally erroneous conceptions of the kingdom, although not in every particular the same errors that beclouded the mind of Nicodemus and others of the prominent Jews. The difficulty today in this harvest of the Gospel age is that our Lord's words above quoted and which seem so plain are misunderstood, and supposed to refer not at all to the resurrection but entirely to the begetting of the present time.

This is in part at least the fault of the translators of our common version Bible, who, knowing that the same Greek word is translated both "begotten" and "born" in our English language, have not properly distinguished between these, nor given English readers the proper knowledge that there are two thoughts behind this one word—the thought of begetting and, after gestation, ultimately birth. Few enough of Christian people have any clear conception of what begetting of the Spirit signifies, and their confusion is doubled when they are told that they are now born of the spirit. No wonder that the majority of Christian people are in such perplexity on this subject, and would not know what to say if asked whether or not they were begotten of the spirit, or what they mean when they express the hope that they have been born of the spirit.

Every Christian should know of the Lord's promise to accept him to a new nature through begettal of the holy Spirit; —should know that his justified heart has been fully consecrated to the Lord, should know that he has been begotten of the holy Spirit, which is the earnest or begetting to the new nature, which, if maintained, will ultimately be born of the spirit in the resurrection.

AN ILLUSTRATION OF A SPIRIT-BORN BEING

Our Lord admonishes Nicodemus that he must not be too much surprised at the great mistake he and others had made in regard to the terms and conditions which would qualify them for a place in the kingdom; they should marvel not, but realize the necessity of being born again—of attaining to the first resurrection if they would be members of the kingdom class.

Our Lord's illustration respecting such spirit-begotten ones is very clear and explicit. Nicodemus could understand about the blowing wind, which had power but was invisible. Our Lord explained to him that this illustrated the character of the beings born of the spirit; they will be like the wind, which can go and come, can be heard and to come extent felt, but which cannot be seen—"Thus is every one that is born of the spirit." Likewise Nicodemus, or whoever else would be an heir of the kingdom, must experience such a great change or transformation, such a birth of the spirit, which would make them like the angels, invisible, able to go and come without being seen of men.

Nicodemus, marveling still more at this explanation of the first resurrection and the character of those who would have part in it, exclaimed, "How can these things be!" Is it possible! Our Lord's answer was that a ruler in Israel should have comprehended these things. Evidently, therefore, a proper study of the matter from the Scriptural standpoint might have led true Israelites indeed to more or less of an appreciation of the character of the kingdom in advance of its coming. While they would not have been able to appreciate any of its details, they might have understood better than they did. They were content to live on too low a plane; they did not enjoy all the knowledge available because probably too self-satisfied, because they did not sufficiently hunger and thirst after the Truth.

This our Lord declares is the reason why Nicodemus and his fellow officials, the Doctors of the Jewish church, were not ready for his message, not ready to receive the truth—"We speak that we do know, and testify that we have seen, and ye receive not our witness"—our message.

Our Lord continues: You would like to have me explain about this spiritual kingdom, its operations, etc., but this I cannot do; you are not in condition to receive my word. "If I told you earthly things and you believed not, how shall you believe if I tell you of heavenly things?" The person who cannot grasp with clearness and distinctness the features of God's plan which relate to the world in general, certainly need not expect that he would be in any condition to understand or appreciate the things which pertain to the spiritual conditions, which are higher and therefore more difficult of comprehension.

NATURAL VS. SPIRITUAL THINGS

Evidently Nicodemus was inquiring particularly respecting the heavenly kingdom to which the Lord had referred. He was desirous of measuring with his judgment the probabilities of such a kingdom as our Lord had announced. Many of our day look at the matter similarly, and refuse to believe the things beyond the range of their natural senses—they lack the sixth sense of faith, or spiritual apprehension. As our Lord explained, the difficulty lies in the fact that they have not thoroughly believed the Lord's testimony in respect to earthly things—they have not thoroughly subjected their minds to him. Only after faith and obedience respecting earthly things, and a full consecration of our hearts to the Lord, need we expect the begetting of the spirit, which would enable us to grasp mentally by faith some of the exceeding great and precious things which God hath in reservation for them that specially love him—for the church as the bride, the Lamb's wife.

Neither need those who have the spiritual sense expect to understand spiritual things with the full comprehensiveness with which they grasp earthly matters. The things not seen as yet—which "eye hath not seen nor ear heard, neither hath it entered into the heart of man"—are "revealed unto us by his spirit," as the Lord declares. He does not go into particulars with us, but in general terms tells us of glory, honor, immortality and joint-heirship with his Son as Kings and Priests and Judges of the world. In a general way we may grasp this matter after we have come into proper relationship to the Lord; we grasp it as a whole and not in its details, which are not revealed. What we do see, however, is almost overwhelming in its grandeur, and with the Apostle we assure ourselves that these are indeed exceeding great and precious promises, by which we may attain to the divine nature.—2 Peter 1:4.

NO MAN HATH ASCENDED UP

Continuing his argument, that Nicodemus must receive by faith whatever he would know about heavenly things and that he would be entirely dependent upon Jesus' word, our Lord remarked that no man ever ascended up to heaven, and that himself, the Son of man, who alone had come down from heaven, was alone able to speak with knowledge and authority respecting heavenly matters. This is still the case. There is but one testimony respecting these heavenly things—our Lord's own words while in the flesh and his subsequent revelations through the holy Spirit by the apostles. We must accept this testimony, for there is no other.

Here we note the peculiar and unsatisfactory condition of the world in general—not only of the heathen but also of the learned professors of Christendom, who deny our Lord's prehuman existence and deny the relevations he has since made through his apostles. (John 16:13, 14; Rev. 1:1) The heathen believe tnings pertaining to an invisible realm, a spiritual or heavenly state, but without evidence except such as comes to them through the fallen spirits. In civilized lands those who reject our Lord's revelation on the subject have nothing whatever to base their faith upon, except such unsat-

isfactory evidences as they obtain through Spiritualists—whose knowledge and manifestations we hold, according to the Scriptures, are from the same evil origin as those of the heathen—the fallen angels who personate the human dead. Respecting the latter our Lord in this verse distinctly tells us that they have not ascended to heaven, elsewhere (John 5:29) he tells us that they are in their graves—that they are dead, and will so remain until his power and authority shall call them forth again to being. The Apostle Peter's testimony respecting the Prophet, David, one of the ancient worthies, is along the same line. He declares, "David is not ascended into the heavens."—Acts 2:34.

The last three words of the 13th verse are spurious. They were not in the original manuscript, and are not found in the oldest Greek manuscript discovered about half a century ago, the Sinaitic. These words were doubtless added by some well-meaning person who wished to express his faith that the Lord had risen and ascended on high; he did not notice that the addition of these words makes nonsense as they are placed—they would make Jesus say that he was in heaven at the time he was talking to Nicodemus. How important it is that we have a knowledge of the unadulterated Word of God. We must neither add to nor take from it; and when we find, as in this case, that some one either intentionally or unintentionally added these words to the original text, we should cancel them and thus free ourselves from the confusion they would otherwise create. A similar instance of an improper addition to the Lord's Word is found in the last verse of John's Gospel, which is a most palpable untruth, and is omitted from the oldest Greek manuscript, the Sinaitic. Another similar case is the first sentence of Revelation 20:5. Concerning this latter see MILLENNIAL DAWN, Vol. I., page 288, foot note.

UPLIFTED LIKE MOSES' SERPENT

Our Lord did not stop with a mere answer to his visitor's questions about the kingdom being heavenly, but proceeded to give him in brief form an outline of the entire plan of salvation. He reminded him of the Israelites bitten by the fiery serpents in the wilderness, and that God had directed Moses to lift on a pole a copper serpent, to which the Israelites who would exercise faith might look and receive healing. Our Lord announced that he was to be the antitype of this; that he would be lifted up on the cross and thus made to appear as the sinner—to take the place of the sinner—so that the whole world of mankind, bitten by sin and dying as a result, might look unto him by faith and be healed.

What a wonderful condensation of a great truth the Lord here expressed! It was the typical lesson of his own substitution as man's Redeemer and sin bearer, and clearly taught that faith in him as such is essential to a recovery from the fall and its results. This blessed privilege of looking to the Lord and being healed is already accorded to such as hear the message and accept it—"Look and live!" Believers who now by faith can realize their sins forgiven are thrice blessed. But we thank God that his provision is not merely for those who now have the hearing ear and the eye of faith, but that eventually all the blind eyes shall be opened and all the deaf ears unstopped, and the message, "Look and live!" and again, "Partake of the water of life freely," will be heard by every member of Adam's race, that each may have a full and fair opportunity of acquiring his share of the blessings secured for Adam and all his race by Christ's death.

Thus eventually it will be not only whosoever believeth, but all who will have the necessary conditions to permit them to believe, to permit them to enjoy their share of the gift of God, eternal life through Jesus Christ our Lord.

THE GOLDEN TEXT

Our Golden Text is a wonderful verse, and all the more wonderful the more we understand of the lengths and breadths and heights and depths of the divine plan of salvation. Luther, who grasped the Gospel message more fully than may of his day, and yet less fully than we see the reality to be, called this verse the "little Bible." We would express the same in the words, "the Gospel in a nut shell." The whole message of God is contained in a condensed form in these words:

(1) Man's need is shown—his perishing condition, his need of divine help.

(2) God's love is declared, and the proof of it is pointed out to be the gift of his Son.

(3) Our Lord's willing coöperation in the Father's plan is evidenced.

(4) The lengths and breadths of this love and redemption are declared to embrace the whole world, and not merely a section, a family or class.

(5) The limitations of divine grace are plainly stated: only through a true acceptance of Christ can any obtain this great blessing—release from the perishing conditions of the curse and full reinstatement in the divine favor and its blessed reward of life everlasting. Thus this Gospel statement assures us that there is no hope for the heathen in their ignorance, and points us, as do other Scriptures, for all hope respecting them to the future, when the voice of the Son of man who redeemed them shall call all from the grave, to the intent that all may attain to resurrection perfection under the judgments of the Millennial age. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness," and many who have gone down into the tomb under the curse, and in ignorance of the only name given under heaven and amongst men, shall ultimately be blessed as they shall hear of the great salvation God has provided, and if they shall accept it upon God's terms.

MY BEAUTIFUL SECRET

"I have learned a beautiful secret,
I know not how or where—
But I know it is sweet and precious,
And true, and glad, and fair;
And that God in heaven reveals it
To all that have ears to hear.

"And I know that ere I learned it,
My way was weary and hard,
And somewhere in life's music
There was always that which jarred—
A hidden and dreary discord
That all its sweetness marred.

"But my harp of life was lifted
By One who knew the range
Of its many strings—for he made it,
And he struck a keynote strange;
And beneath the touch of the Master
I heard the music change.

"No longer it failed and faltered;
No longer sobbed and strove;
But it seemed to soar and mingle
With the songs of heaven above;
For the pierced hand of the Master
Had struck the keynote—Love.

"Thy heart's long-prisoned music
Let the Master's hand set free!
Let him whisper his beautiful secret
To thee, as he hath to me:
'My Love is the Golden Keynote
Of all my will for thee.'"

—*E. D. Cherry.*

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VIEWS FROM THE WATCH TOWER

JEWISH COMMENT ON MR. ZANGWILL'S MISSION

Israel Zangwill, the author and playwright, has come to this country to interest leading Jewish citizens in the establishment of a Zionist colony in British East Africa. The plan he advocates was projected at the last Zionist congress in Basle, and has a practical interest, in view of the British Government's declared willingness to set aside a large tract of land on the Nandi Plateau, Uganda, for purposes of Jewish colonization. As Mr. Zangwill explains (in an interview reported in the New York *Times*):

"This is not merely a dream in the air. It is an actual offer of the Government, made under the auspices of Joseph Chamberlain.

"The first Jews who went to Palestine did not go there

straight. They wandered for forty years in the wilderness, and the old and feeble dropped away. Those who arrived were the strongest and fittest. The striking thing is that the Jews have not possessed an inch of land for nineteen centuries. This tract on the Plateau of Nandi is the first thing that has ever been offered." . . .

The Jewish papers in this country do not look at all kindly on Mr. Zangwill's plan. *The American Hebrew* (New York) says: "We doubt very much whether Zionists will subscribe to Mr. Zangwill's new definition of Zionism. It sounds like Hamlet with Hamlet omitted." To this *The American Israelite* (Cincinnati) adds:

"Of course he will succeed in getting more or less money; there never was a scheme so wildly foolish that a glib talker could not get some support for it. That this money will be absolutely wasted there can be no question, and if this were all there would be no great harm done."

Jewish Comment (Baltimore) says:

"Our English correspondent thinks that Jewish East Africa would become an ordinary English colony with a Jewish governor, and this seems to be all that is in it at present. . . . It may turn out to be quite as successful an enterprise as the colonies in Argentina (and that is a modest hope), with the great advantage of being under the supervision of the English Government, the colonizing power *par excellence*. If the whole aim of the Zionists were to get a legally assured home, East Africa offers a prospect of an early realization of their fondest dreams; but if at the same time they hope for reinvigoration, intellectual and moral, through the influence of the spiritual glories and memories of Zion, East Africa will be as impotent as New Jersey or Winnipeg. Badly as the Jews need a place to rest in peace, they need an influence that will make for culture and for the awakening of the instincts that we are so ready to believe lie at the basis of Jewish character."

THE SCOTCH PRESBYTERIAN CHURCH

The fact has been already referred to that the House of Lords, the court of last resort in Great Britain, decided that the *United Free Church* did not acquire right in the property of the denomination and gives title to all to what is termed "*The 'Wee' Free Church*," which still holds fast to the original creed, refusing modification necessary to union with others. The House of Lords as a court decided that the moneys and properties accumulated for centuries for the propagation of a special faith or creed should not be diverted at the wish of any majority, however large. Doubtless this will be a spoke in the wheel of church union and turn the attention more to *federation* as easier, quicker and less hazardous.

How this matter marks the error of all the denominational creed fencings! None of them are of such a size as to permit all true Christians and only such to stand upon them. A writer in the *Independent Review* truly says: "The pious citizen of Antioch who lent his house for the assembling together of those first called Christians would be much startled could he see and hear the mass as it is performed today either in St. Peter's, Rome, or St. Paul's, London." The Duke of Argyle remarks that thus the recent decision affects "all British churches that do not by their constitution formally allow their members to 'agree to differ,' a liberty seldom given to churches in words, though nearly always practised in action." A writer in *The Contemporary Review* sees the error of present creedal methods, but evidently does not see that the Apostolic church was free and different in these respects. He says:—"The position of all churches which use or acknowledge doctrinal standards or maintain a collective policy is affected by the judgment. They are told, in effect, that the law does not recognize churches where property is concerned, but only beneficiaries under a trust, powerless to alter its terms, incapable of declaring the purposes for which they exist, restrained from taking any step which may even be held by a civil court to involve a change of doctrine. Churches that exist on such terms, bound to the intellectual methods of the past, forbidden under ruinous penalties to think out the issues of Christian faith for themselves, place themselves, surely, in a position of fatal inferiority and disability."

The decision is just, as respects the donors of the past, and works hardship only in proportion as unscriptural creedal fences have been erected. The fellowship of the early church was built doctrinally on faith in Jesus as the Son of God and Redeemer of men, in the justification of true believers who forsake sin to "follow the Lamb," and who through a full consecration of everything are begotten of the holy Spirit. All the Lord's true people could stand on that platform today and to add to or take from it is ungodly and the constant cause of trouble, as it has ever been. *The Quarterly Review* sums up the loss of "United Free Church" in these words:—

"A large and flourishing church, comprising nearly a quarter of the population of Scotland, with a national influence even greater than her numbers represent, and prosecuting extensive missions in Europe, Asia and Africa, has been suddenly decreed to have lost her identity, through her union with another church and certain changes in her formulæ which this union required; and to have forfeited in consequence all her invested funds and the bulk of her real estate."

THE NEW HELL

The professor of Christian Theology in Tuft's College (Prof. G. T. Knight) not long since, in *The North American Review*, said:—

"As for Protestants, there is still to be heard on occasion a thorough-going expression of the old doctrine, but a more common opinion, even among conservatives, is reported in the words attributed to Dr. Patton, of Princeton. He said, according to report, that the number of the finally lost will probably be in about the proportion of those now confined in prison on earth. Dr. Briggs, who is reckoned somewhat less conservative, said that the number would be 'inconsiderable.' And it is by extending 'probation' to the future world, as Luther did, or by some substitute for the Roman Catholic doctrine of Purgatory, that provision is made and opportunity is given for doing so much more than the church on earth can do. . . .

"To the question whether the blessed in heaven will not be saddened by seeing their nearest and dearest ones tortured in hell, Luther answered: 'Not the least in the world.' Jonathan Edwards said: 'The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: 'The saints will be overjoyed in beholding the vengeance of God.' Samuel Hopkins expressed the opinion that the sight of hell would be 'most entertaining' to all those who love God, and would give them the highest and most ineffable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and philosophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."

He notes a great revulsion of sentiment on this subject of late years, and in evidence quotes the expressions of several prominent clergymen as follows: Dr. Farrar said:

"These wanton exercises of the imagination assume the aspect of deadly blasphemy against him whose name is Love. . . . We can scarcely refrain the question which one has asked: 'What crimes of men can merit the endless tortures here set forth, except the crime of conceiving such tortures, and ascribing the malice of their influence to an all-wise and holy God?'"

Dr. Briggs said: "The preachers preach the damnation of the heathen; and the hearers hear and accept. But they do not believe it in their hearts. If they did, they would be more worthy of damnation than the heathen themselves—unless they should at once give their whole lives and property to the missionary cause."

John Wesley once said: "Calvin's God is my devil." Dr. A. H. Strong said: "Christ always suffers with us. He (who is God) began to suffer when the first sin was committed, and he will always suffer so long as men sin."

* * *

It is profitable for us to note these comments, not as endorsing any of them but by way of calling attention again to the fact that the increase of knowledge and heart enlargement of our day are sure to lead into error unless the Bible teaching on the subject be clearly seen. How thankful this makes us for the light now shining into our hearts and upon our Bibles; and how earnest it should make us in communicating this blessing to all who have "an ear to hear."

BRITISH WORKMEN CRITICIZED

Rev. R. J. Campbell of London City Temple, who recently charged that British workmen are "often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed and untruthful," spending their Sundays in "idle self-indulgence or drunken rowdyism," is being criticized by Labor journals and others—among them ministers. Nevertheless, "faithful are the wounds of a friend." Among other things quite scathing Mr. Campbell said:—

"Two-thirds of the national drink bill is incurred by the workingman. His keenest struggles are for shorter hours and better wages, but not that he may employ them for higher ends. He is often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed and untruthful. Unlike the American worker, he has comparatively little aspiration or ambition.

"Conscientiousness is a virtue conspicuous by its rarity. Those who have close dealings with the British workingman know he needs watching, or work will be badly done, and the time employed upon it will be as long as he can get paid for.

It is as Ruskin puts it, that joy in labor has ceased under the sun. The worker does not work for the work's sake, but for the pay's sake, and his principal aim is to work as little as possible and get as much as possible, both in money and leisure. Such a workingman's Sunday, therefore, is exactly what we should expect, a day of idle self-indulgence or drunken rowdyism. He does not go to church, and the churches are blamed for it; but his reason for abstention is not because his ethical standard is higher than the churchgoer's—far otherwise. These are facts, the statement of which may be unpopular, but which there is no gainsaying. Let it be understood that as stated here they are not intended to apply to workingmen as a whole, but to large classes among them, which classes it is to be feared, constitute a majority."

The Labor Leader (London) grants that "genuine Christianity" is on the decline, but thinks that ministers and Christians in general are doing little or nothing to "turn the downward rush." It says:—

"Are we to have more ministers standing by the side of oppressed labor, or is our fashionable preacher still to offer us words, words, words, which break no bones, fill no mouths, and end no iniquities? Is the pulpit still to keep its eye upon the rich subscribers in the pews, or is it to see nothing but justice, truth and mercy? The most eloquent and convincing condemnation of drink which we have heard came from a habitual drunkard who was getting intoxicated at the time. Is Mr. Campbell's denunciation of society also to be nothing more than the eloquence of Satan reproving sin?

"Though we feel how unsatisfactory a *tu quoque* is in such serious matters as this, we think the dishonest plumber and the lazy bricklayer may well turn to the preachers and say: 'Prithee, sirs, do not I do *my* work as well as you do yours? I look after my master's interests much more loyally than you look after those of your Master: and I assure you if I disregarded the fundamental principles of my craft as much as you disregard yours, my bricks would not stand a gale and my pipes would run nowhere at all.' The preacher who gets such a rebuff, if he be a wise man, will go away sorrowing. He will then pass out of the pharisaical stage of enlightenment."

CHURCH FEDERATION WITHIN TEN YEARS

Commenting on the recent "National Council of Congregational Churches," the N. Y. *Independent* says:—

"This note of unity called forth the most remarkable scene in the meeting of the Congregational Council, when the report was adopted with the utmost enthusiasm for steps looking to final complete union with the Methodist Protestant and United Brethren bodies. . . . Already the Methodist Protestants and the Congregationalists have accepted the plan of union, and it remains for it to be accepted by the United Brethren at their general conference next spring. Then the plan will have to be approved by the local conferences of the two before it can begin to be put into operation. It anticipates, for a while, the union of the three bodies in one general council, and the union of their missionary agencies, while plans are being prepared for complete consolidation. These things take time, as there are separate interests to be cared for and protected. We may expect that *within the next ten years* very much of the scandal of a disunited Protestant Christendom will be removed."

POOR RUSSIA'S PITIABLE PLIGHT

Russia's disasters in the war with Japan, followed by the insurrection of her chief cities, presents a picture of severe retribution upon a haughty nation. "Pride goeth before destruction and a haughty spirit before a fall." The fall of Russia is not yet, and doubtless in the interim the sufferings will be still more intense. The pity is that under present conditions the innocent suffer with the guilty and often more severely. Our special sympathy is for the poorly fed and but partly clad soldiers who are suffering at the front and for their poor families at home, and for the poor creatures whose unwisdom, joined with love of liberty and a desire to better their conditions, has brought them into conflict with the merciless Cossacks of the Czar's army. By and by—ere long now it will be different. Then he who sins most shall suffer most, and the ignorant seeking the right way shall be guided to it by the great King and his joint-heirs.

ELECTION VS. FREE GRACE

REV. DR. PATTON OPPOSES UNION

The Rev. Dr. Francis L. Patton, Presbyterian, President of the Princeton Theological Seminary, preached in Pittsburg recently in the Third Presbyterian church to a congregation crowding the church, made up of representative ministers and laymen from all parts of the two cities. As was expected, he opened the active campaign against union with the Cumberland Presbyterian church.

Dr. Patton preached from the words, "If therefore the light that is in thee be darkness, how great is that darkness." He said:—

A SENSATIONAL SERMON

"The minister is the attorney general of God Almighty, charged with the commission of presenting the claims of eternal truth in relation to the common things of life. He holds a brief for the supernatural. Some say that a minister must not touch secular things. I do not agree with them. It is his business to do what he can to bring men in their every thought into captivity and obedience to Christ. 'What is truth?' asked jesting Pilate, and he did not wait for an answer. If he had waited until today he would have got the answer from Chicago or from Oxford—'Any old thing is truth that works, that satisfies, that meets the exigency.' They say, 'You can convince a man if he will only be respectable and listen.' But he does not listen. If you cannot convince the one obstinate man in a jury, what is your argument worth? If Kruger could only have foreseen, do you think he would have declared war? If the Church of Scotland could have foreseen the action of the house of lords, do you think they would have gone into the union?

BAD CONSCIENCE A BLIND GUIDE

"The worst thing that can happen to a man is to have a bad conscience. It is a blind guide leading him astray. Our Lord says we are the light of the world. If the world is ever to have a high ideal it must get it from the church. If men are ever to be lifted above the level of selfish desires, it is when they come into the house of God. The church has become corrupt in times past, and why not again? The rank and file think very much as their leaders. We are a gregarious people and go like a flock of sheep, men and women alike, and when the church follows blind guides, and the blind lead the blind, both fall into the ditch. You and I belong to the Presbyterian church, a great church with a great history—great moral and missionary history—a history which has marked the progress of this continent.

BEFORE "HIGHER CRITICISM"

"In 1789, when the general assembly was formed, there was no geology upon which to found attacks on the creation, no archæology to upset early records, no higher criticism, no biology to attack statements as to the Garden of Eden, no sociology to make up a little sentiment to take the place of the old gospel. I often wonder how the old preachers got along when they had no telegraph wires nor wireless telegraph, when wars were fought and ended before they heard of them, and they had nothing to preach but the old fundamental gospel of Jesus Christ. But I had rather preach today with its magnificent opportunities when we stand face to face with great problems. There was a division in '37 on psychological lines, but the gravitating influence of good fellowship brought us together in 1870.

UNIONS WITHOUT FAITH

"This movement for union goes on and people are making less of doctrine than polity, and they say, what is the difference, if we can come together. And the movement is for union, not with a Calvinistic body—not at all—but with an Arminian body. They say, There is not enough difference between this Calvinistic confession of yours and that Arminian confession to keep the two bodies apart, and they say, 'Come together and disregard the difference, and unite on the basis of evangelical faith.' When this comes about how much broader do you want to be?

CALVINISM AND ARMINIANISM INCOMPATIBLE

"You are morally committed to a polity that will embrace Arminianism. Great movements are going on—don't you forget it. I know what I am talking about. We are in danger of great defections in the Methodist church, in the Episcopal church, in the Congregational church, in the Baptist church, in the Congregational church in the Baptist church and in the Presbyterian church—don't you forget it.

"We have the hard proposition—on the one side old-fashioned prayer-meeting, monthly concert, Sabbath observance religion, and on the other side out-and-out unmitigated rationalism. Men are saying this old-fashioned religion is what they want, and must hold on to, but there are intellectual difficulties, and they fear the stress and struggle and say, 'We will take the middle of the road.'

SEES THE CRISIS

"When the great defection comes in all the churches, out of this storm and struggle a new church may arise. Before we go

much further the time may come when the remnants of the faithful will come out and reorganize. When you get down to mere emotional subjectivity I will come around some Monday morning and ask you to let me have that subjectivity and send it off to have it analyzed by some professor of psychology, and I think you will not like to see the color of it.

"In the nation the rank and file follow the lead of the ministers, professors, editors, and if you tell what these say I will make a confession of faith. What the rich do the poor feel they have a right to do. The hope of the nation is not in big armies, big navies, new markets, but in righteousness.

"Darkness is bad enough, but blindness is far worse. What is needed is conscience in the individual, in the church and in the nation."—*Pittsburg Gazette.*

* * *

Dr. Patton is a theologian and sees, as many do not see, that Calvinistic theology and Arminian theology take opposite sides and are mortal foes to each other. Peace prevails for some years and neither denounces and shows up the other, but it is only for a time; the differences can never be ignored without the sacrifice of every distinctive theological principle and dogma. Nevertheless, the masses will not grasp the theological distinctions, because not taught theology in recent years; and because, for fear of a "theological war" such as formerly prevailed, Dr. Patton and others dare not speak out plainly their view of matters. For instance, the pith of the foregoing would scarcely be discerned by many of our readers without our added sub-headings.

Would that Doctor Patton could see with us the divine plan of the ages, in which both election and free grace have their places. From that standpoint full and absolute union on the basis of the truth would be a simple matter.

INCREASING INFLUENCE OF SPIRITISM

For twenty-five years we have sought to forewarn the Lord's people against the public influence of the fallen angels, the wicked spirits in high positions. (Eph. 6:12) The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also amongst those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel age, in the lapping of the Millennial age. The record is that they were "restrained [in *Tartarus*, our atmosphere] in lasting chains of darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2:4) As now the "great day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"BE NOT HIGH-MINDED, BUT FEAR"

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostles cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say "let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demon trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's house.

The Scriptures forewarn us that we are no matches intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the apostles was referred to by the latter when reporting to our Lord—"Even the demons were subject unto us in thy name." (Luke 10:17) So prominent is this matter in the four gospels that they contain forty-two references to these demons —mistranslated "devils" in our Common Version.

THESE ARE THE "STRONG DELUSIONS"

The Apostle points out that in the end of this age the Lord will "send," or *permit to come* upon Christendom "strong delusion, that they may believe a lie,—that they all may be condemned." (2 Thes. 2:11, 12) Thank God we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the *truth* in the love of *it*." The "truth" is that the dead are dead, and cannot re-live except by divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they *do not like* to believe thus;—that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Gen. 3:4), these are easy marks for the demons who are constantly striving to perpetuate the *lie* which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

HYPNOSIS, TELEPATHY,—MODERN DEMONISM

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hynotism, telepathy, etc., as Spiritism in a new form: but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters;—not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York *American* thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing, if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

"COMMUNICATION WITH THE DEAD"

In an article over his own signature in "The World Today," Prof. Hyslop says:—

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned, in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the

* "What Say the Scriptures About Spiritualism?" 128 pp., 10 cents.

abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

REV. I. K. FUNK, D. D. "TOUCHED"

Rev. I. K. Funk, D.D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits, and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

REV. R. HEBER NEWTON'S VIEWS

Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the sêance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."—*Pittsburg Gazette.*

The standing of Dr. Newton in the Protestant Episcopal church will carry a weight of influence, and is being published and discussed in every quarter.

EX-JUDGE A. S. DAILEY EXPLAINS

Great has been the interest aroused among those who are avowed Spiritualists by the statements of Dr. George Savage and Dr. Newton. The real enthusiasm has been among those who for years have acknowledged their belief in clairvoyance, clairaudience and telepathy between the dead and the living, although the word "dead" is one the true Spiritualist never uses. One man who for a quarter century has proclaimed himself a Spiritualist is former Judge Abram S. Dailey, of Brooklyn. Judge Dailey said he had read with interest the published statements by Dr. Newton, and felt that by him Spiritualism and Spiritualists had received recognition which would do more to gain for them and their creed the respect of the world at large than anything that had taken place since the founding of the Society for Psychical Research 20 years ago.

"Let me tell you a story which has never been given to the world," said Mr. Dailey. "I know that many will scoff at it, but I know it to be true, for it was told me by the man whom it chiefly concerns. It is how the Leland Stanford Junior university came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. It was known to me for many years that Mr. Stanford and his wife were interested in Spiritualism. They at times consulted mediums, not believing much of what they learned. In 1883, a year before their son died, they were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed with grief. Then came to them the warning, and once more they engaged the services of the psychic.

"Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone 'over the border.' I myself have been with them when a sêance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these sêances Mr. Stanford told me the spirit of their son came to him and made the suggestion that the great property, valued at $20,000,000, which would have come to him, be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the corner stone of that great university was laid.

"When the university was opened, on October 1, 1891, the words of the founders were: "The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose."

HELPED CONVINCE REV. NEWTON, D. D.

"I may say without breach of confidence," continued Mr. Dailey, "that this story is known to Dr. Heber Newton, and is believed by him. When he resigned his church in this city he went at once to Mrs. Stanford and has been with her constantly since. It is my belief this great truth that came to the founders of Stanford university was largely responsible in settling for all time any doubts that Mr. Newton had.

"That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented 13 other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is a great quest of knowledge. People today are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one."—*Pittsburg Times.*

SUGGESTIVE FACTS NOTED

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2:5.

A lady who has but recently come into the light of present truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague: they should if approached thus at once turn their hearts to the Lord in prayer for aid to resist the intrusion). This woman's relatives have been interested for some years in present truth, and pointed out to her that her communings were not with dead friends but with the fallen angels, "demons," and finally got her to the point of reading MILLENNIAL DAWN. This displeased the "spirits," who almost for a time prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren hearing of the case called to see him, taking a copy of the "SPIRITISM" pamphlet and a copy of ZION'S WATCH TOWER. The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The *darkness* hateth the *light.*" We do not doubt that these evil spirits would do injury to the servants of the truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

OFFER REFUSED—VOICE LOST

A few years ago a lady living in Canada, a Methodist, prominent amongst that people as a choir singer, became interested in spiritism and developed the clairaudient ear. She suspected no harm until, by and by, the spirits proposed that if she would yield herself entirely to their control they would develop her voice and make her the best and most famous singer in the world. They knew of her ambition and used it as a bait to get her to surrender her will,—for apparently the human will is an impenetrable barrier.

The lady saw the bait, but was alarmed at the proposal, rightly reasoning that an evil being with an evil motive lay behind such a proposition, to sacrifice the most valuable gift of God—the will. She spurned the offer, and thenceforth

would have no communion with what she had learned to fear without understanding. Not long afterward her fine voice began to fail and today she has none of it. But she has something infinitely better—she has the truth. It was but a short time after she took her stand against Spiritism that the Lord graciously guided her to the "*Dawns*." She chose the better part and rejoices in it. We are not able, however, to explain to her how or why the evil spirits were permitted to spoil her voice: possibly it was through their influence that formerly she was so gifted, to the intent that it might be a snare for her. In any event, now that she understands who her tempters were, she is full of gratitude to God for her deliverance at any cost.

"EXPERIENCES IN SPIRITUALISM"

We clip the following from an exchange, "The Prophetic News." It may serve to further emphasize the foregoing.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason *that I was now under special heavenly guidance superseding the need of prayer, and that my heavenly inheritance was sure.* That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretence of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call *ultra piety*, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses.

OF AN IRRELEVANT CHARACTER

Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding: and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill, drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written but they were written three times. The words written with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, "Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that *they* themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits,—and would call for immediate judgment!

Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semicircle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the prince of darkness, and instinctively I felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as "O Lord, in thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their *small* but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the "King of Terors." They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

He answered in some such words as these: "You are free;

you cannot come within my province. I only punish those who will not obey God, and now I leave you."

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that divine power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy—they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

SATAN'S SCHEME FOR THE SUBVERSION OF CHRISTENDOM

The remainder of the night I passed in peace. In the morning I recommenced the study of holy Scripture; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

They compelled me to listen to their account of an insurrection on earth against divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—the god of this world—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements, I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the church of Rome was gaining great power, and as for the Greek church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practice idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely, in the other churches in Christendom and that these would advance in error and distance from God: that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"—material and immaterial—groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE

Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of *Occultism*.

One spirit professed to be the originator of such systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true: but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvellously succcessful the schemes for seducing the allegiance of the human mind from the authority of God and his word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures. I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands: but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirit exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat, to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies, until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—*an angel of the Lord*—had descended from heaven to bear me this command from the Lord Jesus—*that I must die by my own hand* to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a divine command, as I believed it, could have induced me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the devil, and I fell into it.

I was perfectly calm in my mind and determined I would obey the divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose his healing hand that I might be

PHYSICALLY HEALED

But, above all, I was delivered from the tormenting presence

and persecution of these demons. Christ, who when on earth healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed his Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I knew of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected his believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use his personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a deliverer from it.

* * *

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

THE PURPOSE OF MIRACLES

JOHN 4:43-54.—FEB. 12.

GOLDEN TEXT:—*"The same works that I do, bear witness of me, that the Father hath sent me."*—John 5:36.

In a previous lesson we considered our Lord's first miracle at Cana in Galilee. A considerable length apparently intervened between that miracle and the one recorded in this lesson. Evidently our Lord in the interim had been at Jerusalem, because we read that he was well received by the Galileans, who had "seen all the things that he did at Jerusalem at the feast: for they also went unto the feast." It is evident, therefore, that the Lord performed miracles in Jerusalem at this time that are not mentioned in the direct order of their occurrence. Jerusalem was the representative city of the nation, and properly enough our Lord's principal miracles and teachings would thence reach the whole people better than from any other locality—especially as the whole nation was accustomed representatively to gather at Jerusalem at certain religious feasts every year. The Lord's principal ministry was evidently first conducted in Judea, and there aroused such a storm of opposition on the part of the rulers (vs. 1-3) that he was obliged to go to Galilee to continue his ministry. In this he illustrated his instruction to his disciples—"When they shall persecute you in one city, flee ye to another."

"A prophet hath no honor in his own country," and it may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee, which was his "own country,"—and he and his disciples being recognized as "Galileans." Anyway the knowledge of his mighty works and teachings in Judea had by this time reached Galilee. He had honor amongst his own countrymen because of his fame in Judea, and hence, as we read, they received him more respectfully than they otherwise would have done. He probably now found a better opportunity for public ministry than he did on the occasion of his first visit to Cana.

Human nature is much the same in all ages and in all places: it esteems that which is distant as grander, more wonderful than that which is near. We have all seen the same fact illustrated under various circumstances. The poet, the philosopher, the teacher, the talented, are not first recognized at home. How little those who heard our Lord realized the privileges they enjoyed—that the very Son of God was amongst them, that the Teacher of teachers was addressing them, that the special Ambassador was in their midst. To a limited extent the same thing has been true throughout the Gospel age, for the Lord's consecrated people have been all the way down, his representatives, as he said, "He that receiveth you, receiveth me." The Apostle reminds us along these lines that "The world knoweth us not, even as it knew him not." The world recognizes not the Lord's humble saints as being the children of the Highest, "Heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together."—Rom. 8:17.

NONE PERFECT, NO, NOT ONE

Some one has remarked, "When a hero or a saint is seen to eat and drink, live and dress, like an ordinary man, weak where some are strong, ignorant of some things that others know, it is almost impossible to look over these things and recognize the hero or saint." It is the ability to look over these things and to appreciate their relationship to the Lord that enables the Lord's consecrated people to recognize themselves and each other as members of the royal priesthood. It is the ability to see things thus from the divine standpoint, being "taught of God" to recognize each other by the heart, the will, the intention, but not according to the flesh with its weaknesses and blemishes. Such a correct view from the Lord's standpoint is necessary before we can "love as brethren," and have this love of the brethren as one of the evidences that we have passed from death unto life—that we have been begotten again as new creatures in Christ Jesus.

A nobleman whose name is not given, whose son lay at death's door, heard of our Lord's coming into Galilee, and recognized him as the one of whose mighty works in Judea he had previously heard. He at once went evidently a considerable journey to see the Lord and to request that he visit his home and heal his son, who was sick. Our Lord, by the way of testing his faith, said, "Except ye see signs and wonders ye will not believe." Evidently this was a refusal of the nobleman's request and had his faith been slight he probably would have accepted it thus. On the contrary so great was his confidence that our Lord was able to heal his son that he entreated that the Lord go in haste, lest the boy should be dead on their arrival. Having thus tested his faith and made it stronger, our Lord answered the request and healed the son, but in a manner calculated still further to strengthen his faith. He told him to return home and he would find his son cured. The fact that the nobleman at once set out for home is an evidence that he had great confidence in the Lord—a faith worthy of reward.

DIVERSE DEALINGS, ONE PROVIDENCE

A lesson for us in this connection is that our Lord deals similarly with all of his people at times. (1) Often he does not answer our prayers immediately, but, delaying the answer, tests our faith, our earnestness, our confidence in him. He is pleased to have us hold on to him by faith, which strengthens our own hearts, by reiterations of his promises and reflections on his goodness and power. (2) When he does grant our requests the blessing frequently comes to us through a different channel or in a different manner from that we had in mind. As an illustration, a dear brother remarked to us recently that for an entire year the principal element of his prayer to the Lord had been for increase of heavenly wisdom, and that in no year had he seemed to be more unwise as respected earthly things—in no year had he been less prosperous from a worldly standpoint. Another remarked that the special feature of his prayer for a year had been for an increase of patience, and that in no year had he seemed to have so many trials and difficulties and testings of patience. The lesson is obvious—"whom the Lord loveth he chasteneth."

If the Lord would teach heavenly wisdom it must imply just such lessons as would win our hearts from temporalities and place them more and more upon the riches of his grace, the heavenly wisdom; if the Lord would teach patience it must be by showing us our own lack of this quality and permitting us to pass through trials, difficulties in which he is pleased to place us, and assist us in overcoming and gaining patience. Similarly with all the fruits and graces of the spirit; they must be developed, and the school of experience is a severe one. Nevertheless we would not be without such experiences, such lessons, for unless we are taught of God, unless we learn the lessons due to be learned in the present time, we would not be fitted and prepared to be the Lord's instruments in blessing and instructing the world during the Millennial age about to be ushered in. Let us learn these lessons of faith and patience and wisdom. Let us learn to look to the Lord and accept his way, and not expect him to gratify our whims and fancies. The true prayer of the consecrated is, "Thy will be done."

Another lesson for us is that while sickness, pain, sorrow and death are all parts of the great penalty for sin, yet the Lord is able to turn all these painful experiences into valuable lessons for his people—for those who trust him and seek to learn the lessons in his school. Our Lord did not heal all the sick nor awaken all the dead of the Jewish nation at his first advent. That great work belongs to the future, to the Millennial kingdom. What he did do in these directions was merely to illustrate his power. They were miracles, intended more for the instruction they would give than for the blessings they

contained. Had our Lord merely been intent upon comforting the bereaved, healing the sick and awakening those in the sleep death, he might have accomplished a thousand-fold more than he did. He might at one word have healed all the sick and awakened all the sleeping ones, but he had no such purpose. That glorious work is future; and what our Lord did was merely a sign, an indication, a wonder to the people to attract their attention to him, to establish in their minds the thought that he was indeed the Son of God, and thus to prepare their hearts for the spiritual truths which he uttered in parables, and which after Pentecost were plainly stated through his mouthpieces, the apostles.

WHAT MIRACLES ARE

There are many different views of miracles. Some call them violations of the laws of nature, and deny that nature's laws ever could be set aside. The numbers of those who deny that the Lord performed miracles or that any miracles ever were performed seem to increase daily. We are living in a very skeptical age. From the standpoint of faith, from the standpoint of the scriptural teaching, we must believe in miracles; but such belief does not imply that miracles set aside the laws of nature. In our view miracles are entirely co-operative with the laws of nature. More and more we should learn that all the forces of nature are under spiritual control. We may not understand this, but we can believe it nevertheless. We have illustrations of such mental or spiritual control all about us, as also in our own bodies for instance. The human mind, the will, is of itself invisible, yet it controls the nerves, muscles, sinews, bones, our entire human anatomy.

And if this be true, if the human will can move the human hand, the human foot, and if without the will these could not move, does that will interfere with the laws of nature either in moving or in staying the hand and the foot? Assuredly not: it is part and parcel of the laws of nature that the will should control and direct the physical system. Likewise we may see that the divine mind or will has control not only of the divine being but also of all things in the universe. How fully this is true, to what extent the divine will can control all the forces of nature, it is impossible for us to appreciate because of our weakness of intellect and our limited knowledge of the forces all about us. We may have a slight conception, however, of these matters today that could not have been had a few years ago. The telephone, for instance, is as nearly a miracle as could be found—an invisible agency operating in a mysterious and unseen manner at great distances, and contrary to what we might have supposed to have been the laws of nature. We are merely asserting that there are many laws and operations of nature which are not understood, all of which are subject to the divine power.

"THEN WE SHALL KNOW IF WE FOLLOW ON TO KNOW THE LORD"

Not until we shall experience our "change" and know as we are known shall we be able to fathom all the mysteries connected with the miracles of Jesus and the miracles which we see in ourselves and all about us today. Meantime, however, let us be on our guard against the devices of the adversary, by which he would ensnare those who are merely looking for earthly blessings, relief from earthly troubles. We are living in a time when, apparently in order to hold his dominion, the great adversary is going into the healing business in a wholesale manner. Through spirit mediums, hypnotists, Mormon elders, Christian Scientists and others, Satan is making a bid for power in the world. He is seeking to use such power as he possesses in a manner that will allure and ensnare those who are selfishly seeking merely for earthly blessings, ignoring the great spiritual lessons of the Lord's Word. The Lord's consecrated people should be on their guard against the adversary's methods and the snares of false doctrines into which he would lead them by this means.

Our Lord's remark, "Except ye see signs and wonders ye will not believe," implies that the highest order of faith would be that which would not require such ocular demonstrations of divine power—that could trust the Lord without the proofs of miracles. So we find it today and so we believe it has always been. A similar lesson is found in our Lord's words to Thomas, who, after having seen the print of the nails, believed in the resurrection of Jesus. Our Lord there observed, "Because thou hast seen thou hast believed; blessed are they who not having seen yet have believed." Miracles were necessary for the introduction of the Gospel message to identify our Lord with the prophecies and to prepare the nucleus of the church for the spirit baptism; but in later years, throughout the Gospel age, the Lord has given his people the opportunity of still greater blessing by withholding the miracles and allowing us to believe in him and to accept him without the attestation of wonders.

One of the greatest wonders, one of the greatest miracles, one that is more convincing to us than any other could be, is the change which the divine message has wrought in our own hearts—transforming us through the power of the holy Spirit. Not only do we see this transforming power at work in others, changing them from glory to glory and preparing them for the final glorious change of the first resurrection, but additionally we experience it in our own hearts and appreciate the fact that the things that we once hated now we love, and the things we once loved now we hate. The poet gave the right thought here when he exclaimed, "I am a miracle of grace."

Our Golden Text bears out this thought, that the miracles which our Lord did were only intended to be sufficient to establish his identity, and were not with the view of establishing a precedent for the healing of the world nor of the church. The Lord's great healing time is designated in the Scriptures, "times of restitution." (Acts 3:21) When those times shall come, when the Millennial kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience.

THE SATISFYING WATER OF LIFE

JOHN 4:5-14.—FEB. 5.

GOLDEN TEXT:—"*Whosoever will, let him take of the water of life freely.*"—Rev. 22:17.

The Samaritans were descendants of those heathen peoples planted in Palestine by the Babylonian government when the Israelites were deported to the countries of Babylon. Gradually these mixed people, "Samaritans," acquired a love for the land in which they were dwelling, and its ancient history became theirs. They realized that the Jews had been God's favored people, but thought of them as rejected from divine favor and of themselves as having become their successors, not only in the possession of that portion of the Israelites' territory called Samaria, but also to some degree their successors in the blessings of Abraham, Isaac and Moses. They accepted the five books of Moses, the pentateuch, but rejected the remainder of the Old Testament Scriptures, which the Jews recognized.

There was even a greater religious antipathy existing between Samaria and the Jews than between Jews and other heathen peoples, because the Samaritan faith came closer to the Jewish faith and was, therefore, in some respects more actively antagonistic to it than were some of the heathen faiths which permitted of no competition. For these reasons there were no dealings between Jews and Samaritans. That is, they might trade one with the other but had no social fellowship. The Jews regarded the Samaritans as imposters, not the children of Jacob at all. True, a few "scalawag" Jews had mingled with the Samaritans, but in so doing they had alienated themselves from their brethren and the religious faith of the nation. The Samaritans, coveting the promises and blessings made to the seed of Abraham, strove to convince themselves that they were now the heirs of those promises, and called Jacob their father, thus making themselves the children of Abraham and heirs of the Oath-Bound Covenant.

JESUS' HUMILITY AND TACT

Our Lord and his apostles, journeying from Judea to Galilee, passed through the territory inhabited by the Samaritans. They had probably been on their journey since early morning, and at noon time Jesus rested at Jacob's well while the disciples went to a near-by village to purchase food. Water wells in Palestine, as in many parts of the world, are comparatively scarce. Jacob's well, dug fourteen centuries before our Lord's time, was a remarkably good one, deep, abundantly supplied with water and well curbed at the top, with a small mouth about fourteen inches in diameter. It seems to have been considered almost a miracle in its day, and even at the present time it is definitely located, although much filled up and to some degree dilapidated.

A Samaritan woman came to the well for water while Jesus was resting there, and the account of our Lord's interview with her constitutes one of the most striking presentations of divine truth found in the Gospels. It is remarkable that on so many occasions our Lord said remarkable things to not very remarkable people under not very remarkable circumstances. There

is encouragement in this for all of his followers; indeed we find that the Lord's principal communications all through this Gospel age have been with the humble—"not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the kingdom." As then, by the grace of God, we have heard the voice divine speaking peace through Jesus Christ, let us rejoice, yet let us feel humble, too, remembering that he is taking of the ignoble things of the world with a view to making of these things the noble that will reflect his glory and show forth his praise through all eternity as marks of his grace.

Our Lord's request of the woman, that she would allow him to have a drink of the water she had drawn, was a most tactful method of approach to her heart. In so doing he put himself in a measure under obligation to her. Thus in one sentence he broke the icy barrier which had always existed between the Jews and the Samaritans. The Jews claimed superiority, and while the Samaritans did not acknowledge this, they nevertheless felt it to some degree, just as colored people are apt to feel toward the whites. The woman was now ready to talk, but, standing on her dignity, she hasted not to give the drink, but parleyed to ask why a Jew of seemingly high character should ask so differently from the custom—should ask water of a Samaritan woman, be willing thus to place himself under obligation to one of those usually treated as inferiors.

Jesus, while probably thirsty, was more anxious to give the word of truth than to receive the natural water, and instead of allowing himself to be drawn off by the woman's question into a discussion of the rights and wrongs of the Samaritans, he turned the conversation by saying, "If thou hadst known the gift of God and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of him and he would give thee living water." The force of this expression is only partially seen until we learn that the words our Lord used, "The gift of God," were the very words customarily used by the water-carriers, who, with water-skins filled with water from such wells, went about the cities crying out in their own language, "The gift of God!" "The gift of God!" Water was thus termed the gift of God, and the woman presumed our Lord's meaning to be, If you had known about *the* water, the gift of God, etc.

Of coures the woman did not discern any deeper meaning—how could she? She at once retorted that he had no leather bucket, with camel's-hair rope, to let down for water, and therefore he could not give her to drink—"Whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his children and his cattle?" Is there any other water as good as this? Have the Jews got as good a well in all their country?

The value of water is much more appreciated in oriental countries than with us. It means the cooling and refreshment of the blood, the cleansing of the skin, the comfort of life in every way. The poet has expressed its value in the words:—

"Traverse the desert, and then you can tell
What treasures exist in the cold, deep well.
And then you may learn what water is worth.
The gnawing of hunger's worm is past,
While fiery thirst lives on to the last.
The hot blood stands in each gloomy eye.
And 'Water, O God', is the only cry."

"Let heaven this one rich gift withhold,
How soon we find it better than gold."

Our Lord's answer to the woman was, "Whosoever drinketh of this water shall thirst again, but whosoever shall drink of the water I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life." How wonderful this statement must have appeared to the woman! How wonderful it appears to us even after we have learned its real depth and meaning. How we are contiually learning more and more about this water of life—appreciating it more and more each day we live, and finding still greater refreshment in it as we continue to partake of it?

As our physical systems call for water continually and cannot do without it, so we have longings and ambitions and thirsts of a higher intellectual order. These the whole world is endeavoring to satisfy, but the thirst for wealth, for influence, for power, is insatiable. What a little farmer or merchant finds of restlessness and lack of satisfaction, the greater farmer and merchant and manufacturer and millionaire and prince and king and emperor find in their larger spheres. We remember the story of how Alexander the Great wept because there were no more worlds that he might conquer. We remember that Solomon the wise, after having tasted of all the streams of pleasure and novelty of which the world could supply to the richest and wisest and most influential man of the time, cried out, "Vanity of vanities, all is vanity!" What the whole world is seeking for and failing to get, our Lord Jesus gives to his people—water of life, satisfaction. Those who receive his blessing have in them wells of water springing up in their hearts "A fountain ever springing." Their longing thirsts are satisfied as nothing else can satisfy them; they have more than ambition could ask. The divine bounties granted to them are exceedingly and abundantly more than they could have asked or thought.

"JESUS HATH SATISFIED! JESUS IS MINE!"

The whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life—these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by. As the Apostle declares, this new life, this new relationship with Christ under which he furnishes the water of life, has the promise not only of the life which now is, but also of that which is to come.

Quite a good many who bear the name of Christ have a hope toward God as respects the future, but very little of the joys of his salvation in the present time. Such are not living up to their privileges—they have not properly grown up into Christ, their living Head. They need to increase their faith by adding to it fortitude, knowledge, patience, godliness, love of the the brethren and love in general. As they thus comply with the terms of the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the rock Jesus Christ, but also to add, "He hath put a new song in my mouth, even the loving kindness of our God."

THE GOLDEN TEXT

Those who prepared the lesson evidently supposed that they were providing a Golden Text which would be a very key to the lesson, but in this they erred after a very common manner. The Golden Text is part of a picture in Revelation which represents not the conditions of the present time but those of the future—those of the Millennial age. It pictures the church, the bride of Christ, complete and glorified, as the New Jerusalem filled with the glory of God; it pictures the water of life proceeding from this glorified New Jerusalem, the church in kingdom glory—flowing as a river with the trees of life on either side of it bearing fruits, whose leaves are for the healing of the heathen. It pictures the Spirit and the bride in the future, saying, "Come"—inviting whosoever will to come and take of the water of life freely.

That picture is future, as is evident not only from the connections of the narrative but because there is at present no bride, but merely an espoused virgin. (2 Cor. 11:2) The "very elect" of this Gospel age, who have striven to "make their calling and election sure," await the marriage feast at the close of this age, that they may enter then into the joys of their Lord as his bride. This scene, then, in which the bride in conjunction with the holy Spirit will invite to the water of life, is one which pictures the effulgent blessings of the Millennial kingdom and its blessed opportunities, which shall be extended without restriction to every creature.

There is no such river of the water of life at the present time, and no one is commissioned to use the words of the Golden Text now. Now, as the Lord himself declares, "No man can come unto me except the Father which sent me draw him." The present, therefore, is the time for the special drawing of a special class to the Savior. It includes only those who have the ear to hear and the eye of faith to appreciate the grace and blessings which are now being offered. Blessed are our eyes for they see and our ears for they hear! We rejoice, however, that by and by all the blind eyes shall be opened and all the deaf ears shall be unstopped, and all shall then have the opportunity for drinking of the water of life to their satisfaction continually.

We who are now favored need not continually to drink at any well or river; but, on the contrary, as explained by our Lord in this lesson, they each have in them a well of water springing up unto eternal life—a "fountain ever springing." O, how rich is our condition! How wonderful are the Lord's bounties granted to those who are of humble and contrite heart and who possess the hearing of faith. Let us indeed abide in him, in his love, and in possession of the bounties he has provided for our refreshment.

VIEWS FROM THE WATCH TOWER

WILL THE WELSH REVIVAL EXTEND?

Many earnest souls all over "Christendom" are asking this question and hoping that the answer in the affirmative may prove true. Conditions in Great Britain favor its spread. Experience shows that a time of adversity, when poverty humbles the hearts of the masses is more favorable to religious revivals than are prosperous times.

It is stated on good authority that a million and a quarter (1,250,000) of the British people are out of work and on the verge of starvation: times are depressed and there is no work for them, we are told. Collections for their aid—to barely keep them alive—are being taken up in Great Britain and in Canada. People in that condition incline to look to the Creator. This, too, gives us the thought that the great "time of trouble such as was not since there was a nation" (in which this age will terminate and the Millennial age begin) will be the precursor of the mightiest and best revival that the world has ever known. As the Scriptures declare: "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

The Welsh revival commenced in a little country church in Cardiganshire, and at once spread through the Glamorganshire coal fields—a region noted we are told for its irreligion. Editor Stead thus describes it:—

"The most remarkable thing about the meetings which I attended was the extent to which they were absolutely without any human direction or leadership. 'We must obey the Spirit,' is the watchword of Evan Roberts and he is as obedient as the humblest of his followers. The meetings open—after any amount of preliminary singing, while the congregation is assembling—by the reading of a chapter or a psalm. Then it is go as you please for two hours or more.

"And the amazing thing is that it does go and does not get entangled in what might seem to be inevitable confusion. Three-fourths of the meeting consists of singing. No one uses a hymn book. No one gives out a hymn. The last person to control the meeting in any way is Mr. Evan Roberts. People pray and sing and give testimony; exhort as the spirit moves them. As a study of the psychology of crowds I have seen nothing like it. You feel that the thousand or fifteen hundred persons before you have become merged into one myriad-headed, but single-souled personality.

"Large numbers of 'sudden conversions' are reported, and men of careless or evil lives stand up and 'testify' to their faith in Christ. In some places the public houses are almost deserted, the police magistrates find their work materially reduced, and colliery managers are surprised at the steadier work and the absence of the accustomed blasphemies from the pit galleries. In not a few cases football matches, which in Wales not less than in many regions of England have been tainted by gambling and brutality, have been abandoned because the members of the teams were ashamed of their 'former conversation.' Even if we allowed for possible exaggeration by sensational journalists, and if we take into account the emotional nature which distinguishes the Welsh even more, perhaps, than the Celts of other lands, there can be no doubt that an extraordinary wave of religious enthusiasm is rushing over the principality and for the time, at all events, is changing the lives of thousands of its inhabitants."

* * *

Other accounts which reach us seem to indicate a considerable degree of fanaticism and hysterics associated with the movement, and the suggestion has even been offered that it is the work of the evil spirits operating as they have done in the "holy rollers" and others who in the name of religion and the holy Spirit have caricatured these. However, we have seen no accounts that would seem to justify the latter view. It will nevertheless be well for us to watch the movement and thus "try the spirits, whether they be of God." One of the favorable features is that it has but few marks of Babylon and is carried on by the laity, rather than by the clergy.

WHAT A FAMOUS PREACHER SEES

Rev. H. W. Thomas, D. D., formerly pastor of the People's church, now a resident of Florida, reached Chicago recently to conduct a funeral service. He remarked:—

"My travels through the country, and my study of the trend of modern movements, show me that within the lifetime of the present younger generation three former dreams of mine will work into eventualities. World peace will shortly be realized, industrial education will rapidly develop, and the unification of religion is but a matter of time. The religion of Lyman Abbott will soon be general and attract the masses to worship."

Hear, O. "Christendom," the voice of another of thy famous prophets!—another of thy wise men! But know assuredly the word of the Lord, "The wisdom of thy wise men has perished, the understanding of thy prudent men vanished."—Isa. 29:14.

The gentleman has dreamed of a "world peace" without the second coming of our Lord and the realization of his prayer—"Thy kingdom come, thy will be done on earth even as it is done in heaven." His dream will never be realized, but the Lord's promise will be fulfilled.

He dreams of industrial education: that we are having and will have with very different results from what he dreams. The industrial classes are indeed being educated, but not in the school of Christ; and the Bible clearly shows that they will soon be learned in all the branches of self-defence and aggression which ere long will sweep peace from the earth and involve the world in social chaos.

He dreams of a unification of religion and may live to see a unification of sects "bound in bundles for the great day of trouble."—Matt. 13:30.

He dreams of the atheistic or pantheistic views of Dr. Abbott attracting the masses, and will find that such a rejection of the Word of God has more attraction for the clergy than for the masses, who more generally will be repelled by such a cutting of all anchorage of faith within the vail.

WHAT REV. CARTER, D. D., THINKS

Rev. Carter, not holding fast the Scriptures, has made shipwreck of his faith; but we are glad to see that his eyes are open to at least some of the inconsistencies of the creed he is still attached to. Indeed it evidently was these very errors that drove him to his present position. His wrong view of the Bible was induced by his faith that the Westminster Confession was a truthful representation of its teachings. This is the tendency of errors, and now God's people must be helped out of them—to see the true teachings of God's Word.

A few of Dr. Carter's presentations we quote below, with the comment that the Bible is in harmony with common sense and that it is the creeds that are absurd:

"I was brought up to believe that all the heathen and, in fact, by far the greater portion of all the dead generations, were consigned to a little hell of fire and brimstone, and forever and ever. How any kindly disposed man could really believe that and have another happy moment I fail to see. If the consciousness that he had escaped himself would be any consolation, then I am sorry for him.

"The Westminster Confession still remains the creed of the Presbyterian church. If an effort were made to depose it from its place there would be vigorous opposition. The men who oppose the revision would oppose the retiring of the creed. The confession remaining, with it remains this terrible teaching: That for the single sin of Adam the whole race of man—remember, millions upon millions, countless millions—were condemned by God to eternal torment, and that he intervened by His election to save certain ones from this awful fate. I do not believe that this is a true statement of the facts. I think that men in general do not believe that this is a true statement of the facts. I think that nobody does, unless he has been screwed up to it, or down to it, by a stiff theological training. I have unbounded confidence in the greatness and goodness of God, but if any man could persuade me that this is the true statement of God's management of the human race I should lose my faith in God. I think such a statement makes atheists, and how delightful it is that no word of Christ's ever hints at any such terrible fact. If this be so, it is a monstrous blunder to put this as the very foundation teaching of Christianity.

"I hear men say that they are glad to live today because of the great modern improvements, schools, libraries, telegraphs and such like. I am glad to live today because our children are not taught this fire and brimstone teaching. The relief is incalculable. Neither does any sensible man believe that he can do wrong and escape the inevitable consequence. 'Whatsoever a man soweth, that shall he also reap.' is true forever. Such truths time has no effect upon. They belong to eternity. But we are practically held, in the Presbyterian church, to the endless torment theory, though the fire and brimstone part has been dropped out. If we are allowed in the Presbyterian church, to hold conditional immortality, or any other reasonable modification of the endless torment theory, then I wish some one would say so. No one has as yet, and I fear the man would find himself in trouble who would rise in presbytery and say so.

"A Presbyterian minister told me that some one put into

the hands of the minister's daughter a catechism to learn. She came running to her father and flung the book upon the floor crying: 'I hate the wicked book.' 'Why, Susie, you don't hate the catechism?' 'Yes, I do. Hear what it says· "What are you by nature?" "I am an enemy of God, a child of Satan and an heir of hell," and it's a lie.' Fortunately the minister was a man before he was a minister. So he folded his arms and said; "No, my daughter, you are not that.'"

AN UNCERTAIN COMPLIMENT

"When Dr. Abbott was delivering his course of lectures on the Old Testament in Plymouth church and printing them in "The Brooklyn Eagle." the late Bishop John F. Hurst paid the writer a visit. When asked what he thought of the lecturer and the lectures, the good Bishop said: 'What do I think of Dr. Abbott and his lectures? Why, who ever knew an Abbott that had any conception of logic or logical method, or of science or scientific method, *or of anything but rhetoric?* I have known Lyman Abbott many a time to become hypnotized by his own verbosity and to go kiting off into the regions of speculation and then enter his study and write it all down and send it out to the world as if it were God's truth!"—*Bible Student.*

"DAILY HEAVENLY MANNA"

This little book of 200 pages is, we feel sure, just the thing every WATCH TOWER reader will want to have on his breakfast table. It contains a Scripture text for each day of the year, and following it twelve to fifteen lines of comment by Brother Russell—pithy selections from WATCH TOWER articles, with references, so that you can turn and read further should you so desire. The selections were made by Sister G. W. Seibert and show her particularity and carefulness. They will last indefinitely, being without year date. At the Bible House breakfast table we first read the text, ask for questions on it and discuss it, and then read the TOWER extract as the closing comment.

Wholesale prices to TOWER readers: 20c cloth bound, 60c leather bound—postage included.

BIBLE CHRONOLOGY AND THE ARCHAEOLOGISTS

Arguing against the theory of the "Higher Critics," that the Bible Chronology is thousands of years shorter than it should be, Rev. W. F. McCauley says:

The genealogies of the Hebrews taken in connection with occasional definite dates, enable us to determine with a good deal of accuracy the length of various periods. The suggestion that these genealogies are not always those of father and son in direct descent, but of ancestor and descendant immediate or remote, is contrary to the ascertained method of Hebrew genealogical record as shown by examples where we know that immediate succession is meant. The occasional omission of names, through copyist's errors, or for other reasons, could not affect the result more than a few hundred years at most, nor alter the fact that the word "begat" bears no other generic meaning than that of direct generation.

The theory that dynasties are intended by the names of individuals involves us in the absurdity of translating, "And the dynasty Arphaxad lived five and thirty years, and begat the dynasty Salah. And the dynasty Arphaxad lived after it begat the dynasty Salah four hundred and three years, and begat male and female dynasties." Equally untenable is the idea that Abraham and Isaac were but the personifications of tribal histories, as though we should read that the tribe Isaac went out to meditate in the field at the eventide, and the tribe Rebecca alighted from her camel and put a veil over her face, and was brought by the tribe Isaac into the tent of the tribe Sarah. Would not a people gifted in producing such personifications observe also the incongruities of these statements? Evidently they understood the language to apply to individuals.

There can be no question but that the early Hebrew records were intended to be a circumstantial account of the beginnings of human history. The tenth chapter of Genesis is the great ethnological register of the world, showing that the Hebrew writers had the necessary data and the true historians' interest in the facts. The very persons are named by whom the isles of the Gentiles were divided. Gomer is mentioned, whose radical letters GMR or KMR we find used in Cymmerians, and by metathesis, in Crimea and Germans. Ashkenaz, by metathesis, Aksenaz, may be the name of the country lying upon the Black Sea, which the Greeks called 'axenos, euphemized into 'euxeinos, or Euxine. And Javan equals Iwan and the Ionians, or Greeks; not to speak of probable references to the Scythians, Medes, Thracians, Celts, Armenians, Etruscans, and others. These are Japhethites; and the record of the Hamites and Shemites is far more extended.

The statement is made that in the days of Peleg the earth was divided. Peleg was born 101 years after the Flood, and died 340 years after. The confusion of tongues, leading to the division of the earth, therefore, occurred in his lifetime. That the early historian believed he knew the time when this division of the earth took place is shown by his associating it with this particular person. The rise of Babylonia is also clearly described. Nimrod, a Hamite, becomes a mighty hunter before Jehovah, and so ingratiates himself into the good will of the people by protecting them from the wild beasts that had accumulated in large numbers since the Deluge, that he becomes their leader in governmental affairs, and builds cities. The very names of these cities are given: Babel, Erech, Accad, and Calneh, the latter probably identical with the city now called variously Neffer, Nippur, and Nuffar. The conclusion of archaeologists that the latter city dates back to the earliest age corroborates the fact that the Hebrew Scriptures do describe the beginnings of history; and if their accounts of the remotest facts are definite and correct, why distrust their chronology?

That Mineveh and its neighboring cities were founded after the Babylonian towns, is also set forth in the Bible. The hunting instinct of Nimrod or of his descendants led to the making of new conquests from the wilds of nature and the founding of outposts of civilization far beyond the plain or Shinar. The subjugator of beasts and men and refractory nature was, according to the Revised Version, the founder of Assyria as well as of Babylonia; and this early overflowing of the population has an important bearing upon the subject of chronology.

BABEL AND ITS RESULTS

The historicity of the confusion of tongues in corroborated by the Borsippa inscription of Nebuchadnezzar, and elaborated by the tradition that the work was stopped by lightning from heaven—a strong proof for those who accept as true whatever comes from a heathen source, however much they may deny Bible authority.

It is not necessary to suppose that every individual of the race joined in the migration from the vicinity of Ararat to Shinar. There is no evidence that Noah and Shem assisted in the building of Babel. Indeed, there is strong probability that the ancient Shemites did not suffer from the confusion of tongues as much as others. The Semitic tongues preserve to this day their general characteristics, as though symmetrically established in a remote age; but the jargon of Hamitic, or Turanian, tongues gives evidence of having originated in some such catastrophe as that of Babel. The Hebrews, with a constant language, preserved the true records, but the Hamites, losing their mother tongue, lost also the connected narrative of events and involved their history in myth and fable, producing also polytheism and idolatry.

EARLY POPULATIONS

The claim that the dates of the Hebrew Bible do not give sufficient time between the Flood and Abraham for the rise of the great nations existent at the time of that patriarch, is based upon an assumption of the greatness of those nations. Resen is the only one of the ancient cities recorded as great at the time of the writing of Genesis. Nippur, where excavations have reecntly been made, was not a vast city. Its area within the walls, exclusive of its educational and religious section, seems to have included only 90 to 100 acres. The fact that Abram with 318 of his servants defeated the army of Chedorlaomer and the kings who were with him, and chased them from Dan to Hobah (or "hiding place"), probably some forty miles, or perhaps further, if Dan in Gilead is meant, recovering Lot and his goods, with the women and people,—does not indicate that Chedorlaomer's foray was any more serious than the incursion of a marauding band of Indians upon frontier settlements. Enough people could come into existence in 150 years to attempt the building of the Tower of Babel; and it is reasonable to suppose that in 427 years, at the time of the call of Abram, the world might have had a population of 2,000,000 at least. If we assign 500,000 of these to Egypt, and an equal number each to Babylonia and Assyria, there would remain another half million for the

beginnings of other nations. If half the inhabitants of the ancient world were gathered in cities, five cities of 50,000 might have risen in each of the three leading monarchies, and five more of equal size among the scattered populations of other nations, leaving still a million for rural districts.

The race began in the new world where it left off in the old. Tubal-cain had learned to work in brass and iron and Jubal to play upon the harp and organ. When the people journeyed from the hill country near Ararat they went west to Shinar, and finding there a country favorable for agricultural development, the building of a capital commended itself to them as an important step. There the lust of world-power found its first post-diluvian expression, of which Babylon became the symbol to this day, typifying the "Babylon the Great" of Revelation. After the confusion of tongues, the people still were Babel builders, and began to erect other works. When, by conquest, a city became a ruined heap, there they built again, kings making frequent use of the material of their predecessors. "Hundred-gated Thebes" seems to belong to an early Egyptian period, and Menes, the first king is credited with founding Memphis and building a dyke still to be traced. His son wrote a work on astronomy, and his grandson built a pyramid at Sakkara 394 feet square and 196 feet high. In the fourth dynasty Cheops [?] erected the great pyramid of Ghizeh; and in the fifth, the Book of Egyptian Wisdom was composed, whose contents resemble in style the Proverbs of Solomon. Primitive man was not only a capable being but possessed sufficient literary training to enable him to record his deeds in written characters. The highest form of literary ability, as well as the highest regard for exact and truthful statement, we find among the theistic Hebrews.

RAPIDITY OF CHANGE

Babylonia and Chaldea are studded with mounds from north to south. Mr. Layard found the whole country between the Tigris and the Khabour in upper Mesopotamia covered with mounds, the remnants of early Assyrian cities. Hilprecht says that at the time of Ur-Nina, Babylonia was divided into a number of petty states, and that first one and then another exercised hegemony over the rest. Frequent changes in government and population would thus be a natural result, and cities would be overthrown by conquest, and new ones rise in their places, with astonishing rapidity. Archaeologists follow a scientific method, based upon the idea of slow processes, and overwhelm us with dissertations upon a remote past lost in the grey mist of fable.

Rapid change is to be looked for in the early days of the race, when customs were plastic, and when great migrations like that of the Israelites from Egypt were possible. To predicate slowness of change of a formative period, is contrary to natural order. The startling conquests of the old world-rulers is proof of the mobile conditions that then existed. The world had in it the hot blood of youth, that has been cooling with age.

The great antiquity claimed by heathen nations is no doubt due to their desire to trace their descent from the gods, and to appear the first of nations; but the Hebrews, having in their possession the ethnological register of the world, that showed all mankind to be of a common origin, and God to be their Creator, had no such motive, and adhered to the facts as laid down in the records. Exaggerated heathen chronologies are not relieved of oriental extravagance by being placed on monuments, or clay or alabaster tablets. Nor are the inscriptions otherwise always credible. For two hundred years after the Israelitish king Omri, Assyrian inscriptions speak of Canaan as the "land of Omri" and the "land of the house of Omri," and Jehu is referred to as the "son of Omri," though of another dynasty. We might no doubt go through the whole polytheistic polyglot of heathen tongues without finding anything reliable on which to predicate their origin. So prevalent is this tendency to fabulousness among them that some critics are misled into thinking that the origin of every nation is involved in fable, that of the Hebrews along with the rest.

The Egyptian priests mentioned to Herodotus but two kings of historic note, the second of whom had not been dead 900 years when the historian visited that country. But they had a papyrus roll containing the names of 330 monarchs, who they said were of no importance. Many of these kinglets were perhaps contemporaneous, ruling over different parts of the country simultaneously, yet the priests filled up this space with 341 generations lasting for 10,000 years. They also said that twice since Egypt was a monarchy the sun had risen where it sets and set where it rises!

It seems that the Egyptians had no era from which to date events; and, notwithstanding the frequent oriental custom of a king associating his son with him on his throne in the latter years of his reign, it seems that they did not distinguish between a sole and a joint reign. It is said that, save in a few instances, the Egyptians were without the chronological idea. Rawlinson says that it was the unanimous confession of Egyptologists that chronology upon the monuments was almost non-existent. Even Baron Bunsen says that chronology can not be elicited from the Egyptians; and he was obliged to reduce the accession of Menes, he first king, from his former estimate of 3623 to 3059 B. C. Mariette, Director of Conservation of Egyptian Antiquities, says that the Egyptians never had any chronology at all. Even if they had, it would be difficult to compute the gaps of centuries, the times of convulsion or dismemberment, of weakness and internal or external troubles, and of obscure history of kings.

Berosus, the chronicler of Chaldea, wrote about 260 B. C. Of his writings, only some fragments are extant, and these give enormous distortions of facts, condemning Chaldean sources of information and by implication confirming the Hebrew Scriptures. The remark of De Wette, that where tradition leaves blanks, imagination steps in and fills them up, is exemplified in the chronological scheme of Berosus; which is: Ten kings reign 432,000 years; eighty-six kings, 33,080 (or 33,091); eight Median kings, 224; and so on down to Pul, or Tiglath-pileser, who came to the throne 745 B. C. The whole *historical* period of Berosus reaches back only to about 2245 B. C.—well within the period of Hebrew chronology. The ten mythical kings, who reign an average of over 43,000 years each, correspond with the ten Hebrew patriarchs before the Flood, whom Chaldean tradition turned into fabulous characters; and the second list of kings, whose reign averaged less than four hundred years, corroborates the Hebrew account of the gradual shortening of human life subsequent to the Deluge. Comparing the modest and rational Hebrew chronology with the extravagant claims of other oriental nations, who for one moment could regard even the historical records of Chaldea as of equal credibility with those of the Hebrews?

Sargon I took pains to have the sacred books of the earlier Accadians translated, and thus preserved the Hamite, or so-called Chaldean, tradition of the Deluge, which is part of an epic poem, "The Adventures of Izdhubar"; but Sargon instead of being placed at 3800 B. C. is assigned by another authority to a period nearly 2000 years later. Hammurabi, of whose code we have heard lately, may possibly belong in the sixteenth century before Christ instead of being contemporaneous with, or previous to, Abraham. It was this king who overran the whole country down to the Persian Gulf, and called himself king of Sumir and Accad and the four nations. He was a builder and restorer of temples, palaces, and cities. He made Babylon his capital, and added to the magnificence of the worship of Bel, thus raising that idol to the chief position in the Babylonish religious system. He built the royal canal, one of the greatest in Babylonian territory. Sargon I. before him had ruled from the Persian Gulf to the Mediterranean Sea, but the country broke up into various states, affording a field for a new conqueror. This illustrates the tendencies of the times—frequent changes and conquests, the enslavement of nations, the grinding into ruin, and building again. The Book of Judges and the captivities of Israel throw additional light upon the storm-swept eras of antiquity.

The Chinese carry back the history of the world for several hundred thousand years, but those who regard their literature most favorably believe that authentic accounts go back but to the twenty-second century B. C. and only respectable traditions carry back the history four centuries earlier. One of the native accounts places Yao at the beginning of their historic records. He ascended the throne 2357 B. C. A great deluge occurred in his reign. Our date for the Noachian deluge is 2348 B. C., within the reign of Yao. His son and successor was Shum, which recalls the name of Shem. Another source of information makes Fohi, or Fuh-hi, to be the same as Yao, and makes him reign after the Flood to the very year that Noah died; while his successor reigns 146 years after him, to within a few years of the death of Shem. The correspondence between these Chinese dates and Ussher's chronology is remarkable, and amounts to much more than mere coincidence. That the Chinese preserve some reminiscences of the beginning of human history, is partly confirmed by the fact that their word-symbol for "covet" is a woman under a tree—recalling the temptation in Eden.

SCIENTIFIC DATES TOO LONG

In addition to all these facts and inferences, is the further consideration that, if the civilizations of Egypt and Babylonia existed for 7000 years or more before Christ, those countries ought to have overflowed and carried their civilizations to every part of Europe, Asia, and Africa. We can not think of

such teeming populations as must in that case have existed as being confined to the narrow limits to which every argument shows that they were confined. It was not long, as we have seen, till Babylonia did flow into Assyria. This tendency ought to have spread civilization throughout the whole Eastern Hemisphere thousands of years before Christ, had there been such extensive lapses of time. If the dates of our Hebrew Bible are too short to account for all the changes traced, the dates of the archaeologists are too long. A possible solution of the question may be in the suggestion that some of the remains assigned to post-diluvian time may in fact be antediluvian.

ANCIENT WRITING

The enormous difficulty of deciphering the inscriptions may well cause us to pause before accepting the translations as final. There are three kinds of cuneiform inscriptions. The Persian is the simplest, the Scythian more difficult, and the Assyrian, or Babylonian, the most complicated of all. One group of wedge-shaped characters may represent the noun "country" and the verb "to take"; it may also stand for the syllables *mat lat, sat, kur, nat.* This difference in reading depends upon whether the character is an ideograph or a phonograph—that is, whether it represents an idea or is used in the spelling of a word without reference to its inherent meaning. Older than the cuneiform, we find such a language as that stamped upon bricks of Ur of the Chaldees which only three scholars in the United States can read. It may be seriously questioned whether the cuneiform is not less ancient than has been supposed. The fact that the monumental cuneiform always runs from the left to right would indicate that it is comparatively modern. In general, the Semitic races wrote from right to left, and the Aryan from left to right. The Assyrians did have a writing that ran the other way, but the cuneiform seems to have been reserved for monumental purposes, as representing their idea of the best development of the art—a modern method superseding the ancient. The hundreds of characters in the Assyrian cuneiform and "the great apparent laxity in the use of letters and the grammar" make the matter of decipherment one of difficulty. The liability to error in deciphering ancient inscriptions is shown in the mistake of the learned Professor Delitzsch, who claimed that Yahveh was Babylonian because he found it combined with a Babylonian proper name, *Yahveh-ilu,* which he translated, "Yahveh is God"; but it has since been proved that the word should be read *Yapi-ilu.* The theory that Hebrew monotheism developed from a Babylonian polytheism may receive a needed check by the discovery of this error. Even if scholarship were equal to the task of making infallible translations, we would still have to make allowance for the oriental tendency to extravagance in footing up the chronologies.

HILPRECHT'S VIEWS

Professor Hilprecht's explorations at Nippur were conducted almost entirely by Peters and Haynes, though the professor translated the inscriptions. He was on the ground eleven weeks at one time, and ten at another, and devotes considerable space in his recent book to criticisms of Haynes and Peters, the latter of whom had taken the chief initiative in the explorations. However, Professor Hilprecht says that he had ignored personal attacks, and spoke only of "fundamental differences on important technical and scientific questions." While such differences exist among the savants, the rest of humanity may well wait for more light before accepting conclusions. You may look in vain in Hilprecht's book for an explanation of the method by which he arrives at his chronological deductions, unless it be the assumption of a working hypothesis. A sentence, in which he says that it doubtless took centuries for a certain people to subjugate another, reveals the general method—"doubtless." He found above Naram-Sin's pavement thirty-six feet of accumulations, *supposed* to represent more than f ur thousand years of Babylonian history. Below the pavement were thirty-one feet, representing another period—how long? He says: "I do not hesitate, therefore, to date the founding of the temple of Bel and the first settlement of Nippur somewhere between 6000 and 7000 B. C., possibly even earlier." His method seems to be well comprehended by these two principles—"doubtless," and "I do not hesitate." It is said that to call Hilprecht, as some fulsome magazine writers do, the "foremost authority on cuneiform paleography," is some way from the truth, as he is yet too young a scholar to have surpassed certain others, among them his teacher, Delitzsch. who, as we have seen, is not above the possibility of error.

THE SCHOLARLY FABLE

The disposition of scholarship falsely so-called to deny divine control in the development of the Hebrew national life and writings, and to regard all present faith as the result of a natural process of human thinking, is one of the refinements of evil. It is the application of the theory of physical evolution to the realm of mind and morals, to the practical exclusion of God from human history. Some scholars have no doubt followed the methods of this cult unconsciously, through not knowing the Scriptures and the power of God, while others have been allured by scientific mirage. Satan tried to destroy the world, first by lust, then by idolatry, next by self-sufficiency, and now by over civilization and unbalanced scholarship. (1 Tim. vi., 20, 21) This scholarship does not necessarily attack the Bible, but presents a system of dogma as a substitute for it, as Gnosticism and Neo-platonism attempted to do in the early centuries of Christianity, but the effort will end only in failure, and will leave, like the buried cities of the past, only the titles of its former greatness.

THE HOUSE OF MERCY

JOHN 5:1-15.—FEB. 19.

GOLDEN TEXT:—"*A great multitude followed him, because they saw his miracles.*"—John 6:2.

The word Bethesda signifies "House of Mercy." This was the name given to a large structure with five porches connected with a large pool of water, situated near to the walls of Jerusalem. The pool was fed by a spring whose underground reservoirs served as a trap for certain gases. When the gas accumulated in this reservoir it would force out the water, much after the same manner that oil wells sometimes flow out their contents. These flows of the water impregnated with the gases occurred at irregular intervals, and at such times the water in the pool would be disturbed or made to boil by the inflow as well as by the gases it contained.

The phenomenon not being understood, many considered that the agitation of the pool was miraculous, attributing it to an angel from heaven. Partly by the energizing influence of faith and partly perhaps by some medicinal quality imparted to the water by the gases, cures were effected which caused the pool to have considerable fame throughout that district. Benefit from the gases is suggested by the fact that it was only those who entered the water immediately after the agitation who profited by it. The impregnating gases, when once in the pool, would be speedily combined with the atmosphere, and those entering the water first would not only have the benefit of the impregnated water on their persons but would also inhale some of the escaping gases—ozone, or what not. A number of such springs are known today in various parts of the world, and many of them have a medicinal quality without any suspicion of a miracle. The American Cyclopedia on this subject says:—

"Medicinal waters are very common in many parts of the world, and people come to them from long distances to be cured. Priests, especially of Æsculapius, placed their sanctuaries near them, as at the alkaline springs of Nauplia, and the springs of Dodora. Phylostricus says that the Greek soldiers wounded in the battle on the Caicus were healed by the waters of Agamemnon's spring near Smyrna."

There is a spring of the kind mentioned in our lesson at Kissingen which, after a rushing sound, about the same time every day commences to bubble, and is most efficacious at the very time the gas is escaping. There are geysers also in Iceland, Wyoming and elsewhere of the intermittent or "troubled" character.

A COPYIST'S MARGINAL NOTE

The House of Mercy with its five porches was built for a public sanitarium for the benefit and convenience of those who desired to use the agitated pool, and this explains why a great multitude of the sick, blind, halt, withered, lay in these porches waiting for an opportunity to benefit by the agitation of the waters. In this connection it should be noted that old Greek MSS omit the last seven words of verse three and all of verse four. These are not inspired words, were not written by John the Apostle, but were added to his statement later on —quite probably as a marginal note explanatory of the views held by the people, or possibly the thought of the copyist who made the marginal note. Some later copyist, thinking the marginal note was omitted from the text, added it in, and his manuscript, copied in turn, has come down to us. Until within the last fifty years, since the discovery of the older Greek MSS, none could know that these words were not a part of

the divine record but an addition thereto, perhaps accidental.

Our last lesson showed our Lord in Galilee and his second miracle at Cana. In this lesson we find him again at Jerusalem, drawn thither according to the Jewish usage to celebrate one of the great annual feasts. He was passing Bethesda, the "House of Mercy," and stopped to perform the miracle noted in this lesson. That our minds may the better grasp the situation, we quote descriptions of two such institutions given by modern writers: Bovet tells us of the bath of Ibrahim, near Tiberius, on the sea of Galilee, thus:

"The hole in which the spring is found is surrounded by several porticoes in which we see a multitude of people crowded one upon another, laid upon couches or rolled in blankets, with immeasurable extremes of misery and suffering." Zola describes the crowds at the grotto of Lourdes thus, "A perfect cour des miracles of human woe rolling along the sloping pavement. No order was observed, ailments of all kinds were jumbled together; it seemed like the clearing of some inferno, where the most monstrous maladies, the rare and most awful cases which provoke a shudder, had been gathered together."

A SIGN OR SYMBOL OF HIS POWER

Such a picture met the eyes of our dear Redeemer as he passed this House of Mercy. We can imagine better than describe the extent of his sympathy with the poor ailing ones before him. If such scenes of sorrow, pain and trouble touch our fallen hearts sensibly and deeply, how much more intense must have been the sympathy which our Lord experienced in the presence of such conditions. We may be sure that he who loved the whole world so much that he left the glory with the Father and assumed human nature that he might die and redeem us and ultimately deliver us from the power of sin and its penalty, sickness and death, must have sympathized with the multitude of sufferers before him, crowding one upon another for the opportunity to receive benefit from the agitated waters. Nevertheless, despite all this sympathy, the record shows that our Lord healed but one of them. Indeed, so far as we may judge, this was his usual custom, as illustrated also in his discourse, in which he pointed out that while in God's providence there were many widows in Israel during the famine time, Elijah was only sent to the widow of Zarephath, and while there were many lepers in Israel, Elisha healed of leprosy only Naaman, the Syrian. Similarly, there were great multitudes of sick at this House of Mercy, but Jesus healed only one.

The reason for this is not difficult to find. Our Lord at his first advent was in the world not to deliver it from the power of sin and death and Satan, but to redeem it, and any deliverances which he granted at that time were only partial and illustrative—demonstrations of his power intended to awaken faith in him and his redemptive work on the part of those who had the ear of faith to hear and the eye of faith to see. These few heard, but the rest remained blinded and knew not the great Messiah unto this day. Thank God for the blessed assurance that in his due time all Israel shall be saved from this blindness (Rom. 11:25, 26), and not Israel only but all the families of the earth—"All the blind eyes shall be opened and all the deaf ears shall be unstopped."—Isa. 35:5.

SATAN INDIRECTLY THE OPPRESSOR

While freely admitting that all of humanity's difficulties, mental, physical and moral, are traceable to the original deception of Satan, practised upon our first parents—while therefore willing to concede that every case of sickness is more or less directly or indirectly the work of the adversary, and that of all the diseased ones we might properly enough say of each that "Satan hath bound him," nevertheless we are not of those who understand that the time has fully come for the binding of Satan and for the loosing of his prisoners. That time by divine arrangement is future, fixed—it is the Millennium. Since our Lord did not perform miracles for all the sick, neither are we to expect all the sick of today to be cured either by natural means or by miraculous power. It comforts us to remember that Satan and every evil is subject to the Almighty's power, and that in the case of the Lord's consecrated and their interests he is both able and willing to overrule, so that whatever he permits them will result in their greater blessing.

We are distinctly told that our Lord's miracles manifested forth beforehand his coming glory. They were thus lessons or pictures or illustrations of the great work of restitution from sin and sickness and death which our dear Redeemer will accomplish for the world very shortly—during his Millennial reign. Then we, his church, associated with him, will share his power and great glory and privileges. Those who were beneficiaries of his miraculous power at his first advent evidently were but a mere handful as compared to all the sick, impotent and blinded of that time; and those miracles, aside from illustrating the future power of the Lord, were designed to testify of him and of his apostles as the representatives of the Father in the establishment of the new dispensation—the Gospel age, so different from its predecessor, the Jewish age and its law of Moses.

THE HEALING OF THE ELECT

It is not improper for us to speak of the man who was the one favored out of a great multitude as having been elected or selected by the Lord as the person through whom he would manifest his power and coming glory. The narrative does not tell us why the Lord selected this one in preference to others. We may reasonably assume, however, that his thirty-eight years of infirmity had developed in him considerable penitence for sin, considerable desire for righteousness; that he had learned some valuable lessons during those thirty-eight years under the hand of affliction; and that it was because he had thus come into a condition where healing would be to his advantage that he was the favored one. Similarly, this is true in the favors of grace which the Lord is distributing during this age, and which are really much more valuable than any physical blessings that could be bestowed.

We may not at first see why the Lord favors some more than others with the knowledge of his grace and truth, but we may safely assume that there is a lesson, and that lesson lies in the direction of honesty of heart, repentance of sin and a desire for or "feeling after God." When God has any special favors to bestrow we may safely assume that they are not given out haphazard, but according to some partial conditions of faith or worthiness. In the case of this man who was healed let us notice that there was no record that he had more faith in the Lord than had the other ones about him. On the contrary, the context shows that he had no faith—that he did not even know the Lord. and did not learn until afterward who he was that healed him.

"WILT THOU BE MADE WHOLE?"

As already intimated, our Lord's words to his followers, "Greater works than these shall ye do because I go unto my Father," have been fulfilled throughout this Gospel age in that it is a greater work to open the eyes of the understanding than to recover sight to the natural eyes; it is a greater work to open the ears of the understanding than to recover the natural hearing; it is a greater work to heal from sin than to heal from its type, leprosy; it is a greater work to recover from the lameness and weaknesses which have come upon the entire race through the fall than to restore strength to the natural limbs. In accordance with this thought we now remark that as our Lord queried the one whom he healed, asking, "Wilt thou be made whole?" and as he thus let the matter depend upon his own will, so it is with those who are now being healed of moral ailments, of those who are now being spiritually enlightened, etc.—the assistance is with themselves. If they have the ear to hear and the eye to see, to appreciate. to understand the gift of God in Christ, the question then is "Wilt thou be made whole?"

How many there are morally leprous, mentally blinded and partially deaf, who can see and hear and comprehend a little of the grace of God, and who, by accepting this little which they understand and by desiring to be made whole, might go on from grace to grace, from knowledge to knowledge, from triumph to triumph, ultimately to the full attainment of the great blessing which the Lord has proffered to his "little flock" —to become heirs of God, joint-heirs with Jesus Christ our Lord, in his kingdom, if so be that we suffer with him, that we may also be glorified together.

In harmony with this thought, let us all use our influence with all with whom we come in contact, with all who have no power to see or hear or understand or appreciate the grace of God, to urge upon them their acceptance of divine aid as we ourselves have experienced it—"grace sufficient for every time of need." Only with those who answer this question affirmatively is it worth our while to expend effort. The will must be pointed to the Lord or his blessing cannot come upon the heart and the life; we cannot hope that the Lord will work a miracle of grace in the hearts of the sin-sick unless they are ready to answer this question in the affirmative, "Wilt thou be made whole?" Only those who so will can be benefited in this age, for this is the divine order—the Lord seeketh such and such only to worship him in spirit and in truth. Our Lord at the first advent testified again on these lines, saying to many of those who heard his preaching, "Ye will not come unto me that ye might have life." To come unto the Lord means to accept his arrangements, to answer his query, saying, Yea, Lord, I would be made whole.

The healing of such is not instantaneous but gradual.

They grow in grace, knowledge and love, and the completion of the work of grace will be in the first resurrection "change," which the Lord promises to all those who in the present time answer his question affirmatively, and show that they are in earnest by seeking to walk thenceforth not after the flesh but after the spirit. These come under the care of the Good Physician, and eventually he will make them whole, complete, perfect and in his likeness.

THE GREATER HOUSE OF MERCY

Ere long the present election of the church, the present favor and privilege of being made whole, will reach its accomplishment in the first resurrection, and then, thank God, a still more general blessing will be open for the world. The promise of the Scriptures is that in God's due time the tabernacle of God shall be with men and he shall dwell with them. This is not yet. The race is still under the curse, Satan is still the "prince of this world," we are still waiting and praying, "Thy kingdom come, thy will be done on earth as it is done in heaven." The establishment of God's tabernacle or house in the world will be during the Millennial age. It will be a house of mercy, not merely for the elect few, but, according to the great Oath-Bound Covenant, God through his elect church, the Christ, Head and body, the antitypical seed of Abraham (Gal. 3:29), shall "bless all the families of the earth."

Ah, yes; what a grand day that will be! "God shall wipe away the tears from off all faces"—yea, also, the reproach of his people shall be done away. No longer will it be a reproach to be of the Lord's people, no longer can it be said to the Lord's mouthpieces, "You tell of the love of God and his mercy and of the value of the great atonement, but we see sin and suffering, sorrow and death, continually reigning over the world." The reproach will be ended, Satan will be bound, the knowledge of the Lord will fill the whole earth and the wiping away of all tears and sorrows and aches and pains will begin. And to all who will rightly receive these favors and fall in line with them, the blessings will ultimately be completed in the full perfection of restitution accomplished at the end of the Millennial age, at the ushering in of the everlasting epoch, while for those who will then neglect, refuse the divine arrangements a merciful blotting out of existence has been arranged.—Acts 3:23.

IT WAS ON THE SABBATH

In performing the miracle our Lord instructed the healed one to take up his bed and walk, and he did so. The bed probably was a very light mattress or comforter, after the custom of that time, and there was no real labor connected with this injunction. It was not the violation, therefore, of the Sabbath restrictions of the Jewish law, which our Lord neither violated nor taught others to violate, for he was a Jew and subject, therefore, to all the terms and conditions of that law as much as any other Jew. His object in instructing the man to carry the bed was probably twofold:—

(1) The act of itself would be a witness to the miracle; not only directly but

(2) Indirectly it would attract the attention of the doctors and scribes of the law, because they had formulated certain restrictions respecting the day which were not the Mosaic requirements. Our Lord would make use of this opportunity to teach a lesson, not only respecting his power but respecting a proper observance of the law—that it was designed of the Lord to be for the benefit of mankind and not a moral fetter. Our Lord explained this on one occasion, saying to the scribes and Pharisees that their interpretation of the law made it burdensome to the masses of the people—that they exaggerated the small features of the law unduly, and that the greater principles of it, pertaining to righteousness, justice, love and mercy, they overlooked entirely.

From this narrative we see that just this result was attained. The scribes and Pharisees reproved the man for carrying his bed, and he returned that he was fully justified in so doing, because the person who healed him of his thirty-eight years' ailment must have been wise enough and good enough to be an authority on this subject and he was merely following his directions. Thus our Lord's miracle was made prominent to the class that he specially wished to have recognize him, namely the leaders and representatives of the nation, who specially were on trial at this time whether or not they would receive him; and, secondly, the difference between his teaching and good works and the teaching and no works of the Pharisees would be more manifest on the other hand.

It would appear that the healed man was so astonished by the incidents connected with his relief that for the moment he forgot to look for or inquire particularly about the one who had performed the miracle: and our Lord, not wishing to refuse the great multitude of sick ones there gathered, quietly withdrew, so that by the time the miracle was known the healer was not to be found. He had performed the miracle for the glory of God, to call attention to the new dispensation, and to himself as the divine representative in it, and incidentally he had healed, we may assume, the most worthy one of that multitude. The fact that Jesus specially met this man again in the Temple, where he had probably gone to express his thanks and praise to the Lord for his relief, implies that he had seen in the man something of more than ordinary character, which not only led him to heal him but also to reveal himself to him.

"GO AND SIN NO MORE"

Our Lord's salutation to the healed man in the Temple must have been very significant, showing the latter that he was not only able to heal but that he had knowledge of the sins which had led up to the diseased condition thirty-eight years previously. He said to him, "Behold thou art made whole: sin no more lest a worse thing befall thee." There is a valuable lesson in our Redeemer's counsel—helpful not only for that poor man, but still more valuable and helpful to those who have by the Lord's grace been healed of sin-sickness, those who have been justified, those who have been accepted into God's family as sons of God. The penalty for original sin has been a severe one and has attached itself to every member of Adam's race; yet for this original sin God has provided a great atonement, and ultimately every creature shall have the fullest opportunity for escape from all its penalties and wages. But when thus liberated a fresh responsibility is is upon us. As the apostle declares, if we sin winfully after we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but we may surely look for judgment and fiery indignation which will devour us as adversaries. (Heb. 10:27) The wages of original sin which the whole race has tasted is death, with its accompaniments of sorrow and pain—dying. The wages of wilful, deliberate, intentional sin, after we have been justified from all our sins—that penalty would be a worse thing, very much worse than the original penalty; for although it would be the same penalty of death, it would be the second death, for which God has assured us he has made no provision for recovery—Christ dieth no more. If after being released and justified we sin wilfully, and yet with a measure of weakness and imperfection tempting us, we may expect stripes; but if we sin wilfully and deliberately, aside from a particular temptation or weakness, we may expect nothing further in the way of divine mercy and forgiveness, because having enjoyed these in respect to the original sin we would thus come under a new and personal condemnation, for a new and inexcusable violation of righteousness whose penalty is death without hope of recovery.

"EVER GIVE US THIS BREAD"

JOHN 6:1-14.—FEB. 26.

GOLDEN TEXT:—*"I am the living bread which came down from heaven."*—John 6:51.

Considerable periods are sometimes covered by the opening expression of this lesson, "After these things." How long after our previous lesson depends on which feast is referred to. If it was Purim, only a month had elapsed; if it was Passover, a year. As previously pointed out, John's Gospel, written after the others, was evidently designed not so much to give a history of our Lord's life as to mention incidents omitted in the other Gospels. The miracle of the feeding of the five thousand, which is the basis of this lesson, stands prominently before us as the only miracle that is particularly described in all four of the Gospels. John's account of it brings to our attention some features not so clearly presented in the others.

From other accounts we learn that our Lord's crossing of the Sea of Galilee at this time was for needed rest. His preaching and teaching and traveling were practically continuous; his hearers, going and coming from morning until night left him little opportuity for privacy and rest, and he was quite willing thus to lay down his life in feeding the sheep—not only exhausting his vitality through the healing of the diseases of the people, but also through the exhortations and public speaking, which are particularly enervating in the open air and when prolonged.

Another reason for leaving Galilee was that his disciples, whom he had sent forth two by two through the various cities to teach and to heal as he was doing had now returned to him, and doubtless he desired rest for them also, and a measure of quiet and privacy in which he could hear from them reports and give them needed instructions respecting their work. The third reason was that at this time the news had just reached Galilee

that Herod had caused the beheading of John the Baptist, and the further news that the army of Herod had been vanquished by that of Aretas. The news had unquestionably stirred the people and aroused their imaginations respecting the future, and to some extent had unfitted them for the hearing of the Lord's message. Some had even said to our Lord and the Apostles, "Depart from Herod's dominions, lest he slay thee as he has slain John the Baptizer." Still another reason probably was to give occasion for this miracle.

Perhaps all of these reasons combined to make the change a desirable one and several of the apostles being fishermen, whose boats were at their own disposal, and the Sea of Galilee small, the undertaking was not extraordinary. The sail across the sea brought Jesus and the apostles to a quiet secluded place, where they probably spent a day or two in rest and comparative privacy, communing respecting the interests of the work. To camp out of doors thus, without tents, etc., seems to have been not an unusual thing in that climate at that time; indeed even today one may find the Arabs in that country sleeping along the roadside at night, wrapped in their outer cloaks or garments and, like Jacob, with a stone for their pillow.

SEEKING THE MESSIAH

Another account tells us that when the multitudes who had been listening to the teachings of Jesus, seeing his miracles, etc., learned that he had gone to the other side of the lake, some of them went afoot and some in small boats in the general direction in which he had gone, seeking him. At this particular season many had their arrangements so made that they were on a holiday journey, going up to Jerusalem to the feast. On such occasions there was an unusual concourse on all roads leading to Jerusalem, and the people—excited by the conduct of Herod and bewildered and wondering respecting the Messiah—turned aside from their journey to hear more from the lips of this great Prophet, Jesus, and to see for themselves whether or not they thought he possessed the qualifications that would fit him for the Messiahship, for the deliverance of their nation, for the establishment of the long-promised kingdom of God. Jesus was sitting on the mountain side with his disciples when this large concourse of people seeking him came along; quite probably he and the apostles taught the multitude for some time before the miracle of feeding them was performed. We must remember that the Gospel narratives are very brief and pass over small and irrelevant details.

Our Lord, who had already planned the miracle, had led the minds of his disciples up to the point by inquiring, "Whence shall we buy bread that these may eat?" This question was addressed to Philip, one of the apostles who lived not far distant. He was the proper person on that account, but probably the Lord had another reason for questioning him. Philip seems to have been of rather a calculating and business turn of mind, and although this disposition is an excellent one to have amongst the disciples of the Lord, it, nevertheless, is inclined to think of earthly means rather than to exercise faith in the Lord. Probably the Lord wished to awaken Philip's thought and specially to bring him profitable instruction and faith through this miracle. Philip's answer that it would require two hundred pennyworth of bread (about $32.00) to supply the multitude even a light luncheon, shows his business trait. While all the various casts of mind are to be found amongst the Lord's people, the business head is amongst the most useful if it be kept under proper restraints of love and faith;—love, that it may not allow business instincts to take sole charge of spiritual affairs; and faith, that it may be able to realize that although business methods are excellent in all the affairs of life, they must not be permitted to ignore faith in the Lord and the power of his might, and the loving interest which he takes in all the affairs of his church, the new creation.

THE USE OF MEANS

Andrew, whose mind seems to have been less practical than that of Philip, suggested that one of the company had five little barley cakes and two small fishes, yet he had hardly offered the remark when he felt ashamed of it, and added, "But what are they among so many?" Philip was too practical, too much of a business man to have even thought of or mentioned such a morsel of food in connection with the supply of so large a multitude; but our Lord had use not only for the broader mind of Philip but also the more simple and less logical mind of Andrew, and used the latter's suggestion by calling for the little supply. There is a lesson for us here: it illustrates what many of us have seen in connection with the affairs of the Lord's people, namely, that all the good suggestions, all the helpful suggestions, all those suggestions which make for the interest of the church, do not always come from one quarter—that often the Lord uses the stumbling lips and illogical reasonings of some of his followers as the basis of blessings to themselves and others, just as now he used Andrew's seemingly foolish remark.

Another thought in this connection is that our Lord seems always to have made use of whatever was at hand. He could have turned the stones into bread and thereby to have fed the multitude; he could have ignored the little supply on hand as insignificant; but this was not his mehtod. All of his followers should learn from this not to despise the little things, but to use them so far as possible. There is a principle involved, too—as our Lord expresses it, He that is faithful in that which is least, will be faithful also in that which is greater. Another lesson is that miracles are only to be expected after we have done all in our power with the means at hand. The colored man had the right idea when, after expressing his faith in the Lord, some one said to him, "Now, George, if the Lord should command you to jump through that stone wall, would you do it?" His answer was that if he were certain that the Lord had commanded it, he would jump at the stone wall and leave to the Lord all that was beyond his power. If the Lord wished to make a miracle out of it he was able to do so, but the jumping part belonged to George. So it is with us in all life's affairs: we are to be sure that we are in the Lord's way, that we are following his directions, and then we are to leave all the results to him, assured of his ability to work the greatest miracles. Nevertheless, the greatest miracles which any of us have to do with are of a quiet and unostentatious kind. In nature we see these miracles in the growing grain, which, under the Lord's providences, supplies our needs in response to our labor. The increase of the five barley loaves and two little fishes, we may be sure, was not more of a miracle than that which is continually going on in nature, only that it is a different kind, to which we are not accustomed. Nevertheless, as the Lord used the barley cakes and fishes as the nucleus for this miracle, so in nature he uses the seed wheat as the basis for the miracle of the crop gathered in harvest. In other words he always uses means to an end, and the fact that we may see and understand the means does not make the miracle either greater or less. A proper view of life connects the Lord with all the affairs of this life as well as with all that pertains to the life to come.

"WHEN THEY WERE FILLED"

The multitude sat down in groups or companies of fifties and hundreds, we are told, and the disciples distributed to them the five little cakes and two fishes in pieces, which apparently grew as they were broken, much after the manner of the widow's cruse of oil, which flowed incessantly until all the pots had been filled. So this little supply under the Lord's blessing increased, not merely to give a light luncheon to the multitude, but until all were "filled," satisfied, wanted no more. Here was a miracle which not only astounded the disciples but also the thousands; it was what John calls a sign, an evidence and proof of our Lord's supernatural power and authority—a proof that he was indeed the Sent of God, the Messiah. This was the object of the miracle—not the feeding of the multitude. At the very same time there were doubtless hungry ones in various parts of the world whom the Lord could have fed without any trouble to himself; but he came not to feed the world, he came not to stop the pain and sorrow and dying, but to redeem the world and to give evidence which would allow the apostles and all the Israelites indeed in whom there was no guide to accept him by faith as the Messiah—evidences also which, coming down to us and others of this Gospel age, have been the foundation for our faith.

Some have said, O that we could have been there and witnessed the miracle of the loaves and fishes! Our faith would have been made so strong that we could have been the disciples of Jesus under any and all circumstances and conditions. What a wonder it is that any of those five thousand should ever have doubted our Lord's Messiahship! We answer that those who are truly the Lord's people have similar miracles today, because he communicates to us through the Word, and because in eating of the Word we partake of the spirit of our Lord, the spirit of the truth.

In view of this, which of the Lord's people can gainsay the fact that he is continually, in his own experiences and in the experiences of other Christians, performing a miracle greater than that recorded in our lesson? Which of the Lord's people who have tasted that he is gracious, who have hungered and thirsted after righteousness—truth—and have had its assisting comfort time and again, could any longer feel that their preference would have been to have lived in the days of our Lord's first advent and to have seen and tasted of the miracles then performed? For our part we much prefer the higher miracles, and consider that we have a stronger basis for faith in these than the poor Jews could possibly have had in all the favors bestowed upon them, great as those favors were.

WEALTH AND ECONOMY BLENDED

Although our Lord was rich before he came into the world and although he realized that through the power of God in him

he could still have all that was necessary for his well being and could provide for his followers, too, as shown not only in the miracle before us, the increase of the loaves and fishes, but also shown when, on another occasion, he granted his disciples the great draught of fishes out of the very lake before them—with all this wealth at his command our Lord was a great economist; from his standpoint nothing should be wasted. It was in harmony with this that, after the multitude had been thoroughly fed, the Lord instructed the Apostles to gather up the fragments that nothing be wasted, and they took up twelve haversacks full —each of them gathered the full of his bag or satchel or haversack, in our text called a basket.

There are two lessons in this for us, one a practical lesson on economy, that none of the Lord's blessings and mercies are to be wasted. To some this lesson may come easier than to others, but it is a usual experience in life that willful waste brings woeful want. Quite probably some of the Lord's dear disciples at the present time need to learn the lesson of economy as much as did the disciples and multitude on this occasion. This does not teach the lesson of miserliness either, for the Scriptures declare, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24) The first lesson was generosity, the secondary lesson was economy. So it should be with us: our generosity should be equal to our disposition to economize. The Lord is not stingy, but generous; and none of his followers should be stingy. The Lord was economical, and that also his disciples should be.

It was those who scattered to others who had their haversacks filled in the end and gained the supply for themselves.

We can apply the same lesson to spiritual things: the Lord's people are to be distributors. We have received of the Lord's bounty, grace and truth freely; we are to distribute freely. Those who distribute will have the privilege of gathering up for themselves, that each may have more than he gave away. How true it is that those who are most intent upon feeding others with the bread of life are themselves most bountifully supplied. Let us see to it, then, that we have generosity in respect to the spiritual as well as the natural food. Let us give forth the word of life and the water of life. While we do so from good, honest, sincere hearts, with a desire to honor the Lord and to bless the people, and without selfishness or pride on our own part, we may be sure that he will give us more and more of a rich supply for our own spiritual growth and sustenance.

The multitude took knowledge of the miracle and acclaimed our Lord the great Prophet. By many of them, however, the miracle was only partially appreciated. Doubtless they viewed it as an indication that if Jesus were proclaimed a king, he could supply his soldiers with food without a commissary department; and if he could thus supply the food to his supporters and followers he would be able also to give them the victory under all circumstances and conditions. These things are true, but not true in the way that the natural Israelites supposed. Our Lord giveth us the victory now over sin and selfishness, and leads us on from one achievement to another as we seek to walk in his steps, and all the way he feeds us with the living bread from heaven. In due time he will become the great King over the world, and his power to control and to feed and to put down Satan and all the powers of evil will be fully manifested. Then many of the blind eyes shall be opened—eyes which cannot see the things of faith, ears which cannot hear the message of faith. Let us give thanks to the Lord more and more that our eyes see and our ears hear the message which as yet the world sees not, appreciates not. While this Gospel age can bring special blessings only to those who have the hearing ear and understanding heart and eye of faith, thank God there is another age to come in which all the families of the earth will be abundantly blessed and guided and helped by those who now are able to walk by faith. Only a special class can now appreciate the bread which came down from heaven. By and by, under the blessed influences and arrangements of the kingdom, all may have the privilege of eating of the bread of life and thus attaining the life everlasting. How our hearts go out to those who are now starving for this very bread, not only the heathen who have never heard of Christ but many in the lands of civilization who, although they have heard, know not, see not, neither do they understand, neither can they understand until in the Lord's due time their eyes of understanding and ears of appreciation shall be opened, as has been promised through the prophets.—Isa. 35:5; 42:7; 49:9.

"Only five barley loaves!
Only two fishes small!
And can I offer these poor gifts
To Christ, the Lord of all?
To him whose mighty word
Can still the angry sea,
Can cleanse the lepers, raise the dead?—
He hath no need of me."

"Yes, he hath need of thee!
Then bring thy loaves of bread;
Behold, with them, when Jesus speaks,
The multitude are fed."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

PASTOR T. C. RUSSELL:—

I must kindly thank you for sending me from time to time new pamphlet issues, and also the copies of that most interesting debate you had with Dr. Eaton, which I enjoyed most thoroughly and which I have made some use of in reading and lending to others.

I cannot thank you enough for the new delight and pleasure I now receive in reading God's Word. Everything seems to have taken on a different view from the conceptions I had formed from teachings received as a member of the Episcopal church of Ireland,—and if this be so in Ireland, where high ritualistic and Popish practices are not allowed, what must be the state of the poor dupes of the sister church of England, where idolatrous practices are fast displacing the simple faith in Christ? Certainly things are fast shaping for the great chaos that is to usher in the day of our Lord. Praying that God may bless you in your labor of love, I remain,

Yours in hope,
JOHN M'KEAGUE,—*Scotland.*

DEAR MR. RUSSELL:—

Having for some time become dissatisfied with the doctrines of the Protestant church of England of which we were members, we thought to set out to seek anew from God's Word his own truth. For a year or more we read and studied justification by faith and came to the conclusion that all who believe must be justified from all things. Still we could not get free from belief in the doctrine of everlasting torment, but hoped that our Lord would give us light and guide us into all truth. And so he is doing. Last year a friend sent us your little book "About Hell," which greatly opened our eyes to the truth, and afterwards the DAWN volumes, from which, thank our loving Father, we have been made wise with regard to his plan, gracious, loving, divine. Blessed be his holy name! We desire to thank you for the blessing you have brought to us in so opening up the Bible to us, and we know that you are the instrument in his hand in this "latter day" to make known his will and plan to all his languishing people. May he continue to bless you as steward of his household is our earnest prayer.

In Christian love, yours very truly,
DAVID AND ISABEL MYERS,—*Jamaica.*

DEAR BROTHER RUSSELL:—

In the end of 1901 two Glasgow colporteurs came to this place selling the "Plan of the Ages." We got one, along with a great many others. We heard the brothers' lectures and got the rest of DAWNS. We can look back now and see how the Lord prepared us for the truth, being weary of all church formalities and longing for light. We have been enabled to witness to several of the clergy and church elders to the truth. We are told at times that we are giving out poison, but we tell them if they read they will find it real life giving food.

We thank God for raising you up to give us these "feasts of fat things," and we pray that you will be guided and filled by his spirit as you go on feeding the household of faith with meat in due season.

Yours in the Lord,
DON F. MURRAY,—*Scotland.*

DEAR BROTHER RUSSELL:—

I have been so blessed through coming into the light of present truth that I feel I must write to tell you about it. I can never express the joy that has come into my life through the study of MILLENNIAL DAWN. The glorious plan of God as set forth (through rightly dividing the Word of God) is grand. I have received the truth in the love of it, and I can indeed say,

God bless the colporteur work, as it was at the door I bought Vol. I. DAWN of a dear brother of the church here. The chief Reaper will reward him in the harvest home. I was so delighted with Vol I. that I found the little company of Christians here and secured the four succeeding volumes of DAWN, and ever since that time I have proved that "the path of the just is as a shining light, which shineth more and more unto the perfect day."

This truth was brought to me at the very darkest hour of my spiritual experience. Surely man's extremity is God's opportunity! I was for some weeks passing through a time of trial. I have for some years had a thorn in the flesh, and as I greatly desired to be released from it I was led to attend some meetings held by those who teach divine healing, was anointed and prayed for, but failed to receive healing. I was then plunged in despair and doubt, and of course was told by those people that there must of necessity be something wrong in my relation to God, and it was entirely my own lack of faith; so you see that the opening up of the Scripture which I received from DAWN at that time meant much to me, as it was the means used by my heavenly Father in causing me to see that, although earthly promise of restitution for the world was purchased by our dear Redeemer, for the church called out from the world there are exceeding great and precious promises that by these we might be partakers of the divine nature. The Lord has anointed my eyes with eyesalve, and I can see that these Elijahs and others are, as you say in the WATCH TOWER, antichrists also and having the same spirit as *the* antichrist, the Papacy, taking to themselves the office and work of *the Christ*, who shall very soon take to himself his great power and reign, and then restitution blessings shall flow as rivers of water from the throne of God and the Lamb.

I have always from a child had a love for the dear Savior and a desire to bring others to know him, and that desire led me to go as an officer in the Salvation Army, as I found there was more opportunity for service in its ranks than in the Congregational church in which I was brought up, and I did my utmost with great zeal, but not according to knowledge. Now that I have been led to see the dispensational plans and purposes of God and that in due time all shall be brought to a knowledge of the truth, I do enter into rest and sit with Christ in heavenly places, as the spirit of the new mind rises above the circumstances of my life in the flesh, although still sharing the ills to which the flesh is heir through the fall and curse of Adam.

I remain, your sister in the Truth,
EMMA WILLIAMS,—*England.*

DEAR SIR AND BROTHER:—

By this time I hope you will have received the 500 volumes of the MILLENNIAL DAWN in Italian. I hope you are satisfied with the print and binding of the volumes. We have tried to do our best, and have had experiences that will be useful in future.

Although ill, but now, thank God, a little better, I have never ceased to be occupied with the work and the Lord has blessed it. To the many letters and cards that I could send you, there is one most rejoicing and very important of the Pastor Giuseppe Bauchetti, doctor of letters and philosophy, a very learned man, who with child-like simplicity has received present truth and is ready to give testimony. After reading the two volumes in French, he has bought all the other books in English, and he has so learned that tongue as to be able to understand the third, fourth, fifth and sixth volumes. Others have started to study the French, it being much easier for them than the English volumes.

Brother Bauchetti is wishing to write to you personally to express his admiration and gratitude for having freed him of many terrible doubts and made to shine in his heart such bright light and assurance and inexpressible joy.

I am busy selecting in each of the principal towns a brother who will sell the books and endeavor to spread the truth.

I need not tell you how orthodoxy and traditionalism are making war on us, but in all humility and not trusting in ourselves, we are ready to go on, confidently trusting in him who said, "Be of good cheer: I have overcome the world."

Last week I had occasion to visit two districts of the Waldensian valleys, and I never expected to find among people that pretend to be Christians such deadly sleep as I found there. Some watchful ones, however, are to be found here and there, and they quite readily accept the food so long desired.

Expressing to you my gratitude and that of all the brothers and sisters for all that you are doing for us, I remain yours most humbly in the Lord,

DANIELE RIVOIRE,—*Italy.*

THE PERFECT COPY

ROMANS 8:29.

Memory wakens mental pictures
In the calm and solemn night;
Teaching all-important lessons
In a new and clearer light.

On a scroll I see a "copy"
Chosen from "the Book" divine;—
Written by a master penman
On a bright initial line.

Under it a fair creation
Of the skilled engraver's art;
Graceful lines and shades, assuming
Life and form,—a human heart!

Drawing near with deepening interest
To observe it carefully,
I discovered "words" I hastened
To commit to memory.

Imitate (they said) the "copy"
Written on *the line above;*
For the Golden Rule it follows
Is the perfect law of love.

Might I, heeding this instruction,
Duplicate the pattern well?
For, although my spirit's willing
Yet "the flesh," so weak, would fail.

Fearful lest I mar its beauty
I inclined to pass it by,
When the Master Artist whispered,
"I will help you if you try.

"Trusting you will e'er remember
My approval to obtain;
You should keep *your copy stainless*
Following *closely to 'the line.'*"

Need I tell of blotted pages?
Here a tear-drop, there a stain;
Or of all my clumsy tracings
That appeared *below the line?*

Need I here repeat the failures
Which have caused my grief and pain;
Or the kindness of my "Teacher"
When he bade me "try again?"

In his wisdom gently prompting
Lest I should discouraged grow;
"Keep your eye *upon my copy*
I forgive mistakes below."

Covering my many failures
With the mantle of his love;
As my "copy" *grew in likeness*
To the *perfect one above.*

—*John Ladow.*

THE MEMORIAL SUPPER

Those who would celebrate the Lord's supper on its anniversary date, this year, should do so after 6 p. m. on Sunday, April 16th. The day following at 3 p. m. will be the anniversary of the Lord's death, on the 14th of Nisan, Jewish reckoning. The day following will begin the Jewish feast of Passover, which lasts a week, but in which we have no special interest except as a type of the liberty, joy and blessing which come to all of the Lord's people passed over through faith in his blood.

VIEWS FROM THE WATCH TOWER

THE STORY OF ADAM AND EVE

Prof. L. T. Townsend of Boston University, discussing the credibility of the account of man's creation given in Genesis, says:—

"It is possible and perhaps probable that the world is to witness shortly among nominally Christian people one of the most resolutely contested intellectual conflicts between belief and unbelief that has been known since the dawn of the Christian era."

He expresses the conviction that a return to faith in the Bible's records will be advantageous to the world at large as well as to Christianity, and declares that scientists have been obliged to make so many changes of late that it should make them more modest. His words are:—

"The readjustments of astronomical and geological theories during the last quarter of a century, which in every instance have been making for, rather than against, the beliefs of the primitive Christian Church, and the remarkable discoveries in archaeology which are affording the strongest possible defense for the credibility of the Bible, together with the fact that many of the ablest scholars are taking issue with much that is called higher criticism, ought to suggest that modesty rather than egotism and dogmatism is peculiarly becoming in those who are posing as leaders of modern thought and reformers in the theological world.

"It can no longer be rationally questioned that the sciences of anatomy, of geology, of archaeology, of philology, of ethics and of theology unite in demolishing all theories of naturalism as to the character and condition of the earliest inhabitant of the earth of whom there is any record.

"And the evolutionary hypothesis that the human race began in a savage state and slowly worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from the savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt, and that of many other countries is not an emergence of which history shows any evidence. Hence the theory that the human family began high up in civilized and social life, but afterward suffered a decadence, has probabilities in its favor that amount well-nigh to an absolute certainty.

"What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his grandson Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubal-Cain and grandson of Adam, was not a worker in brass and iron.

"But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect, and a brain or an intellect just as capable of working, and a language just as complete in expressing thought, as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts and reached by approved scientific methods."

FORECASTING THE FINANCIAL FUTURE

At the last session of the Pennsylvania Bankers' Association, one of their number addressing the body expressed himself as convinced that prosperity may be expected, and said in conclusion:—

"A friend of mine has it [the financial fluctuations] all figured out on the cycle plan—he starts with the panic of 1819. I will not burden you with it all, but merely state that, according to his figuring, we will have good times from now until 1908, when prices will have reached their height and start downward until 1911, when we will have the greatest panic in our history. I quote him as follows:

"In the past, stocks have gone up and down with the regularity of the ebb flow of the tide. Some stocks, even with the tide going out, dart higher than others, and tend to confuse the would-be buyer as to the general tendency. So with the incoming tide, some stocks tend to keep back, though the general tendency is higher, always higher."

* * *

We have seen the financial cycles outlined, and consider it remarkable. We mention it as an outside corroboration of about what we are expecting inferentially from the prophetic testimony, viz., that October, 1914, will date the cataclysm of anarchy in a world-wide sweep, which implies that a panic, the greatest ever known, would occur somewhere about 1911 and lead up to the "time of trouble, such as was not since there was a nation."

A BRIEF STATEMENT OF ROME'S TEACHINGS

The latest statement we have seen of the teachings of Roman Catholicism respecting Purgatory, Indulgences, etc., is the following:—

"*A plenary indulgence* is granted to the penitent sinner upon confession and going to holy communion. It is granted to lay Catholics who take part in the Congress, go to confession, receive communion, and on any day during the Congress visit a church, praying before the blessed sacrament for the intentions of the Pope.

"*A partial indulgence* of seven years and seven quarantines —that is, the reduction of seven years and seven times for sin committed here—is granted to those of the church in the city and ecclesiastical province of New York who will unite themselves with the Congress in spirit and be interested in its proceedings, and visit a church on any day during the Congress, praying before the blessed sacrament according to the intentions mentioned above.

"*A partial indulgence* of 300 days' remission from punishment for sins in eternity is granted to those who assist at the Congress, as well as to all the faithful in the province who at least are contrite of heart and visit a church on any day of the Congress and pray. All these remissions of punishment for sin may be gained for the benefit of any friend or relative suffering punishment in purgatory. The duration of the suffering of the latter is thereby lessened and their advent into heaven expedited.

"None of these remissions from punishment in eternity can be obtained for unconfessed sin.

"The church makes a distinction between the forgiveness of sin and its punishment.

"Confession and communion bring forgiveness, but sins must sometimes be atoned for in eternity, even after sacramental absolution, the remission of this punishment being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."

ALL GO TO PURGATORY

Purgatory is a middle state between heaven and hell. Few if any, are so perfect at death as to deserve immediate admission to a state of bliss in heaven, and the church has taught from the beginning that souls which are not pure enough for heaven nor evil enough for hell are made to suffer for a time in purgatory.

"The pains of purgatorial punishment may be as awful as those of hell, but with this difference, that the torments of the one are everlasting while the purgatorial sufferings endure only for a limited time.

"Now, as Christ in making St. Peter the head of his church gave him the keys of heaven and of hell, the Popes, Peter's successors, have the power to absolve from sin, and consequently from much of the purgatorial punishment. And it is this that is meant by indulgences. But it does not by any means, imply that the Pope has the power or authority to remit the punishments of hell."

* * *

Poor creatures What a miserable prospect they look forward to when they think of death coming upon their friends or themselves. No wonder the majority of the laity have such unhappy faces. How relieved they will be when, in the resurrection morning, they awake and find that their fears were a nightmare of Satan's origination to keep them from knowing and loving the true God, whose name is Love, and whose merciful provision is that all redeemed by the precious blood of Christ shall yet come to a clear knowledge of his grace and to an opportunity for restitution to all that was lost—including lasting life in divine favor.

It may sound strange at first, but it is true, that Protestants have been blessed in some respects by adding to this error —by making the future yet more awful—by determining and teaching that there is no purgatory, no prospect of peace or joy, but only agony for all eternity, *for all not fit for heaven when they die.*

How is this more horrible doctrine less injurious, do you ask? Because it is so unreasonable that few believe it. Protestants

well know that only saints are "fit for the kingdom" (Luke 9:62) and it is to their credit as rational beings that they cannot imagine their unfit loved ones as having been consigned by a just God to everlasting tortures.

A STRANGE PREDICTION

The following item is going the rounds of the secular press:—

"In 1849, according to the German newspapers, Frederick William, who was then King of Prussia, consulted a fortune teller and here is the extraordinary prediction which she made to him:—

" 'We are now in the year 1849,' she said, 'and if, beginning at the right, you place under each other in a vertical column the numerals which make up this number, 1849, under the number itself, you will find the year in which your kingdom will become a great empire. That year will be 1871. Now perform the same operation with 1871 and you will arrive at 1888, which is the date of the first Emperor's death. Finally treat 1888 in the same manner and you will obtain 1913, this being the year in which the empire will be overthrown and a republic proclaimed.'

"Here is the way in which she obtained the three notable years:—

1849	1871	1888
1	1	1
8	8	8
4	7	8
9	1	8
1871	1888	1913

"Her predictions as regards two of the years have come true and superstitious persons are now wondering if 1913 will really prove quite as fatal a year for the German Empire as she has prophesied."

THE SATISFACTION OF JUSTICE

Last year we answered questions on the above subject sent in by one of the number. We have been requested to present our reply in the columns of the WATCH TOWER, that others might be profited as well. We do so as follows:—

With the first and second paragraphs of your letter I agree quite well. The first point of objection is found in the third paragraph.

(1) Your statement reads, "Now to purchase for Adam a right of release, it would be necessary for some one to pay to Justice the exact equivalent of what he forfeited, give a ransom for him." I agree to that part, but disagree to the next statement, namely, "This Jesus did." Jesus died for all, he laid down his life as a ransom for all, but he did not give it or pay it over to Justice for all. He deposited the merit or value of it all in the hands of Justice as security or guarantee for the redemption of the whole world, but he applied only a portion, not for the world, but solely for those who would now exercise faith in him. It is as though a man conducting a large enterprise went to a banking company and, after securing the said bank against loss, got it to underwrite his scheme, and in connection therewith appropriate a certain amount of his deposit, leaving the remainder to be paid in later on, according to terms and conditions mutually agreed upon.

That this is the divine plan is shown in various ways in the Scriptures:

(a) We are distinctly told that our Lord Jesus ascended up on high, there to "appear in the presence of God for *us*"—not for the world in general, but for believers. The Scriptures in various ways indicate a marked distinction between the divine arrangement for us and the divine arrangement for the world. For instance, "Christ was a propitiation for our sins, and not for ours only, but also for the sins of the whole world." This statement shows a distinct differentiation between our sins and the sins of the whole world. The one sacrifice is the basis of both these propitiations, yet they are separate and distinct in order—in time. The application of the Lord's grace is first to the church, to believers, to the household of faith. He appears before the bar of Justice during this Gospel age to make satisfaction "*for us.*"

(b) Not only have we those statements to the effect that the atonement is effected thus far only for "the household of faith," but additionally we have the demonstration of this in the fact that the holy Spirit was shed forth only upon the church, "the servants and hand-maidens." The same is attested by the statement of the Apostle that we believers "have escaped the condemnation that is on the world." The condemnation is still on the world, but it is not on us, because our High Priest has applied the merit of his sacrifice "on *our* behalf." Thus also the Apostle again states, "*Ye* are washed, *ye* are sanctified." Likewise he declares that the children of believers are similarly washed and cleansed, justified, and that the children of unbelievers are still "unclean."—1 Cor. 7:14.

If the atonement had been made, applied on behalf of the world, the world would no longer be unclean, children of wrath under condemnation, etc. Because the atonement was made for the household of the priest, therefore all the members of the household of faith are justified, cleansed, washed in the precious blood.

(c) It is in full accord with the foregoing that we find the Apostle distinctly declaring that it is the privilege of the church to "fill up that which is behind of the afflictions of Christ"—to "suffer with him," to "be dead with him," etc. Thus the teachings of the New Testament agree with those of the prophets of the Old Testament, who "spoke of the sufferings of Christ and the glory that should follow." The glory has not yet been revealed. When "revealed all flesh shall see it together." We are glad to trust that we are in the dawning of the Millennial day, that the glories of the great Messiah will soon be manifested to the groaning creation. This will be a manifestation of the Son of God, and also of all the sons of God graciously counted in with him as suffering with him, sacrificing with him, dead with him as members of his body, participators in his sufferings and sacrifice, sharers with him in his glory to be revealed.

(d) In accordance with the foregoing is the testimony of the Tabernacle Shadows which fits and binds together every feature of the glorious plan and shows us that the first sacrifice of the Day of Atonement, the sacrifice of the bullock, was for and on behalf of the body of the priest and his household, the house of Levi, the household of faith. It shows us that the sacrifice of the goat, representing the sacrifice of the body of Christ, is a part of the atonement work, though the merit rests entirely upon the first sacrifice—of the bullock. From this we see how the Lord is accepting "us" as sacrificers, because we are Christ's and not on our own account.

(e) We see further that this second part of the Atonement Day sacrifices will not be complete until the last member of the body of Christ has suffered with the Head. The type shows further that when this shall have been accomplished, the full ransom-price *for the world* will be presented to Justice and be accepted forthwith; and that as a result the great High Priest shall come forth clothed in glory and in blessing power and that the result will be the lifting of the curse, the removal of all divine wrath and the pouring of the holy Spirit upon "all flesh."

(f) This in no sense signifies that merit of the church has accomplished anything that could not have been accomplished without co-operation. It shows on the contrary, that all the merit was in the Lord Jesus and in the sacrifice which he gave. Any sacrifice which we make is based upon his merit imputed to us and continued in our sacrifice. It is the sacrifice of "his body," in the larger sense of the word his church, that will thus be completed. It will be the Christ, the great Prophet, Priest and King, of many members, with one Head, raised up from amongst the brethren. It will effect all this great blessing, and all the members of the body must recognize the honor of the head and maintain the same; and all of them will be glad to acknowledge that without him we could do nothing, and that without him our sacrifices would not avail anything, and that hence to him belongs all the glory of the great salvation.

(1) I still affirm, as in the past, that as we all shared in Adam's condemnation, any price which will avail for him must be sufficient to purchase deliverance for all that were in him—the whole human race: that the death penalty was such that if one were paid for, all would be paid for: that in harmony with this Jesus gave himself a ransom for all. But giving of himself into death as "a ransom for all" or "a corresponding price," must not be confounded with the paying over of that price to Justice after our Lord arose from the dead. He has the entire merit of his sacrifice at his command, and all of it pledged on behalf of Adam and his race, but only a portion of it is applied, namely, to the household of faith.

JESUS APPROPRIATED ON BEHALF OF BELIEVERS

(2) To say that the Lord paid over to the Father or to Justice the full amount, and that the Father accepted the same for all, would be to contradict the plain statements of Scripture which we have just examined. Justice is properly represented as being blind, and hence if the Lord's merit had been applied

for all Justice would not be at liberty to discriminate and to select first of all a little flock and withhold for a time the blessing of the remainder. Justice must be impartial, and if she accepts the price must at once release all claim upon the captives. We have shown that this is not the case, that Justice still regards the world as "children of wrath," under condemnation," "unclean." This proposition is, therefore, fallacious—manifestly so.

(3) When our Lord, "ascended up on high" he led a multitude of captives. In the prophetic sense we might speak of the whole world as already released, but not in the actual sense. From the standpoint that our Lord's life is a sufficiency to meet all the requirements of Justice whenever applied, we may think and speak of the world as being no longer dead but merely asleep. Indeed our heavenly Father spoke of mankind from that standpoint of his purpose centuries before the ransom price was paid at all.

The entire work of redemption is properly viewed as one with a beginning and ending, just like the Day of Atonement. It was all one Day of Atonement, but there were two parts of the work of that day. And so there are various features or stages of the work of "leading captivity captive." It began with our Lord's own personal release from the captivity of death; it continued subsequently with the reckoned release of believers, and further development is found in their actual release in the first resurrection. A still further development will be found in the awakening of the world and the restitution processes of the Millennial age. The absolute fulfilling of this leading of captivity captive will not be realized until the close of the Millennial age, when death will be literally, actually, fully "swallowed up in victory."

OUR LORD'S SACRIFICE WAS SUFFICIENT

(4) There was no need of anything being added to the Lord's sacrifice so far as Justice was concerned; but the Apostle tells us that God foreknew us also by Jesus—that, in the divine plan formulated before the world began, the Lord foreordained the church, Jesus' bride or associates; and in order for us to share with him in his glory it was necessary that we should also share with him in his sufferings. And because his sufferings were by divine arrangement applied as the atonement for the sins of the church, therefore, by this divine arrangement, any sufferings that the church may experience are counted in with those of the Lord as "sufferings of Christ;" and all the sufferings of Christ were atonement sufferings, not for personal sins, but for the sins of the world.

If any of the Lord's people suffer stripes as punishments for partially wilful sins, such sufferings are not part of the sufferings of Christ, but are stripes for discipline. The sufferings which we have with Christ are of the same nature as his, namely, because of our loyalty to him and the principles of righteousness for which he stands.

JUSTICE DEALS ONLY WITH THE MEDIATOR

(5) It would not be the correct thought to say that the life of Adam forfeited through sin is to be given back to him by Justice, because Jesus redeemed us. The thought rather is that Adam and his race had forfeited their rights to life and had no such rights at the bar of Justice, and that Jesus sacrificed his human life on man's behalf, so that the dead world might receive life *through him*—life from the dead.

It is in harmony with this thought and in opposition to the other that the Lord speaks of himself as the Bread which came down from heaven, of which a man might eat and not die. Thus in the celebration of the Lord's Memorial Supper, in partaking of the bread we represent our faith in his redemptive work and our justification to life through the life which he laid down for us.

The same thought is also presented in the Scriptures when referring to Christ as the "everlasting Father" of the world in the future. He sacrificed his life, and is by divine authority granted the privilege of applying its equivalent to Adam and all of his race as he may please. He does apply a portion of that merit now to us who believe, and eventually he will apply sufficient of his merit to bring a blessing to all the world of mankind. Hence we have the promise of the Scriptures of a future time of restitution: the restitution to life of Adam and his children by virtue of their acceptance of that life as a gift—which Christ secured for them by the laying down of his life on their behalf. This our Lord designates regeneration. The world was generated once through Adam and all lost life through his disobedience. Christ has died that he might assume the place and rights and privileges of headship to our race, the privilege of fatherhood. He proposes a regeneration of all the children of Adam—so many of them as will accept the terms and conditions for returning to the full life and perfection of perfect human nature.

MIGHT NOT THE CHURCH BE MERELY "RECKONED SACRIFICERS?"

(6) The "reckoning" of Scripture is merely that of justification, making up for our inherited deficiencies and weaknesses. There is no reckoning of sacrifice. Being blemished by nature we have nothing whatever to sacrifice unless first we are counted or reckoned as justified,—made whole, cleansed. Such the Apostle urges, "I beseech you, brethren, by the mercies of God [in your justification] that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." The sacrifice must be an actual one of a body reckoned perfect, but actually very imperfect. We cannot be reckoned to suffer with Christ if we do not suffer with him, and hence there is nothing in the Scriptures to this effect. On the contrary, "If we [actually] suffer with him, we shall also be glorified together." It will not do, therefore, to figure away these plain limitations of the Scriptures. Whoever does so is in a dangerous position, wresting with the Scriptures.

On the Atonement Day the blood of the bullock was sprinkled seven times, as representing fulness, completeness, efficacy—efficacy for the thing for which it was sprinkled or applied, namely, on behalf of the High Priest's body and household. Similarly, subsequently, the blood of the Lord's goat, the second offering of the Atonement Day, was sprinkled seven times, representing similarly perfection, fulness, completeness, efficacy, for the purpose it was applied, namely, on behalf of "all the people."

PERHAPS JESUS DIVIDES THE CREDIT WITH HIS CHURCH

(8) It is wholly contrary to the facts and Scripture to say that Jesus divided the *credit* of the atonement sacrifice with his church but not the deed. It is the deed that he requires, and without the deed there will be no participation. It is not the less his deed, as already shown. We could have neither part nor lot in the matter except as members of his body and under the influence of him as our head, who works in us to will and to do of his good pleasure—to fill up that which is behind of the sufferings of Christ.

(9) Yes, we use balances to represent divine Justice. Adam's disobedience forfeited his life to satisfy Justice; the unmerited death of Christ would balance or offset Adam's penalty, and when applied will give him the right to regenerate Adam's race on appropriate terms and conditions.

(10) To say that "The church sacrifices her life-rights to becomes sharer in the great reward of Christ," yet to reject the clear testimony that God accepts this as a part of the sufferings of Christ, guided by him as the head, and finally to be applied by him as a part of his own, is inconsistent and unreasonable.

THE FEAST OF TABERNACLES

JOHN 7:37-46.—MARCH 5.

GOLDEN TEXT:—*"Never man spake like this man."*

The two great feasts of the Jews were the Feast of Passover, from the fifteenth to the twenty-second of the first month, and the Feast of Tabernacles (dwelling in booths), from the fifteenth to the twenty-second of Tishri, the seventh month, corresponding closely to October 1, but varying according to the Jewish calendar, which was calculated on lunar time. These two great feasts divided the Jewish year, and were the great occasions on which the people from all over the kingdom were expected to visit Jerusalem, the capital city, to spend a week in fellowship together, in thanksgiving to the Lord and the making of vows to him. These two festivals represent the beginning of a year—the one the civil year, the other the church year, yet both might be termed religious in the sense that the entire national government was built upon a religious foundation. Israel was God's nation, and its laws were from him.

Each of these feasts had its peculiar religious sacrifice, pointing to our Lord and his sacrifice and the Gospel church. his body. The Passover festival in the beginning of the year was the anniversary of the deliverance from Egypt, the Passover lamb representing Christ, our Passover sacrifice, and the feast following representing the liberty and joy and blessing which come to all of the Lord's people passed over through faith in his blood. The fall festival was held in connection with the Day of Atonement and its sacrifices for sins, which typified the better sacrifices of this Gospel age and the ultimate atonement for the sins of the whole world, and the consequent

ultimate removal of the curse which still rests upon the world of mankind. This festival was instituted at the time Israel passed from the wilderness into the land of promise. It commemorated the wilderness life and the entrance into Canaan. where they were privileged to enjoy their inheritance and have more substantial dwelling places. It was really the festival of the New Year, and a kind of thanksgiving occasion for the ingathering or harvest of the year—Exod. 23:16; Lev. 23:33-44.

THE FEAST OF TABERNACLES CELEBRATION

The usage of the people on this occasion is thus described by Edersheim and others:—

"In Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees—palms, sycamores, olives, pines, willows, etc. Nobody was living at home, everybody in these booths—all the people from the city and crowds from the country. All distinctions of rank, all separation between rich and poor, were for a while forgotten, as each one dwelt in as good a dwelling as his neighbor.

"Each morning a joyous procession, with music, went down to the Pool of Siloam and drew water in a golden pitcher, from which it was poured out upon the altar amid hallelujahs.

"At night four golden candelabra, each with four golden bowls for light, were in the center of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, whilst the Levites, who were stationed on the fifteen steps which led into the woman's court of the Temple and which corresponded to the fifteen psalms of degrees. i. e., steps (Psalms 122-134), accompanied the songs with instrumental music.

"The Temple illumination was symbolical of the light which was to shine from out the Temple into the dark night of heathendom; then, at the first dawn of morn the blasts of the priests' silver trumpets, of the army of God, as it advanced with festive trumpet-sound and call, to awaken the sleepers and to utter solemn protest against heathendom."

"It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, 'I am the Light of the world' (John 8:12), which is to shine forever and illuminate not only the Temple and the holy City, but all the world,"—the Sun of Righteousness.

"THAT GREAT DAY OF THE FEAST"

The last of these seven days of the feast was called the great day. It was in it that the entire festival ceremony and rejoicing reached its climax. Again we glean from Edersheim and others, as follows:—

"According to Jewish tradition the pillar of cloud by day and the fire by night, symbolical of God's presence and guidance, at first appeared to Israel on the fifteenth of Tishri, the first day of the feast. On that day Moses was said to have come down from the Mount and announced to the people that the tabernacle of God was to be reared among them. We note that the dedication of Solomon's Temple and the descent of the Shekinah glory upon it took place at this feast.—1 Kings 8; 2 Chron. 7.

"The last great day of the feast was the climax of all this symbolization. Early in the morning the people, with the Paradise apple (an orange) in their left hands and branches in their right, marched to the sound of music in a procession headed by the priest, who bore a golden pitcher to draw water from the Pool of Siloam, south of the Temple. The priest having filled the golden pitcher at this fountain, brought it back into the court of the Temple, amid the shouts of the multitude and the sound of cymbals and trumpets. The return was so timed that the procession should arrive just as other priests were laying the pieces of the sacrifices on the altar of burnt offering toward the close of the ordinary sacrifice-service.

"On each of the seven days the priest made a circuit of the altar, saying, 'As, then, now work salvation, Jah! O Jah, give prosperity!' But on the seventh day they made the circuit seven times remembering how the walls of Jericho had fallen in similar circumstances, and anticipating that by the direct interposition of God, the walls of heathendom would fall before Jehovah and the world lie open before his people to go in and possess it.

"The golden pitcher full of water was then poured upon the altar. The ceremony was considered of vital importance and apparently symbolized the out-pouring of the holy Spirit. Immediately following the pouring of this water the Hallel was sung. This consists of Psalms 113-118. These were chanted, with responses, to the accompaniment of the flute. As the Levites intoned the first line of the Psalm, the people repeated it; while to each of the other lines they responded, Hallelu Yah (Praise ye the Lord). Then the priests blew a three-fold blast on their silver trumpets."

JESUS AT THE FEAST

Our lesson relates to the last feast of Tabernacles attended by our Lord—the one which occurred just six months before the crucifixion. In a previous lesson we saw that the feeding of the five thousand was at a time when many of them were on their way to Jerusalem to the feast of the Passover, so that the present lesson is at least six months later—quite possibly a year and six months later, as evidently there was a considerable time during which our Lord "could not walk in Jewry, because the Jews sought to kill him."

On the occasion of this feast, many wondered whether or not Jesus would attend it, for it seems to have been well understood by a considerable number that the chief priests were so envious against the Lord, so enmitous, so bitter, that threats had been made against his life. While our Lord realized that his life was under divine protection until his "hour" should come, nevertheless it would appear that he did not tempt providence by going unnecessarily in the way of danger, but rather shaped his course according to the conditions he found. Thus, too, he admonished his disciples, "When they persecute you in one city, flee ye to another."

The context shows that at this time some of our Lord's brethren (probably his cousins, for cousins at that time were called "brethren") seemed to doubt his Messiahship, and urged him to go up to Jerusalem and perform his mighty works there, where the most learned men of the nation would have an opportunity for seeing and criticising and fault-finding, and if possible refuting his claims and miracles. Our Lord's answer was, "Go ye up to the feast; I go not up to the feast; mine hour is not yet fully come." For our Lord to have gone up early to the feast might have provoked the animosity of the religious teachers the more. His delay in going was no injury to the publicity of his teachings either, because the people naturally inquired for him, expressed wonder, discussed his claims, told one another what they had seen and heard in their own cities, villages, etc. It was toward the latter part of the feast week that our Lord arrived on the scene and went straightway to the Temple, and when the religious sentiments of the people were at their highest pitch he called their attention to the deep spiritual things symbolized by them year by year continually.

It is presumed that it was just at the close of the pouring of the golden pitcher full of water on the altar, a libation to the Lord, and while the multitude in the warm climate were probably thirsty and had their thirst rather aggravated by the sight of the water, that Jesus made the announcements which constitute the essence of our lesson. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture saith, Out of his belly shall flow rivers of living water."

No wonder the people said, as the Prophet had foretold, that our Lord spake in parables and dark sayings. How many, how few of the multitude who heard could gain any reasonable understanding of this message! Even under the blessed influences that are ours under the spirit dispensation, how few have any adequate conception of what these words signify.

DRINKING AT THE FOUNTAIN

All have some conception of what natural thirst is, and of the refreshment that comes through partaking of literal water, and to understand our Lord's words respecting the water of life which he has to give, we must carry the figure forward and realize that there are other thirsts and cravings of the human nature which need satisfaction, which without satisfaction cause unrest, distress. These cravings of the heart we briefly refer to again as thirst for rest, peace, joy and fellowship. Only those who have such thirsts are called upon—"Blessed are they that hunger and thirst." Many of our race at the present time are so depraved mentally and physically that they have no hunger and thirst for better things than they now enjoy—they already are full and satisfied with the imperfect things possessed. The Lord's appeal at the present time is not to these, but to those who hunger and thirst, "If any man thirst let him come unto me and drink."

This is the appeal of this Gospel age: the Lord is seeking for the thirsting ones and finding them, and if they will drink at his fountain of grace and truth, they will find the satisfaction, the comfort, the joy, the peace, the rest, the blessing, which the world can neither give nor take away. Blessed, therefore, are the thirsty, and favored are they who are now drinking of the waters given forth by the smitten Rock—our Lord.—1. Cor. 10:4.

The Apostle commented upon our Lord's words, explaining the first part, but not the second. He says, "This spake he of the spirit which they who believed on him should receive." The

receiving of the spirit is the satisfying of our thirst. All through life we are drinking at this fountain. We will not be satisfied until we awake in the Lord's likeness; then, as the Apostle declares, "I shall be satisfied when I awake in thy likeness"—when this mortal shall be swallowed up in immortality, we shall be like our dear Redeemer, see him as he is, and share his glory as members of his body.

THE HOLY SPIRIT WAS NOT YET GIVEN

The holy Spirit was exercised upon the prophets, and under its influence they spake and wrote. But the holy Spirit granted to the Gospel church at and since Pentecost is different; it is the spirit of adoption, the spirit of understanding, not the spirit of prophecy. It was not possible for any to be begotten of the spirit and sons of God until the ransom-sacrifice of Jesus as on our behalf had been accomplished, not until he had ascended up on high and presented the merit of that sacrifice on our behalf to the Father, not until it had been accepted by the Father. Then this blessing of the spirit of adoption was shed forth upon the apostles. All accepted to membership in the body of Christ since by association with the fellow-members, are made partakers of this one spirit, by which all are sealed until the day of deliverance. Eph. 4:30.

THE OUTFLOWING STREAM

"Out of his body shall flow a stream of living waters." This verse was not fulfilled at Pentecost, where the Lord's followers merely began to drink of the spiritual truths, and by them to be united into one body of many members, of which Jesus is the head. It is from this one body that ultimately the stream of the water of life shall flow during the Millennial age for the blessing of the whole world. Our Lord referred to this saying, "My word shall judge you in the last day"—in the great day, the Millennial day; the world shall be judged by every word that proceedeth out of the mouth of God. The water of life represents the truth, and the amount of this water of life or truth that shall proceed from the mouth of the Lord, from the mouth of the glorified church, shall be such a stream, such a flow, as will reach to every part of the earth. "The knowledge of the glory of God shall fill the whole earth."

In the present time, those who drink at the fountain of the water of life, are merely the sanctified in Christ Jesus, and our Lord declares of these that his grace and truth in them shall be as a well of water springing up into life everlasting. In Revelation, Chapter xxi, we are given the picture of the aggregation of the various members of the body of Christ in glory. The whole is pictured as the New Jerusalem, and from it issues the stream of the water of life which our Lord referred to in his discourses. It will be a great river of the water of life, and on either bank of it will be the trees of life, nourished and supplied by it, bearing good fruit, and the leaves of those trees will be for the healing of the nations.

Thus seen the Lord's discourse briefly pictured the blessings coming to his followers during this Gospel age, and the blessings that shall in the next age proceed from them for the comfort, blessing and uplifting, restitution, of all the families of the earth—of whosoever wills to take of that river of the water of life, which then will flow freely, and to which all will be clearly and distinctly invited by the Spirit and the Bride.

A DIVISION AMONGST THE PEOPLE

Peace and unity are greatly to be desired; yet these are not always possible, not always advantageous. If all were perfect, peace and unity would certainly be the only proper condition, but so long as there are imperfections, errors, etc., there must be differences. In harmony with this our Lord declared that his message would not bring peace but a sword under present conditions. He will be the Prince of Peace by and by, but not until peace shall be established upon a righteous basis. Before that time he will be the King who will reign in righteousness, and dash evil systems and things to pieces as potters' vessels, with a rod of iron.

There are those who say Peace, Peace, when there is no peace and when peace is not possible, and the Lord's people are not to be of these. This does not mean that the Lord's people are to be breeders of strife. On the contrary they are exhorted everywhere in the Scriptures to be peaceable and peacemakers; but with all efforts for peace, and their love of peace and their peacemaking qualities continually increasing, the message that our Lord gave them will breed disturbances. Why? We answer in the words of our Lord. Because there is no fellowship between light and darkness, there can be no peace nor truce between the two: in proportion as the one obtains control, the other is excluded.

In harmony with this we find in this lesson that there was a division among the people because of him—some approving and some opposing. Thus it must be with us as we lift up the standard of righteousness: if we will let the light of truth shine out, those who love the truth will be more or less attracted by it in proportion as their hearts are sincere, truth loving. Those who love the error will become antagonistic in proportion to their lack of sincerity. If this was the case with our Lord, can we think that it would be possible for his disciples to find it otherwise? Surely not. We must have our feet shod with the preparation of the Gospel of peace. Ours is the Gospel of peace, yet we will find that as we bear it to others our path of progress will be a difficult one and we will need all the protection the Lord has provided in his fore-statement of what we must expect, and his promises of blessing and glory to the overcomers.

ENVY, MALICE, HATRED, MURDER

While our Lord was in the Temple teaching, the Jewish rulers, aware of his presence, were conspiring for his life. A meeting of the Sanhedrin was called, and officers representing the body were present in the Temple amongst the people, charged with the responsibility of finding some fault with the teaching and making it the pretext for a measure of insurrection, and further, the arrest of our Lord—under a charge either of teaching contrary to the Law of Moses or contrary to the Roman laws. On every occasion they sought to entrap him in his words, but being unable to do so, they returned to the Sanhedrin to report.

What a sad commentary it is upon the deceitfulness of the human heart, that these men, who were thus seeking for the apprehension and death of Jesus, were the most influential men in this, the holiest nation of earth. Not only so, they were Doctors of the Law—men supposedly the best versed in the Mosiac Law, its letter and spirit—men whose position in Judaism corresponded to that of Doctors of Divinity in Christendom today. We may well ask, as Pilate subsequently did, "Why, what evil hath he done?" The answer must be that there was no evil except in the hearts of these most talented, educated and nominally most religious men in the world.

We can imagine that if one were to have inquired as to their motive, the answer would have been, We are so loyal to God, to his Law through Moses and to the interests of this mighty people, over which God has made us rulers and teachers, that we are zealous to put down this man who, though he seems to be God-fearing, sympathetic with the poor, etc., is, we believe, a most pernicious man. He is pernicious in that he is representing himself to be the Messiah, and because he is really a man of ability, he has hoodwinked the people. If we let him alone, the power of controlling this nation, which now rests with us as the moral and intellectual leaders of the nation, will pass out of our grasp; this man will establish himself, and the whole people of Israel will look upon us as being foolish, and conclude that they were able to know the Messiah and that we, their intellectual superiors, were stupid or out of divine favor so we could not recognize the time of our visitation.

This would be their way of reasoning on the subject, but the Lord's view of the situation would be the very reverse, that they were hypocritical, that they were pretending to be what they were not in reality, that much of their praise and service toward the Lord were formalistic lip services, and that pride lay at the bottom of their endeavors and professions, and that this pride was touched by the success of our Lord and his wisdom, and the fact that the multitudes heeded his message: they were envious, malice burned in their hearts, they hated him without a cause—simply because he was better, holier, wiser than they, and because the people were recognizing this fact.

How dangerous a thing is envy—selfishness! How many of the Lord's people today are afflicted by it so that they refuse to recognize the spirit of the Lord, so that instead of seeking to encourage one another and to add to the influence of one another and to realize that the whole work of the Lord is one, alas, how often is the spirit of strife and vain glory found! How displeasing everything of this kind must be in the sight of the Lord!

GRACE WAS POURED UPON HIS LIPS

When the officers returned to the Sanhedrin, the question was asked, Where is your prisoner? Why did you not bring him? Were you not able to entrap him in his words? Is it possible that any man could speak in public and that keen-minded men such as you are would be unable to entrap him in anything he might say that would enable you to form a charge against him as a teacher of that which would be injurious to the people, that he said nothing that you could construe to be a violation of the Law of Moses or the law of the Romans? The answer was a volume in itself.—"Never man spake like this man."

The Lord's people, seeking to walk in his footsteps, continually find that the world is still full of envy and malice and hatred. They still find it true that "The world knoweth us not, even as it knew him not;" they still find that amongst their opponents, amongst those who seek to do them injury, amongst those who seek to entrap them in their words and who would apprehend them and injure them in reputation, if not in person, they find some of the worldly noble, the worldly wise, the worldly religious. The Lord's message to these is, "In your patience possess ye your souls." Their proper course is to set a guard upon their lips that they sin not with their mouths, that they should not only pray but strive that the meditations of their hearts and words of their mouths be acceptable to the Lord, and in proportion as this is true of them it will also be true of them that they will be wiser and more discreet in their language than others—approximately like unto him who spake as never man spake.

But what a matter this is to guard the tongue! Truly the Apostle said that he who is able to conquer his tongue is able to conquer his whole body. It is so easy to say something that ought not to be said, it is so easy for the majority to repeat an evil rumor, to cast a reflection upon the character of another, to assassinate in this manner, or at least to wound or injure, the interests or feelings or good name of another. Let us more and more in this particular also seek to be like our Lord, seek to speak as other men do not speak, and thus show forth the praises of him who hath called us out of darkness into his marvelous light.

"YE SHALL BE FREE INDEED"

JOHN 8:31-40.—MARCH 12.

GOLDEN TEXT:—*"Whosoever committeth sin is the servant of sin."*

This lesson is a brief report of one our Lord's discourses while at the Feast of Tabernacles, referred to in our last lesson—probably delivered on the last, the great day of the Feast. Many who had heard his discourse on the Water of Life that he could give and on himself as the Light of the World, were well convinced that "never man spake like this man"—convinced that he was a great prophet, or teacher at least, that he was sent of God, and, this being true, that he could be none other than the long-expected Messiah. Addressing these believers, our Lord intimated to them that they were not yet fully his disciples—that discipleship would imply a desire to hear his message further and a willingness to obey it at any cost. His words were: "If ye continue in my words, then ye are my disciples indeed; and ye shall know the truth and the truth shall make you free."

SHARPER THAN A TWO-EDGED SWORD

The Apostle points out the fact that the Word of God is quick (living) and powerful and sharper than a two-edged sword, able to separate and divide and distinguish as nothing else will do, both the thoughts and intents of the heart. We see this illustrated in our Lord's words. He uttered the truth, important truth, blessed truth, helpful truth to those in a right condition of mind. Nevertheless, in those in a wrong condition of mind his noble words stirred up envy, resentment and an evil spirit. This must necessarily be the case always. Truth, as our Lord points out, is represented by the light, error by the darkness, and there is continually an antagonism between these. Where one is, the other is correspondingly lacking; where one comes in, the other departs proportionately.

Apparently many of our Lord's hearers were favorably impressed with these utterances; apparently the multitude of those who heard him were so much on his side that the officers of the Sanhedrin failed to take him; apparently the division of the people concerning him was quite largely in his favor. The expression, "Never man spake like this man," and the declarations that they "marvelled at the gracious words that proceeded out of his mouth," and that they said, "If this be not the Christ, when the Christ cometh can he do greater things than this man doeth?" all imply that there was a strong undercurrent of sentiment in his favor; and the fact that the chief priests and Doctors of the Law were jealous of him to the extent that they sought his death, also implies this attitude of the multitude. But he followed the course of duty instead of the course of worldly wisdom and self exaltation.

It was necessary that he should present the truth to those who were believing, that it might sift and separate amongst them, that those of proper attitude of heart might be brought nearer to him and to the Father, and be prepared for the great change which would date from the time of his death and resurrection and the pouring out of the holy Spirit. It was necessary, also, that others not of the right condition of heart should be repelled. "That seeing they might see and not perceive," not become disciples indeed, not be made free, because not really the children of the truth; that they should not fully recognize the Messiah, not be prepared for the blessing of Pentecost, but, on the contrary, be left in their blindness, in which six months later they would cry before Pilate, "Crucify him," "Away with such a fellow from the earth," "His blood be upon us and upon our children."

PRIDE AN OPPONENT TO THE TRUTH

Touch a man's pride and you arouse his whole being. Blessed, therefore, and favorably conditioned are the humble, the meek and the lowly of heart. They are not only better prepared to receive the good tidings respecting the kingdom, but will be better prepared to follow the footsteps of the Master in the attainment of the kingdom. Pride is generally in error and hence frequently comes into contact with the truth, as in this case. There was nothing really or properly offensive in our Lord's words, "The truth shall make you free:" it was the power of the truth in the words and not any rudeness or unkindness of the sentiment that aroused the wrath of the hearers—the expression wounded their pride.

This pride seems to be a part of the difficulty of the Jew from that day to this. The Apostle intimates this is his quotation from the Prophet respecting their fall. "Let their table become a snare, a recompense unto them." The peculiar blessings of God upon that people ensnared them, for instead of appreciating the fact that they were not more worthy than others, they trusted in themselves that they were righteous and despised others—they thought of themselves as being more worthy than others of divine favors, revelations, etc. So in this case our Lord's hearers resented the thought that the Truth could make them free. If our Lord had said, You who are free, being my disciples, shall bless the heathen and deliver them from the yoke of bondage, the sentiment would have called forth approval and he would have been well thought of.

And this, indeed, would be the strict truth—the Lord's faithful disciples, the Israelites indeed, are the channels through whom the Lord will ultimately break the shackles of sin and death from off the Gentiles, the world and also from Israel. But in order for anyone to be the Lord's disciple, he himself must be made free, and it was to this the Lord referred, and it was this thought that angered those who had a few moments before believed on him. How could they regard him as the Messiah when he spoke thus slightingly of the Jewish nation and implied that in some sense of the word they were bondsmen? No; they had been bondsmen for awhile in Egypt but they now were free, was their argument.

SIN AND DEATH, SLAVE-MASTERS

Supporting his previous statement, our Lord thrust a probe into their wounds, which had a good effect doubtless upon those in the right condition, but only an angering effect upon the majority. His words were, "He that committeth sin is the slave of sin." In agreement with our Lord's words we recall the Apostle's expression, "Ye were sold under sin"—into slavery to sin; and again he represents that the whole world are slaves to sin and death. Sin and Death are personified as cruel monarchs reigning over the world of mankind, and that the only ones freed from their galling yoke are those whom Christ has made free through the truth, those who through the truth have become his servants, is followers. What a precious lesson there is here for those who are in a humble attitude of heart and comprehend the slavery, longing for the liberty proper to the sons of God. All those learning this lesson, all those realizing the power of sin and death reigning, must desire freedom before they are properly prepared to follow Jesus, to walk in his steps and thus seek deliverance.

For over six thousand years Israel had been under the law, and all of them who were of the right condition of heart found just what the Apostle Paul expresses in Romans vii, that to will to do right was present with them but not the ability to perform; that sin had such a hold in their members in their flesh, that their best intentions were unable fully to control their words, and thoughts and deeds. In other words, all Israelites indeed must have realized that through the fall, through the weakness of their flesh, they were unavoidably the servants, the slaves of sin, and all true Israelites looking up to the perfect law of God, the law of liberty, must have desired freedom from sin and ability to obey the divine command and thus to attain the great reward promised. Those of our Lord's hearers who were Israelites indeed must have seen the matter from this standpoint, and have felt the force of our Lord's

words and have desired that the truth should make them free from the bondage of sin and death.

The majority, proud, boastful, conscience-seared, heady, high-minded, were incensed at the truth. They tauntingly repudiated the truth, declaring that as Abraham's seed they never were in bondage, thus rejecting the only avenue of escape from their slavery, their only channel for freedom, because there is "none other name given under heaven and amongst men whereby we must be saved," delivered, set free from sin and death, than the name of Jesus. Our Lord promptly exposed to them the hollowness of their pretensions. Pointing to the malice, envy, hatred, murder, which filled their hearts toward him as the result of his statement of the truth, he called upon them to witness that they had little of the disposition or works of Abraham, for they were even now desiring to kill him simply because he had told them the truth, because he had told them truths which Abraham could not tell, because he was proffering them assistances which their relationship to Abraham could not secure aside from him. No wonder the Scriptures declare, "They hated him without a cause," hated him because he told them the truth—the darkness hated the light. The same is true today as respects nominal spiritual Israel. There is a boastfulness and pride which objects to the truth because it more or less condemns all and makes manifest that very few indeed are free from the control of Sin.

"CHILDREN OF THE LIGHT"

Although they were not mentioned and probably were few in comparison to the multitude and probably made no demonstration at the time, we doubt not that there were some in the audience who were Israelites indeed, and in whose hearts our Master's words found lodgment, bringing forth much fruitage subsequently. These were Israelites indeed in whom there was no guile, no dishonesty, neither deception of others nor deception of their own hearts. They knew themselves to be sinners, unable to come up to the standards of the Law; they realized that they were indeed as the Lord had said, slaves of sin and imperfection; they desired to follow the perfect law of God as they discerned it with the eye of their understanding; they wondered and hoped if it were possible that this great Teacher had some words of truth, some message from the Lord which would relieve them from their great burden. These were in the attitude so graphically described and pictured by the Apostle Paul in his words, O, wretched man that I am, who shall deliver me from this dead body? My mind desires to serve the law of God, but I have in my flesh all the imperfections and weaknesses of heredity and I am unable to do as I would.

Our Lord did not go into the details to show how the truth would make free; he merely stated the proposition, realizing that it would attract those who were of right condition of heart as the magnet attracts steel. It was not time to explain the truth that would make free. First he must redeem the world—he must die for our sins, be resurrected, changed, received up into glory and present a portion of the merit of his sacrifice on our behalf. When this had been accepted of the Father, the due time would come for the truth on this subject to be understood by the proper class, the Israelites indeed, and then he would shed forth the holy spirit to guide his disciples into all truth on the subject and to give their hearts a full assurance of faith and to give their intellects full understanding of how God could be just and yet be the justifier of them that believe.

Under the enlightening and guiding influences of that Spirit, we now see what our Lord's hearers before Pentecost could not distinctly discern. We see that Israel was the house of servants and could not abide in the house of the Lord, in the place of his favor forever, but only temporarily would they occupy the place to prepare the way for and make types for the Gospel house of sons. "For Moses verily was faithful as a *servant* over all his house [of servants], but Christ as a son over his house [of sons]." Ah! now we can appreciate that the Son makes free—free indeed those who come unto the Father through him.

The truth which our Lord gives us to make us free indeed has various parts, various aspects. First, we need to realize our enslavement to sin and the hopelessness of our own efforts to extricate ourselves and obtain liberty. Some learn this lesson of truth much more quickly than do others, but it must be learned before we are ready properly to appreciate the next lesson, which is that our Lord Jesus died that he might thus cancel the power of sin upon humanity—that he might thus relieve us judicially from the divine displeasure and sentence of death, and that he might thus have the right ultimately to set free the captives of sin and death.

The third lesson to be learned is that the time for actually setting free the world, appointed in the Father's plan, is the great seventh day, the Millennium, the seventh-thousand-year day. Then he who bought the world with his precious blood will, according to the divine plan, dissolve the curse and set in operation the various agencies and methods of the Millennial kingdom for the mental, moral and physical uplift of the world from its dead and enslaved condition—some actually in the tomb and others hastening hither—all are to be set free from the bondage of death, all are to be granted the opportunity for coming into the glorious liberty of the sons of God, liberty of freedom from sin and its dominion and liberty of freedom from death, the wages of sin.

The Apostle points out to us that the whole creation is groaning and travailing, waiting for that day and for the sons of God, under Jesus, the great Chief-captain and High-priest, to be the deliverers. The Apostle Peter points out that whosoever at that time will not avail himself of the great privileges and blessings of liberty and return to the Father's family will be destroyed in the second death.—Acts 3:23.

NOW ARE WE SONS OF GOD

Another lesson which the holy Spirit teaches us through the apostles and prophets respecting this liberty where with Christ makes free, is that those who can now exercise faith in him and who earnestly crave this liberty, may in a certain sense be made free from sin and death now—in this present life—while outwardly to all appearances subject to similar conditions with the world. This faith salvation is the one which is in operation during this Gospel age. Blessed are those who have the eyes of faith and ears of faith, for they may receive this liberty in advance of the world, in advance of the Millennial age, and, receiving it into good and honest hearts, may receive still further blessing.

This liberty is justification, and of its comforting and blessed effects upon the hearts of God's people, the Apostle speaks (Rom. 5:1) saying, "Being justified by faith, we have peace with God." The truth gives us this peace—believing the scriptural statment that Christ died for our sins and rose for our justification, accepting him as our Redeemer from the shackles of sin and the serving of sin and reckonedly being brought from death unto life. From this standpoint we realize that we are acceptable with God, although we are still actually imperfect, we see that God accepts our best endeavors to obey his law as instead of actual obedience, and that his justice is compensated or fulfilled by the imputation to us of the righteousness of our Lord Jesus who died for our sins. The Apostle tells such that they are freed from the slavery of sin that they may come into the service of another—even Christ.

"ACCESS INTO THIS GRACE"

Being thus by faith released from sin, the next step proper for the believer is to realize that he cannot keep himself, that he cannot maintain his liberty for himself, and to flee the great Redeemer, who offers protection and assistance to all those who consecrate themselves fully to him—to all those who become his disciples. By justification they are free, but still in danger of being overtaken by the snares of sin and the wiles of the adversary. To be free indeed, positively free, securely free, they need to make an alliance at once with the Lord Jesus, to give their hearts fully and completely to him, to accept his will, his word, his guidance, in every matter. But in turn the Lord is particular and will not receive these upon any terms, but only upon the condition of a full surrender to his will. Ah, they say, that means then another slavery, a slavery to Christ Jesus, instead of a slavery to sin. True, the giving up of the will is the strongest kind of a bondage, and this is exactly what the scriptures represent as being the course and the proper course of those who would be similarly free from the dominion of sin and death. The Apostle declares that being made free from sin we became the servants [Greek, the bond-slaves] of righteousness and of Christ.—Romans 6:20.

We might well hesitate about getting free from one bondage and getting under subjection to another; but when we realize that to be the bondservants of Christ means to be the bondservants of that which is right and good and true, and in harmony with the Father, and that it is to the best interests of ourselves and all concerned, we rejoice thus to place ourselves unreservedly under the control of him who hath so loved us as to purchase us with his own precious blood. Surely we are safe in his hands! Those who seek to use liberty for themselves, those who boast they have a mind of their own, and will of their own, know not how dangerous is their position, and that surely they will succumb eventually to the wiles of the adversary and to the ensnarements of sin. Only those who follow the course of full consecration to the Lord are wise. There is not only rest and peace, and joy and liberty for the sons of God now, but, additionally, O wonderful thought, to these the Master has proposed that they shall be his bride, his associates in the kingdom, his joint-heirs throughout eternity!—Romans 5:1.

SOME INTERESTING QUESTIONS ANSWERED

OUR LORD AS ABRAHAM'S SEED

Question (1). In view of the fact that our Lord Jesus is no longer a man, but highly exalted far above angels, principalities and powers, and every name that is named, and partaker of the divine nature, is it proper for us to consider him now to be the seed of Abraham? Or should we think of him as having been the seed of Abraham merely according to the flesh?

(2) If the above question be answered affirmatively, what are we to do with the Scriptures teaching that our Lord's sacrifice of himself became the basis of his high exaltation to power and authority to bless all the families of the earth as the seed of Abraham? Is it not the seed of Abraham that is to do the blessing, and would not this seem to indicate that the glorified Christ, and not the man Christ Jesus, is the Seed meant in the Scriptures?

(3) You point out in the DAWN that Melchisedec, who had neither father nor mother in the priesthood, and the beginning and ending of whose priesthood is not recorded, was a type of the risen, glorified Christ—"a priest forever after the order of Melchisedec." Would not this seem to indicate that our Lord as a man, in the flesh, as the son of Mary, was not the heir of the Abrahamic promise, and that he did not reach this position until begotten of the holy Spirit and ultimately born of the holy Spirit?

Answer. The Apostle Paul settles the matter respecting our Lord's relationship to Abraham according to the flesh. He declares that when Jesus left the glory with the Father, and humbled himself, he took not upon him the nature of angels, but the seed of Abraham. (Heb. 2:16). This evidently refers to his birth of the flesh, as the son of Mary. Another message of similar import (Rom. 1:3) declares him to have been "of the seed of David according to the flesh," and hence of the seed of Abraham according to the flesh. This, however, does not conflict with the thought that he is still the Seed of Abraham, though highly exalted and now of a totally different nature—of the divine nature.

In this connection we must remember our Lord's own statement, "I am he that was dead, and behold I am alive forever more." He who is alive is thus declared by himself to be the same who left the heavenly courts, who took the nature of men and who died on our behalf. At no time was our Lord's life forfeited. He declared, "No man taketh it from me. I lay it down of myself. I have authority to lay it down, and to receive it again." He is the same soul or being who, in response to the Father's plan laid aside his glory and became a man, the same soul or being who, as the man Christ Jesus, gave himself unto death for our sins, his sacrifice being accepted of the Father, even unto death, and the same soul or being who was restored again, only on the higher plane of being, on the spirit plane, of the divine nature.

As our Lord forfeited nothing, as he merely tendered all to the Father, and as the Father accepted the sacrifice, and returned to him all the rights and privileges on a new plane of being, he has to distribute to them the lost life and also the lost kingdom, but he does not propose to give to men his share in the Abrahamic promise. It is to their advantage that he shall retain this title of seed of Abraham, and exercise it to the full during the Millennial age, in the interest of all, whom he purchased with his precious blood, and whom he then will bless by setting them free from the bondage of sin and death, and give them all the needed assistances, that they may, if they will, return to full fellowship with the Father and to all that man lost in Adam, and more.

This question is not at all affected by the Melchisedec type, which merely is used by the Apostle to show how the Lord's priestly office came to him without his being a member of the priestly tribe of Levi. That type has no bearing whatever upon the covenant promise made to the seed of Abraham, except that it shows us that our Lord can be the mediatorial priest on behalf of the world during the Millennial age, without in any sense of the word being connected with the Aaronic family. As the seed of Abraham he obtains his title to the throne of earth through the typical kings of Israel, as it was written respecting the last king, Zedekiah, "O thou profane and wicked prince, whose time is come that iniquity should have an end: take off the diadem, remove the crown. This shall no more be the same. I will overturn, overturn, overturn it, until he come, whose right it is, and I will give it unto him." Christ is the king, the heir of David's throne. His priestly line and authority came not through the house of Levi and Aaron, but according to another line, *viz.*, that of Melchisedec. Our Lord, as the seed of Abraham, will exercise both the kingly and priestly office in his great work mentioned in the oath-bound covenant—the blessing of all the families of the earth, during the Millennial reign.

THE CHURCH'S RELATIONSHIP TO ABRAHAM

Question.—How can the Gospel church be recognized as the seed of Abraham, since only comparatively few of its members are actually members of the Jewish nation?

Answer.—The Apostle gives two lines of argument; the one is represented in his words, "Ye, brethren, as Isaac was, are the children of promise." (Gal. 4:28) In this argument our Lord Jesus is represented as being the actual seed of Abraham, and as granting to all those who become united to him through faith, and through the spirit of adoption a joint-heirship with him, *as members of his body*, under him as their head.

The other argument the Apostle uses is, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) Here the Apostle's thought is that of a wife who experienced the same honors and privileges as her head, her husband, by becoming vitally associated with him as his wife. Thus we Gentiles are permitted to come into relationship with this oath-bound covenant by union with Christ, and similarly the Jews, who could not claim relationship to this promise because banned by their law, are made free from their union with Moses, that they also might be united to Christ, and through union with him who is the heir of all, becomes with the Gentiles of the same class "fellow heirs of the same promise."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—

It is with greatest pleasure I write these lines and thank the Lord that there is a man who will preach the truth. I cannot tell how much good you have done me. I sent for the WATCH TOWER last spring and it would do you good to have seen me "eat it." I was starving for the Truth, and the TOWER literature is the "key" that unlocks the Bible, so I can say "Blessed Book!"

I took right hold and went to work, and can say that this is the most prosperous year of my life, although the wet season destroyed all the crops and left me poorer than ever in this world's goods.

I have a son-in-law who preached for the M. E. Church, and I labored with him, and got him to come to hear one of the Pilgrims when he was in this vicinity. The result is that he resigned the pastorate and has gone to work with his hands to support his family, and preaches seven (true gospel) sermons a week, anywhere and everywhere he can get a chance. His mother heard that he had quit preaching for the denomination and she came to see him. He labored with her with the result that she accepted the Truth, and so the work goes on. Praise the Lord!

Dear Brother, I write this letter that you may feel encouraged to go on with the noble work.

Your Brother in Christ,
WM. BONE, *Michigan.*

DEAR BROTHER RUSSELL:—

With the last ray of light of this fast fading day, will end also the last dying spark of a once substantial bridge—the last bridge has been burned, fully consumed. In other words, I have severed my connection as an electrician with one of the largest street railway companies in the world. It was something like parting with a dear old friend, as I have been with them for fifteen years.

The reason for this action will be more clearly understood when I state that it was done for the purpose of giving my time wholly to the DAWN colporteur service, although the position was quite remunerative (my last month's salary being $200 fair average); still the Lord offered me a better position, in fact "a hundred fold" better—Mark 10:29-30.

To be sure, my friends do not understand it, and think I am very foolish, which is quite true, viewed from their standpoint. But in harmony with our motto for the year I have asked wisdom in this matter from him who giveth liberally and upbraideth not, and I feel that I have acted on the wisdom from above. We have been called to sacrifice, and sacrifice we must, if we hope to win the crown. I sometimes think the Lord's people put too much value on money and not enough on service. I am endeavoring to correct my estimates accordingly. We can search the Scriptures through, and in no place can we find any intimation even of being told to pray for money or any other temporal thing, but on the other hand, we are told how

great is the harvest, and few the laborers. "Pray ye therefore the Lord of the harvest to send more reapers into the field." Matt. 9:37-38; John 4:35. And so in harmony with these verses I thankfully and humbly accept the Lord's invitation and say, Lord here am I, send me, send me.

I therefore await your pleasure in the assignment of territory, and by the Lord's grace am pleased to subscribe myself, A fellow servant in the Redeemer, J. H. COLE.

DEAR BROTHER RUSSELL:—

I am just in receipt of "Heavenly Manna." It will serve to stir up the mind by way of remembrance day by day, bringing to our attention precious words of doctrine, reproof, instruction, admonition, warning, comfort, consolation and encouragement from the divine storehouse provided by our heavenly Father, which I trust he will bless to our good and development into the Christ character.

I pray that our heavenly Father will continue to use you in the dispensing of "meat in due season" to the household of faith, and that he will continue to grant you abundant supplies of grace and strength to overcome all the trials and temptations and persecutions incident to so prominent an office in the body of Christ.

With much love and best wishes for the New Year to you, Dear Brother, I am

Yours in fellowship and service,
A. E. BURGESS,—*Michigan.*

DEAR BROTHER IN CHRIST:—

I received the "Heavenly Manna" book last evening. I am sure it will be the source of many blessings to me throughout the year.

This morning we took the January 20th text and read your words of comment, and as we realized that we were considering the same subject that you all at the "Bible House" were discussing, we enjoyed it the more, and were stirred to better thought: to a greater endeavor to get every point fully before our minds. I trust that as the year goes on we may become better able to get the full benefit of the subjects.

All the family join with me in sending you our Christian love and best wishes that the present year may be filled with rich blessings for yourself and all the brethren there.

Your Brother in the blessed Hope,
W. S. MCNAUGHT, *Iowa.*

Dear Brethren of the WATCH TOWER:—

I want to tell you the story of one little tract. A few weeks ago I heard that an old friend, that I had not heard from for years until this fall, was in the hospital in Kansas City for treatment. I wrote to him immediately, sending him Tract No. 7. He received it just as he was starting to the doctor's office, so handed the tract to a man in the same ward, lying there with an amputated leg and swearing. When my friend returned he found the swearing man with tears streaming down his face. He said that was the best little book he ever saw, and wanted to keep it to hunt the references. He said he was done swearing.

Now, the friend is here visiting us. We found him to be a consecrated Christian, but in utter darkness as respects present truth. Today he was with us in our little meeting and was much surprised to learn of our Lord's presence, but he seemed to have a hearing ear, so we rejoice and point him to the helps our Lord has provided; for our tongues are so clumsy. I do hope our Lord will some day loose my tongue, so I can tell the blessed "old, old story" more smoothly.

Yours in love of our Lord,
MRS. S. B. STRATE,—*Illinois.*

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THE GREAT DELUSION OF OUR TIME

J. H. DENNISON IN "ATLANTIC MONTHLY."

It would be but human if this age were a trifle supercilious, not to say deluded, concerning its own powers. Great things have been said of it, nor can it be denied that it has fallen heir to great things. At least it has enjoyed and tested beyond all other ages the fruit of the tree of knowledge. "It is an epoch," says John Fiske, "the grandeur of which dwarfs all others that can be named since the beginning of the historic period, if not since man first became distinctively human. In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in eighteen hundred and thirty by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors. The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great grandfathers."

This statement is so far true that it is dangerous. Doubtless there are a great many people, possibly a majority of so-called educated men, who would, without considering the limitations of scientific knowledge, accept these words literally, who have formed the habit of thinking that the light which we possess today is, compared with that possessed by Luther or George Washington or Socrates, as sunlight to starlight. Their view is not only that we know infinitely more than George Washington knew, but that we alone possess the final criteria of knowledge. Socrates and Washington knew a good deal, but they knew vaguely; they could not distinguish accurately between fact and delusion. Our supreme advantage is supposed to be not only that we know, but that we *know* we know.

The egotistic cast or vogue of thought envelops the mind of the age. It is more authoritative than Kaiser or Pope, than dogma or creed. It percolates through all classes, it penetrates our literature, its colors our judgment. It predetermines our view, shapes the outline of our facts, and is interwoven with the texture of our thought. In a considerable proportion of our typical men it has bred a sense of supreme judicial qualification. In the presence of a magisterial equipment so vast and complete, men of previous ages appear dwarfed; their efforts seem infantile. Even Jesus appears to grope. Our Scientific Judiciary does indeed reverence the purity of his spirit; but when it comes to his authority, or his views about God, they tenderly but firmly put him out of court.

"PRIDE GOETH BEFORE DESTRUCTION"

Now this sovereign attitude of the human mind has in the course of history proved intoxicating, and therefore perilous. There was a man once who said, "Is not this great Babylon, that I have built?" Too much magistracy had begun to impair the finer workings of his mind. His next step was to eat straw like an ox. He lost sight somehow of organic relations. This suggests a vital question. Does our age actually possess the equipment for a magisterial attitude? Let us apply a test: Let us take those writers who most thoroughly represent the magisterial attitude of our times; let us see what light they throw on the social problem, what that radiance is which has caused the glory of Socrates and of Jesus to grow pale, and has made the intellectual distance between Washington and ourselves so vast that we can hardly see him. I quote from an article by Brooks Adams in the Atlantic Monthly for last November:

THE ABSURDITY OF "EVOLUTION" SHOWN

"From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence in which the unfit perish. This struggle is maintained with every weapon and by every artifice, and success is attained not only by endurance and sagacity, but by cunning and ferocity. Chief, however, among the faculties which have given superiority, must rank the martial quality, for history teaches us that nothing can compensate a community for defeat in battle. War is competition in its fiercest form." "Human destiny has been wrought out through war." "The first settlers slew the Indians, or were themselves slain. . . . To consolidate an homogeneous empire we crushed the social system of the South, and lastly we cast forth Spain. The story is written in blood, and common sense teaches us that as the past has been, so will be the future."

Applying this pitiless principle to our commercial relations, Mr. Adams argues that our only salvation is to maintain it to the bitter end. There is no hope of improvement; the human organism must fight or die. "The evolution of human society, *like that of the brute*, must be along lines of pitiless warfare." Notice in this quotation what the light of today is, according to Mr. Adams; it is the doctrine of Natural Selection. By its "pure white light" he discerns without any illusions the pathway of society. "Human destiny has been wrought out through war." "Dreams of peace have always allured mankind to their undoing." "Nature has decreed that animals shall

compete for life, in other words, destroy or be destroyed. We can hope for no exemption from the common lot." Surely nothing could be more logical than this.

It ought to come with a shock to those who have never thought out in their own minds the unlimited application of this modern scientific theory to human life. It has been said by the highest authority, "Natural Selection works through death." As Mr. Adams has put it, *war is* Nature's decree, *not* human brotherhood. The latter, alas, is an illusion, a tradition handed down from the vague and inconsequential ages. Nature's real decree for mankind is war to the knife.

SELFISHNESS IN ALL MEN

In a powerfully written article by Mr. London on the "Scab," the same view is maintained. I quote the following:—

"In a competitive society, where men struggle with one another for food and shelter, what is more natural than that generosity, when it diminishes the food and shelter of men other than he who is generous, should be held an accursed thing? . . . . To strike at a man's food and shelter is to strike at his life, and in a society organized on a tooth-and-nail basis, such an act, performed though it may be under the guise of generosity, is none the less menacing and terrible.

"It is for this reason that a laborer is so fiercely hostile to another laborer who offers to work for less pay or longer hours. . . .

"Thus, the generous laborer, giving more of a day's work for less return, . . . threatens the life of his less generous brother laborer, and, at the best, if he does not destroy that life, he diminishes it. Whereupon the less generous laborer looks upon him as an enemy, and, as men are inclined to do in a tooth-and-nail society, he tries to kill the man who is trying to kill him.

"When a striker kills with a brick the man who has taken his place, he has no sense of wrong-doing. In the deepest holds of his being, though he does not reason the impulse, he has an ethical sanction. He feels dimly that he has justification, just as the home-defending Boer felt, though more sharply, with each bullet he fired at the invading English. Behind every brick thrown by a striker is the selfish 'will to live' of himself and the slightly altruistic will to live of his family. The family-group came into the world before the state-group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

Mr. London scientifically clears up the moral character of the Scab, generously including most of us in his diagnosis. He shows that, however we may appear to the casual observer, we are all Scabs by turn, and that, though outwardly we often seem to be generous, we are really true at heart to the principle of Natural Selection. Concerning each one of us, he remarks, "He does not scab because he wants to scab. No whim of the spirit, no burgeoning of the heart, leads him to give more of his labor-power than they for a certain sum.

"It is because he cannot get work on the same terms as they that he is a Scab. . . . Nobody desires to scab, to give most for least. The ambition of every individual is quite the opposite."

I pass over the argument by which Mr. London goes on to show that everybody, except King Edward and a few people whom hereditary advantage has rescued from the real struggle of life, is at times a Scab,—the laborer, the capitalist, the merchant, *the minister of the Gospel*, the American nation, the English nation,—in short, every human organism which is in this competitive warfare plays by turn the part of Scab, according as the strategy of its situation requires. We work for less pay to get control of the situation, but having once got control of the situation we use it to crush the Scab, reduce competition, and secure larger returns.

SELFISHNESS IS DEGRADATION, NOT EVOLUTION

I have quoted these two writers because they are representative. Not only have they carefully studied the organization of society, but they clearly reflect the illumination of that philosophy which, more than any other, is the distinguishing and magisterial equipment of our day. It is by light of "Evolution" that we feel qualified to test the Bible, Christianity, and, in fact, every human belief or moral position. For Evolution is to the popular scientific mind so absolutely established as to seem approximately identical with the cosmos itself. It is therefore a final and authoritative test.

It is evident at a glance that both these writers have studied our social problems by the light of Natural Selection, and that this is to their minds the only light worth considering. This fact classifies them as distinctively men of the type referred to by John Fiske. They are, according to him, separated from the men whose education ended in eighteen hundred and thirty by an immensely wider gulf than has ever before divided one progressive generation of men from their predecessors. For Natural Selection is the authoritative type of Evolution so far as living organisms are concerned, and Evolution is our distinctive magisterial equipment. Scientific observation existed before our time, but it is our peculiar glory (?) to have discovered the scientific philosophy which appears to coördinate, account for, and interrupt all known facts, past and present, and which has therefore suggested the idea of an apparently absolute yet purely intellectual criterion of truth and test of reality.

Moreover, these writers are consistent: they follow their logic to the bitter end. They do not mix things up. Natural Selection, which works through death, figures in their scheme as the sole law of human development. It is Nature's decree. "Dreams of peace are an illusion."—"Human destiny has been wrought out through blood."—"Common sense teaches us that as has been the past so will be the future."—That condemns the Hague Tribunal to the Limbo of hopeless phantasms. It exposes the folly of our modern attempts to mitigate the ferocity of war. We are but trifling with an irresistible force: ferocity and murderous cunning are always Nature's tools, by which she shapes not only our physical but our ethical manhood.

This, then, is the way in which the magisterial doctrine solves our social problems, and this is the present social status of the age which has basked in its light, which "has been suddenly, almost abruptly, raised to a higher plane than that upon which the race had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers."

Let us take account of stock. We have society actually organized today on a primitive tooth-and-nail basis. "From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence, in which the unfit perish," a struggle in which "success is attained not only by endurance and sagacity, but by cunning and ferocity." In fact, we are, according to Mr. London's article, already passing some important milestones on the backward road toward the moral status of the primitive troglodyte. "When a striker kills with a brick the man who has taken his place, he has no sense of wrong-doing. . . . He has an ethical sanction. . . . The family-group came into the world before the state-group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

MORAL PROGRESS OPPOSES "NATURAL SELECTION"

Now, as Mr. Adams would say, common sense teaches us whither this points. If the family-group existed before the state-group, then family needs existed before state or religious ordinances. "Thou shalt not steal." "Thou shalt not kill." What are these belated requirements of social convention compared to the necessities of the family development! If a brother clergyman draws away your congregation, reduces your salary, and so compels your children to go barefoot, why not knock him on the head! This is troglodytism, if the present writer understands the word, and he thinks that he does. It solves the social question by *disintegrating* society, and the singular fact is that Natural Selection, which is supposed to be the principle operating in moral development, which is, in fact, identical with the cosmic order, should have led us back in a kind of blind-man's waltz, till we have, according to these writers, actually reached the primitive tooth-and-nail basis, from which, according to modern science, we started hundreds of thousands of years ago; and have reached the lowest point thus far under the guidance of an age whose intellectual grandeur dwarfs all others (?).

No doubt every optimist in the country will declare that this is a stalwart misrepresentation of the present facts: but if a sober-minded man considers the present aspect of the labor question, the political situation in New York, Chicago, St. Louis, and our other great cities, the enormous development of graft, the thievish character of our new methods of finance, the fact that the small investor is today, like the man of scriptural times who traveled between Jerusalem and Jericho, sure to fall among thieves unless personally conducted; if he reflects on the Standard Oil operations and the Turkish situation and the impotency of our modern civilization to put a stop to lynching, or to prevent such a fearful catastrophe as war between Japan and Russia, he is forced to confess that there is, after all, too much truth in this dark picture, and that our conduct is quite often on the tooth-and-nail basis.

THE FALLACY OF THE ARGUMENT

But there is nothing new about this; it is the old story of a wicked world which always moves in a circle, which needs salvation, which cannot save itself because it cannot make steady moral advancement, which builds empires only that they

may perish under the weight of their corruption. It is the old *humanum est errare*, out of which grew that conviction of sin, that cry to heaven for help, which since the time of the Vedas has echoed out of every quarter of the globe, from the heart of burdened humanity. The Troglodyte we have always with us; like the Wandering Jew, he never dies. His characteristics are always the same; he takes a few steps forward, and then turns back toward the tiger and the ape. But he never becomes either tiger or ape. He becomes what we call a fiend, or, in modern day parlance, a degenerate. He is always arguing plausibly for the tooth-and-nail ethics, always ignoring its limitations, always confounding the lines at which a higher principle should take control. He is always putting the struggle for a livelihood before honor and right.

How many there are of him we never know, though we always try to find out before election day. Often he lives in high places, and very often he succeeds in organizing society. He always controls a great many votes. He has a kind of primitive logic which takes hold of men with a sort of cosmic force. Behind him is the stern fact that man has an animal nature, that this animal nature is without doubt engaged in a severe struggle for physical existence, that Natural Selection, like gravitation, really has a grip on him. In short, it is the old story of the world, the flesh, and the devil, apparently, though not really, backed up by the cosmos itself.

It is the same world which Socrates faced, and Jesus and Paul. Righteous men have faced it in all ages and feared not. Often it has quailed before their rebuke. It has recognized an authority higher than intellect, greater than that of physical nature, and has cried out, "We have sinned!.. The only difference in our own time is that we have noble-hearted and high-minded men, not at all troglodytes as to their personal conduct or ideals, who, writing with the magisterial authority vaguely supposed to be possessed by our modern science, deliberately acquit the wicked world. True, it is cruel, it is brutal; they would be ashamed, as high-minded gentlemen, to act on such principles; yet they declare with the finality of absolute truth that the world cannot act otherwise; it is simply carrying out Nature's decree.

The peculiar feature, then, of our times is, not that the world is on a primitive tooth-and-nail basis, but that it stands acquitted, nay, justified, by a verdict apparently based upon the doctrine of Evolution, and that conscience is discredited and put out of court by the apparent authority of those standards which have given us a supreme and magisterial position among the ages. The Troglodyte now has an unassailable backer in the scholar who sits on a judgment seat higher than that of Moses, and who says to the world, "You have no grounds for crying, *'peccavi;'* you have not sinned; you are doing just right; you are debtor to the flesh to live after the flesh. It is Nature's decree, not that you should be a brother to your neighbor, but that you should rob him and fight him for a livelihood."

Words would fail to tell how, from the time when Darwin's and Spencer's philosophies were published, this magisterial tendency has proceeded to assist the Troglodyte in cheapening character, by its judicial decisions based on the evolutionary hypothesis. It has not only enabled our primitive friend to throw bricks with greater cheerfulness, but it has made his *creed* impregnable; nay, it has enabled him to make all other creeds look foolish.

The Troglodyte always believed that preachers of righteousness retained the claw-foot under their shoes and stockings. He knew that prophets and apostles only waited for a chance to show their teeth. His intuition told him that generous people were really scabbing when they went about doing good. He saw by a kind of cosmic light that those great ideals upon which our higher morality fed were silly dreams. His reason told him that the power which makes for righteousness was a sun-god, or a highly developed form of ghost worship, or a fetish, due to the effect of environment. He always *understood* that the moral nature itself was a product of circumstances without the least atom of final authority, a kind of vermiform appendix which were best removed, since its place has been superseded by the exact knowledge of the cosmic law. Why should a man longer be punched by conscience when he has risen to an understanding of Nature's decree? What do we want of morals when reason has become supreme?

All this the Troglodyte knew in his heart, but he was a little shy of telling it because the stalwart moralists had the ear of public opinion. Now, behold a Daniel come to judgment, who has not only confirmed his suspicions, proved his creed, and made him a prophet of the cosmos, but has made the stalwart moralists themselves give up the validity of their moral perceptions, while they try to explain that their opinions were really based on Evolution.

The scientific moralists are thinking their case over; many of them are still trying to patch it up with Evolution. They have not yet dreamed of falling back upon the validity of the moral perception itself. And there are a great many people who want to be good, but have lost faith in their moral ideals, and are humbly looking to the scientists and the philosophers for their moral nutriment. As to the prophets and apostles, their voice is still and small in the ear of a moral nature whose main study is to supply practical ethics enough to make business prosperous and the governing party secure.

EVEN HUXLEY HEDGED

Now Mr. Huxley long ago discovered the blunder that had been made in applying the theory of Natural Selection to Social Evolution. He saw that the cosmic light had failed at this point, and he introduced a variation as follows: "There is another fallacy which seems to me to pervade the so-called 'Ethics of Evolution.' It is the notion that, because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent survival of the fittest, therefore men in society, men as ethical beings, must look to the same process to help them toward perfection. Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process. What we call goodness or virtue involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence.

"In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect, but shall help his fellows. Its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It *repudiates* what we call the gladiatorial theory of existence. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the *community*, to the protection and interest of which he owes, if not existence itself, at least the life of something better than a brutal savage."

Mr. Huxley made this discovery just as any one of us might, by a simple common-sense observation of human nature as it *works* practically. He did not, however, sympathetically observe all the phenomena involved, and he excluded some of them for this reason. So then his theory of Social Evolution never could claim magisterial authority, simply because it is incomplete. It is no doubt a profound discovery that the altruistic principle conserves and builds up human society, while antagonism disintegrates it; that love conquers, overrules, and fructifies the lower competitive forces, as animal life conquers, overrules, and fructifies chemical affinity or gravitation in organic devolopment.

But it was not original with Mr. Huxley; thousands of people had seen and applied it before he was born. Jesus was the real discoverer [revealer]; He first mastered the social or ethical principle. He found it to be universal good neighborhood or brotherhood, traced it to its source in God's fatherhood, flooded it with divine affection, put it into his own self-sacrificing life, and showed us how we might practically attain to it through his help. Since then the idea has been symbolized by the Cross of Christ, and has for eighteen centuries been regarded as the Christian solution,—though Christendom has too often been antagonistic to it.

Mr. Huxley asserted that this ethical process must be substituted for the cosmic process. Jesus and Paul declared it to be the supreme force in the cosmic process itself. Mr. Huxley's trouble was that he, too, fell under the great delusion of fancying that this philosophic form of truth was the final and ultimate one, and, therefore, he identified Natural Selection with the cosmic process itself; but when he followed his new light he lost his magisterial authority over the high church evolutionists; and they are, today, barking at the same old tree up which they suppose their truth has climbed though it has gone out of sight.

INTELLECTUAL MAGISTRACY WRONG

But, whichever theory is correct, could there be a greater delusion than this sense of magistracy? Have we anything to back it up? Have we any theory on any subject which is universally accepted or can be reckoned as a final and absolute form of knowledge? Philosophy is surely an enormous help to both intellectual and moral perception, but is it possible to have a philosophy that can take the place of perception? And if it were possible, what would become of perception, and of individuality, and of genius, and of inventive discovery under such a predetermining influence? I would not be understood for a moment as holding these writers whom I have quoted as

responsible for this tendency. We are all infected. We all take turns at it. Let us say that it is the *Zeitgeist* that has done it, and shake hands all around.

It was Count Ito who said that when he was preparing the Japanese Constitution he tried to think how Buddha would look at the matter, and he added, "I think that I did succeed fairly well in getting into his skin." It might be worth while if some of us would occasionally try to get outside the epidermis of our so-called modern thought, and take a straight look at the age from an exterior point of view; it need not be so far off as Buddha, but sufficiently remote to afford a good perspective. It is quite possible that from such a clear, cool height of vision our generation might seem to be, like Nebuchadnezzar, a little touched in the head.

I have selected these writers because they are strictly logical, and, unlike some of us, they do not straddle. They take the most authoritative type of Evolution, the one which most deserves to be regarded as Nature's decree, the one which Mr. Huxley styles the cosmic process, the only type of philosophy which could at the present day by any possibility be exalted to the rank of a final standard, and they think it out to the bitter end. If we have any clear cosmic torch, this is the one. They hold it high and wave it wide. By its illumination we see the column of humanity with reversed arms turning its back on all the great ideals toward which it has crawled upward in the space of a hundred thousand years or so, cheapening the moral nature, and marching back without conviction of sin toward the original homunculus. This is a dark picture, certainly.

True, if we remove this cosmic torch things do not look so dark. There are at least as many people today as ever working for the interests of righteousness and peace and human brotherhood. They make fewer practical blunders, they keep the issues clearer, they utilize the results of science, they bring to the task a broader scientific knowledge, a profounder sympathy for human conditions, a greater willingness to look at all sides. Witness President Eliot's noble contribution to a better understanding between labor and capital. These people are putting up a stout fight for the moral nature, and they meet with much success among the plain folk. They vitalize character, for the moral nature feeds upon revelations and ideals as the body feeds upon bread.

BLIND LEADERS OF THE BLIND

But the great difficulty with these people is that they are all fools. This does not mean that they are obliged to have guardians appointed over them; in reality, many of them are guardians of the commonwealth or community to which they belong. They are not dull in practical affairs; their foolishness consists in the fact that all their high ideals and inspirations rest upon a so-called semi-mythical or subliminal basis which they cannot prove before this infallible tribunal that has indorsed our friend the Troglodyte. They cannot make their articles of faith square with any specific type of evolutionary doctrine, or prove their revelations to the latest type of scholarship. Our magisterial authorities are withholding a verdict on their case until the Society of Psychical Research has finished its investigations.

This lack of intellectual status gives them a phantasmal appearance, which probably caused Mr. London and Mr. Adams to overlook them altogether. Indeed, one frequently hears in intellectual circles the statement that no one today believes in such articles of faith. But it is the fools who bring practical light to the social question.

* * *

VIEWED FROM THE WATCH TOWER

We devote considerable space to the foregoing because it treats an important subject from a standpoint with which we agree,—although it differs from our own, in that it ignores the divine revelation on which we build everything. We added sub-headings to assist the elucidations. From the Scripture standpoint alone is this subject perfectly clear. From God himself we get "the white light" of absolute truth on these matters. From this our standpoint all is much more plain. Ours is the true "magisterial" or decisive view which alone can speak with authority and silence criticism. "Let God be true, though it make every man a liar."

The fall of our race from the divine likeness, through disobedience explains why all men have a basis for moral sense and higher attainments, which for a time have been dwarfed by the over-cultivation of the selfish propensities. The tendency of Sin is ever downward, its offspring is Death, its Husband is Selfishness. Righteousness has for her husband Love, and the offspring by divine arrangement is Life-everlasting.

Many are the voices and influences favoring degeneracy through sin, appealing to the powerful selfish desires. One voice from on high appeals for righteousness to our higher qualities of mind, weak and impaired by the fall and atrophied through lack of exercise.

The great appeal of the Law Covenant was made only to the Jewish nation, and its influence was beneficial not to the Hebrews only, but also to neighboring nations who took knowledge of Israel's hopes and aims. Other appeals were through the prophets to Israel, and they, too, were partially effective. But the great appeal of God to men was made in due time through his Son, the voice from heaven. The message was not merely a law showing our woe-begone condition, but additionally it spoke peace with God, the forgiveness of sins, through our Lord's great sacrifice for our sins. This was God's true voice or message of love and mercy.

"HE THAT HATH AN EAR, LET HIM HEAR"

But alas, only a few hear at all, and still fewer hear the voice distinctly. The ears of moral and religious perception are dulled by the fall, and additionally by the confusing din of selfishness and necessity aggravated by the god of this world. Those who hear also see things invisible to others,—see with the eye of faith. The opening of the eyes of their understanding comes to them as a result of their hearing and accepting the voice and being begotten again to a newness of life. These are "the very elect," now being called and prepared for the kingdom honors and services.

From these "elect" even now radiates an influence which affects many favorably—many who see not the heavenly vision open to the "elect" and who hear not the voice from heaven. These are the civilized whose moral perceptions are quickened, and amongst whom arise many of the moral reformers who battle nobly against the degenerate conditions common to the entire race.

Shortly, as soon as "the very elect," the church, the "bride" of Christ, shall have been selected and prepared by the trials and disciplines of this present evil world, and been glorified and united to her Lord, the Redeemer,—then the next great step in the divine program for the uplift of the world will begin. Then, for the thousand years of Christ's Messianic reign, he and his "elect" bride will bless the world of mankind by restraining Satan and every form of sin, and by inculcating Righteousness and uplifting to the lost image of God all who then, knowing righteousness, shall will to follow its dictates.

"THE WORLD KNOWETH US NOT"

Meantime, however, the Lord's plan is seen clearly only by the "elect." The worldly wise, although benefited by its influences, wander into labyrinths of thir own confusing notions, and attribute the progress in the world not to the voice from heaven, but to Evolutionary progress. Framing a theory accordingly, they are ignoring the work of God's grace and claiming "the survival of the fittest." The foregoing article explodes again the error of this theory—criticising it from its own level of human reason.

A little while,—a very little while—and the world will witness an exemplification of its God-ignoring theory, when anarchy will prevail and anarchists will claim that they are the "fittest" type of the human family. Ah! that will be a rude shock to these philosophers and their dreams. Thank God for his Word instructing us that he has so timed matters that at that very juncture the "elect" will be glorified and take the control of earth's affairs—at the very point where otherwise selfishness would so run riot that "no flesh would be saved."

"WATCH YE! STAND FAST IN THE FAITH"

BEREAN SCRIPTURE LESSONS,—SUGGESTIONS AND OUTLINES FOR PROFITABLE CLASS STUDIES

For some time past we have been receiving letters inquiring how little gatherings of the Lord's people can use the hour of their Sunday gatherings most profitably. Some of these letters are from brethren chosen as elders or leaders, saying that they are quite incapable of getting up a "sermon," and find it impossible to prepare even a Bible study in an attractive and interesting form, though the dear brethren, full of love for the Truth, do not complain, but rather encourage them.

Other letters are from those who take no public part and who, while sympathizing with their meeting-leaders in their endeavors to imitate nominal church purveyors, are wishing and praying for the opening of some "door" of help which will make the "assembling of themselves" more profitable to all.

It was in response to this "cry" of the Lord's people that we prepared the WATCH TOWER Bible, in the margins of which, in addition to the Scripture references, we gave DAWN and

TOWER references. In the front of that Bible, which so many of you possess, we gave some suggestions on "Berean Bible Study," and in the back part we gave extended references and also a *Topical Index*. It was our hope that these would meet the requirements, but we find that they do not. Many of the Lord's earnest ones have so long been used to "swallowing" whatever was offered them as spiritual nutriment that they had never learned how to feed themselves at the Father's table. Others who knew how to get at the food properly found their time so consumed in the "things needful" and pressing that they had little time to prepare lessons of a profitable kind for themselves or others, even after the matter had been outlined as in the *Topical Index*.

THE BEREAN STUDIES NOW PROPOSED

Appreciating the needs, we requested some of the "pilgrim" brethren to give examples of these Berean Studies at the various places visited. However, even this did not serve the purpose, because the visits of the "pilgrims" being few and more like those of the apostles of old, the friends begrudged the time of even one service—particularly since it requires several meetings of the Berean type to demonstrate its value and arouse the proper enthusiasm.

Now as meeting all these requirements we are having prepared Outline Lessons for each month of this year, beginning with March. One peculiarity about these lessons is that they do not *teach*, but merely question, and refer the student to the Scriptures and the WATCH TOWER publications bearing thereon. Thus thought is stimulated and the Truth the more clearly impressed.

The thirty questions of the March Lesson following might serve for thirty Sundays; but having so much good food we can afford to fare sumptuously and take several questions for each meeting. As to how many, would depend somewhat on the number in attendance, and how accustomed they are to analytical study, and how expert the leader of the meeting. It might be well for the classes to appoint several of the seemingly capable brethren to lead in turn, that the most able in this respect might be discerned. These will probably be found amongst those you have already chosen as Elders.

If the class be a small one, of say seven, it might be well to apportion to each *one* question for the *following* Sunday. The Elders, for instance, might be requested by vote to make such apportionment of the questions. A week for the examination of the one question should enable each one to bring on the next Sunday thoughts and texts and WATCH TOWER and DAWN quotations that would be helpful, interesting, profitable to all. As all are WATCH TOWER readers assignments can be made by number, thus: Brother A—, question No. 4; Sister H—, No. 5, etc.

Where the class is larger, say twenty to forty, the questions would best be apportioned to seven or eight of the most capable members of the class to present the answers to the questions. In any event, each subject or question should be open to *general* discussion after the presentation of the formal reply by the one appointed to that service.

So used the thirty questions below should furnish abundant food for profitable study by the largest classes for nearly or quite a month. Our prayers go with these suggestions, that the result may bring praise and honor to our Lord and strength and victory to his people.

CONCERNING FAITH—MARCH LESSONS

(Following each question are texts of Scripture in reply, then references to page numbers of DAWN and WATCH TOWER giving comments; the first six letters of the alphabet represent the respective DAWN volumes, and the TOWERS are designated by the letter "Z" and the year. The mark ¶ refers to paragraph in article containing comment.)

1. What is faith? Heb. 11:1; 1 John 5:4; E. 125, ¶ 1; F. 689 (1st line).
2. Name the two component elements of faith. Z. '95-134.
3. How does faith differ from credulity? F. 689, ¶ 1.
4. What is the importance of a *proper* faith? Heb. 11:6; F. 315, 693, ¶ 1; Z. '94-329 (2nd col. ¶ 1-3).
5. What is the relation between faith and knowledge? Rom. 10:17, A. 13, ¶ 1; A. 20, ¶ 2; A. 21, ¶ 1; Z. '94-329 (1st col. ¶ 2); Z. '99-3 (2nd col. ¶ 1).
6. How is faith "the gift of God?" Eph. 2:8; Z. '98-107 (1st col. ¶ 2); Z. '01-156 (1st col. ¶ 2, 3).
7. Is faith in Christ necessary to salvation? Acts 4:10-12: John 3:16, 36; A. 102, ¶ 3; Z. '97-278. (See Topical Index,—"FAITH.")
8. What is the immediate result of faith in Christ during the Gospel Age? Rom. 5:1; A. 231, ¶ 4; Z. '00-188 (1st col. ¶ 3, and 2nd col. ¶ 1, 2).
9. How is Jesus the "author and finisher of our faith?" Heb. 12:2; Z. '95-147 (1st col. ¶ 1).
10. Is a simple confession of faith necessary? Rom. 10:10; Z. '00-149, (2nd col.); Z. '00-180 (1st col. ¶ 5); Z. '02-270 (1st col. ¶ 1, 2, 3).
11. Is *feeling* an essential part of faith? Z. '92-267.
12. Explain the difference between faith as a basis for justification and faith as a fruit of the Spirit. F. 688-692.
13. What is "the good fight of faith?" 1 Tim. 6:12; Z. '98-153, 158, (2nd col).
14. How should we fight the good fight? Z. '95-201, 202; Z. '98-158, (1st col. ¶ 2); Z. '98-159 (2nd col.); Z. '01-72 (2nd col. ¶ 3).
15. For whom and against whom do we fight? Phil. 2:12; 1 John 3:16; Eph. 6:12; Z. '98-153-155; F. 599-658.
16. What does it mean to "walk by faith?" 2 Cor. 5:7; F. 631, ¶ 2, 3; Z. '00-57 (1st col.); Z. '95-92, 93; F. 142, ¶ 2.
17. Why are trials of faith permitted? James 1:3, 4; 1 Pet. 4:12, 13; F. 642-644; Z. '96-54; Z. '95-134, 135.
18. What are some of the present rewards of faith? 1 Cor. 2:9, 10; F. 689 (¶ 2) to 692; F. 686, ¶ 3.
19. What is the future inheritance of faith? 1 John 3:2; Rev. 2:10; F. 693, 694, F. 721 (¶ 1, 2) to 729.
20. What is the *"rest"* of faith? Heb. 4:1-11; F. 392-394; Z. '95-168, 169; Z. '99-253 (1st col. ¶ 1).
21. Define *"full assurance"* of faith and hope. Heb. 10:22; 6:11; Z. '00-169, ¶ 1.
22. How may we *attain* and *retain* full assurance of faith? Z. '98-247; E. 249, 250.
23. What are the hindrances to full assurance of faith? Z. '00-169, 170.
24. How may we increase our faith? F. 691, ¶ 2; Z. '96-86 (2nd col. ¶ 3).
    (a) By prayer. Z. '96-162, 163.
    (b) By study. F. 315.
    (c) By repeating and *claiming* the promises of God. Z. '00-170 (1st col. ¶ 4).
    (d) By watching our experiences. Z. '00-170 (2nd col. ¶ 1, 2).
25. Name some features of "present truth" which have increased your faith.
26. What is the relation between faith and *works?* James 2:14, 17, 18, 22; Z. '00-343 (1st col. ¶ 1, 2); Z. '01-231 (2nd col. ¶ 2, 3).
27. Who constitute the "household of faith?" Gal. 6:10; Z. '00-368, (2nd col.)
28. Explain James 5:14-16. F. 631-638.
29. What is the significance of the symbols, *shield* and *anchor*, in connection with faith and hope? Eph. 6:16; F. 657, ¶ 5; Heb. 6:19; Z. '02-345 (1st col.)
30. What will be the relation between faith and knowledge in the Millennial Age? Z. '00-238 (2nd col. ¶ 1, 2) to 239; F. 106, (¶ 3) to 107.

"ONCE I WAS BLIND, NOW I SEE"

JOHN 9:1-11.—MARCH 19.

GOLDEN TEXT:—*"I am the Light of the world."*

Our Lord's miracles and parables touch almost every side of every question when rightly understood. True, our Lord's own explanations of his parables and dark sayings are not elaborate, not deep. He left the elaboration for his disciples under the guidance of the holy Spirit. The reason for this is given in his own words, "I have many things to tell you, but ye cannot bear them now." The reason for their being better able to bear them, understand them and appreciate them later on was because then the work of our Lord's sacrifice having been finished at Calvary, and he having ascended on high, presented the merit of his sacrifice as the atonement price for the sins of his church, and thus made it possible for them to receive the holy Spirit not previously given unto them—not enjoyed even by the disciples as a begetting spirit before Pentecost.

One of these partially expounded lessons of our Lord's ministry is found in the lesson before us. A man born blind, a wayside beggar, had drawn the attention of the Lord and the apostles, and his healing and the preparation therefor serve as an opportunity for a far-reaching lesson, only a part of which, however, the apostles could learn at this time. They had the

thought that all the sickness and pain and sorrow in the world was the result of sin. They had this thought properly, because the Scriptures had so indicated, assuring them that if they walked in the Lord's ways they would have blessings of health and prosperity in all of life's affairs for themselves, their families, their flocks and their herds. Properly enough, then, they understood that the various evils witnessed on every hand were in some degree the result of sin, either of the individual or of his ancestors, inherited.

NEITHER THIS MAN NOR HIS PARENTS

The man blind from his birth started a query in their minds as to the sin which led to the blindness, and being "unlearned and ignorant men," it need not surprise us that they were not very logical in their thoughts nor in the question they asked, "Whether did this man sin or his parents, that he was born blind?" Of course the man himself could not have sinned before he was born; of course, therefore, whatever responsibility there was came to him through inheritance, as the Lord had declared that "I will visit the iniquity of the fathers upon the children to the third and fourth generation of those that hate me," those who wilfully violate his laws. True, there was at this time a heathen idea respecting the transmigration of souls, which taught that all humanity had at some previous time lived in some other condition either better or worse than the present one. But it would be extremely unlikely that the apostles, "unlearned," should have any particular knowledge of these theories of the heathen, which were known chiefly to the educated; and as for the Hebrew Scriptures, not a word in them favored such a thought, but the very contrary.

This same heathenish thought still prevails in the far East, India, etc., and has been slightly introduced again in civilized countries under the name of Theosophy. It is one of the main delusions ensnaring the people known as Mormons. The Scriptural teaching is that God created man in Eden, and that all the families of the earth are the posterity of this first man, Adam; and because of this relationship to Adam as their father, and their consequent relationship to his sin and its penalty, death, therefore all in Adam die—his entire race is a dying race. The belief in the ransom settles this doctrine most thoroughly, showing that our Lord's life redeemed the life of father Adam, and thus incidentally redeemed all who lost life through him. "As by man came death, by man also came the resurrection from the dead; as all in Adam die, even so in Christ shall all be made alive." "Of one blood God hath made all nations of men for to dwell on all the face of the earth." —Acts 17:26.

Our Lord's reply, that neither the blind man nor his parents had sinned, is not to be understood as implying that these people were absolutely perfect, sinless, spotless—not to be understood as contradicting the Scriptures, which declare, "There is none righteous, no not one; all have sinned and come short of the glory of God." The words simply signified that the blindness of this man was not a penalty for his personal sin or for some special sin of his parents. This need not imply either that God had specially intervened to cause blindness in this case—rather we may suppose that the blindness came through the general weakness of heredity, or by what might be termed the accidents incidental to our present imperfect condition as a race of sinners. A similar expression on our Lord's part was made in respect to those men upon whom the tower of Siloam fell, killing them. Our Lord said, "Suppose ye that these men were sinners above others? I tell you, nay; unless ye shall repent ye shall all likewise perish."

The thought is that the whole world is under condemnation to death. We are a race of convicts, and death conditions are properly, justly permitted to prevail, not interfered with, because the lives of all humanity are forfeited through original sin and disobedience, and through our inheritance of the weaknesses and imperfections and unfitness resulting. All are thus perishing, and had it not been for divine mercy, in providing the Redeemer and the great sacrifice for sins, there would be no hope for any as respects the future life; death to all would signify that they had perished. And even though all the way has been opened for the dying race, nevertheless repentance for sin, acceptance of Christ as the Savior, and obedience to his voice, are necessary to our escape from the sentence of sin—death.

Many will agree with us thus far who would fail to go further along what we believe to be logical, scriptural grounds, namely, that in God's providence not only has his love provided the redemption and the opportunity for blessing to the world, but that the same love and wisdom will ultimately provide that all shall see the great light and hear the voice of him that speaketh from heaven, and thus either accept or reject the favor divine, the life everlasting, on terms of full obedience. We hold that it is in full accord with the entire testimony of Scripture that few now have the ability to see or to hear; that the majority are both blind and deaf to this message in the present time, some completely blind and completely deaf, others partially blind and partially deaf. The glorious assurance of the Lord's Word is that in God's due time all the blind eyes shall be opened and all the deaf ears unstopped.

THE MORN COMETH AND A NIGHT ALSO

This was the very lesson which the Lord taught from this incident—taught to the extent that his hearers were able to appreciate it. He declared, "While I am in the world I am the Light of the world; I must work the works of him that sent me while it is day, for the night cometh when no man can work." Then he proceeded to the opening of the blind man's eyes, that the latter might see him as the Light of the world. True, the opening of blind natural eyes could not give sight to the eyes of his understanding, the eyes of the heart; but it could and did figure or illustrate this, which was the real essence of our Lord's teachings, of which this miracle was a part. Without in the slightest degree disparaging our Lord's many miracles upon the blind, lame, deaf, etc., we can readily see that these were incidental, and only in a secondary sense his mission.

We can see, too, that while multitudes were healed, still greater multitudes remained unhealed; and that if it had been our Lord's special mission to heal all the lepers and all the blind and all the deaf, and to have awakened all the dead of Palestine, then he failed most signally in accomplishing the work. But that was not the work which he came to do. He came to be the Light of the world in a much larger sense than this. He came to do the work of him that sent him; and to finish that work and the special feature of it that was then due was the sacrificing of himself, the laying down of his life in the service of his brethren, in the declaration of the good tidings, in the teaching of the people through parables, dark sayings and miracles, which subsequently under the holy Spirit's illumination would guide a certain class to the real seeing, the real understanding and the real fellowship of heart with him and his work and with the Father, that was intended.

It will be at his second advent that our Lord will be "the Light of the world" in the full, glorious sense which the Scriptures everywhere set forth:—"The Sun of righteousness shall arise with healing in his beams." With the ushering in of that glorious sunlight begins the new day for which we hope and pray,—the "day of Christ." We now reckon the day as beginning at midnight, but God supervised the Jewish reckoning on this subject and under that supervision the day begins in the evening, progressed to midnight and then to the dawning, and by and by to the full light of day. In harmony with this God-given picture of the day we may see that our Lord's ministry was in the eventide which followed the Jewish day, the day of Moses. A little of its light still remained, and in that light the Lord personally, and subsequently through his disciples, established the Gospel church. He well knew of the dark night that would follow his ministry, in which darkness would cover the earth and gross darkness the heathen.

The Lord's words then signified that he realized the opportunity at hand and did with his might what his hands found to do, what was possible to be done under all the circumstances and conditions prevailing, and with a realization that the night was drawing rapidly upon the Jewish people, and that not only his own work would be cut short soon by his death, but that all opportunities for dealing with the Jews would soon be at an end. The apostles after Pentecost entered fully into the Master's spirit in respect to this shortness of the time, and labored incessantly first with the Jews and only subsequently with the Gentiles, until all the elect had been gathered from the once favored nation, even though these were but a remnant, as the apostle explains. The rest were blinded, went into complete darkness, while the light of divine favor through the Lamp, the Word, was sent amongst the Gentiles to gather out of them also an elect class for membership in the spiritual Israel, for membership in the body of Christ, to be light-bearers under present conditions, through trials and difficulties and oppositions, and, by and by, to be associates with the Lord as members of the glorious Sun of righteousness, the great Light which in the duly appointed time shall enlighten the whole world.

As we near the morning watches we have the evidence of day drawing on; and as we listen to the voice of the Prophet, we hear him declare in answer to our query, "Watchman, what of the night?" the message, "The morning cometh, but a night also," and then assures us that, although we are now in the very dawn of the morning, a fierce storm is to break and cause another "night" of darkness and of trouble upon the world and upon Christendom to sift, to separate, to purify the elect. Our hearts, however, are encouraged with the assurance that

with the breaking of that storm will come the full splendor of the Millennial morning, and with it the Sun of righteousness blessing and illuminating the world. Moreover, in that time the assurance is that all the blind eyes shall be opened so that the whole world will be able to discern that "The Light of the world is Jesus."

"ANOINT THINE EYES WITH EYE-SALVE"—REV. 3:18

The making of an eye-salve of the dust of a Palestine road, mixed with the saliva of our Lord's mouth, seems rather peculiar at first. We would naturally be inclined to say, "How strange! Do not put that stuff upon the man's eyes, for that will only make them worse. That dust is full of all manner of impurities; that very dust has helped to blind thousands and thousands of the people of this country." A traveler in that vicinity says:

"Blindness is common in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population has lost one or both eyes, and from my own observation of that city I should not hesitate to say that the statement is not exaggerated."

Why, then, did our Lord use a clay or ointment made out of that dust, apparently so unsuitable, and then send the blind man to the Pool of Siloam to wash and receive his sight? We answer that probably a deep spiritual lesson is contained in it, a lesson for all the apostles and for the followers of Jesus from then until now. As the blindness of the man was figurative of the general blindness upon the people, blindness to the truth, blindness to the light of the world, so this method of healing the blindness will illustrate the method the Lord has been using throughout this Gospel age. The secretions of our Lord's mouth might well represent his grace and truth, while the earth used may well represent the poor earthly talents of us and his disciples. Who are we, that we should be made the instruments of God in opening the eyes of the blind—we who are imperfect ourselves, blemished, fallen? But the spirit of the Lord's lips coming upon us so transforms our energies and talents as to make them useful in his service. By the grace of God, as his mouthpieces, representatives, his followers have opened the blind eyes, not of all people, but of many, nevertheless.

What a blessing we realized when such human clay was used of the Lord for the anointing of our eyes, and what a privilege was granted in that we have been made the clay ointment the Master has used in the blessing of others. But the anointing was not sufficient, it needed more; it needed the washing at the fountain. And so after the Lord has used us, his servants, as the clay in his hands for the anointing of blinded eyes, it is necessary that we should direct them to the fountain of his truth and grace, where they may wash, where they may realize that the cleansing is of the Lord's provision entirely, and that however good the clay and however thorough the anointing, no blessing could come except as they obediently and in faith accepted the grace and truth as the refreshing stream of divine favor to their enlightenment.

The miracle of the opening of the eyes of one born blind was so notable that it attracted the attention of all in the neighborhood. None had ever before heard of any physician able to restore sight to one who was born blind. The matter was brought to the attention of the Pharisees and Doctors of the Law as a wonderful instance of divine power, or to see if they could offer any other solution for the matter. Evidently this was a part of our Lord's design and a part of what he meant when he declared that the man was not born blind as a punishment for sin, but for the glory of God. God allowed nature to take its course in this manner and to produce an exception or freak of nature, and now the one who had been thus afflicted in the past was made the recipient of a special blessing which fully compensated him. Let us learn to view all of life's affairs from this standpoint. Whatever we may have that by nature would seem to be disadvantageous or a hindrance to us, the Lord is able to so overrule as to make of it a blessing, a proportionately greater blessing.

The Pharisees, full of envy against Jesus, perceived that his influence was gaining daily with the people, and this made them the more bitter against him. In their wrong condition of heart they had already prejudged his heart and his motive, not by the fruits of his life, but by their envious sentiments. Of course, under the circumstances, the judgment would be warped and twisted, leading to wrong conclusions. They catechised the parents, who feared to give any expression on the subject, because they had heard that the rulers of the synagogue had determined that if any one should confess Jesus he should be excommunicated, should not be permitted to attend the synagogue or fellowship with others or enjoy its religious privileges, should be counted unworthy the name and privileges of a Jew, should be treated as an outcast from God and his people. They, therefore, answered that their son was of age and that he could speak for himself.

The son was questioned over and over with an evident desire to find some fault with the procedure, to show that it was not a genuine miracle, etc. The man formerly blind became justly indignant at the special attempt to traduce the one who had so befriended him, and in answer to the Pharisees' statement that he should give glory only to God, because the one who had performed the miracle was a sinner, he demurred. As they repeated their questions he became more indignant at their evil spirit and said, Why do you ask so many questions? Are you anxious to become his disciples? He touched a sore spot and aroused their wrath, and they declared that he was a disciple of Jesus, and cast him out of the synagogue and ostracised him. It was after this that Jesus found him. We read, "Jesus heard that they had cast him out, and when he found him he said unto him, Dost thou believe on the Son of God? and he answered, I believe, and worshipped."

HOW HINDRANCES MAY ASSIST US

In this we have a fresh illustration of how hindrances and difficulties and obstacles may become the greatest helps and aids under God's providences to those who are of the right condition of heart. This poor blind man, an ignorant beggar, seemingly most unfortunate of men, seemingly least cared for by the Lord, was evidently at heart honest and sincere. This was demonstrated by his after conduct, because character, principle, cannot be put on in a moment, but is a matter of development. It was doubtless because the Lord saw in his heart this sincerity that he specially favored him with the blessing of the opening of the eyes, and that it was because he was honest enough and fearless enough to confess the Lord in a proper manner that he was still further favored, and that the Lord sought him out and granted him the opening of the eyes of his understanding in addition to the opening of his natural eyes. If we could but receive this lesson fully and completely into our hearts, what a great blessing it would bring us as impressing upon us the necessity for honesty of heart, and as proofs to us of the willingness of the Lord to make all things work together for good to them who love him—even to them who are of the right attitude of heart, which would love the Lord if it knew him. To such he is willing to grant his favors and the opening of the eyes of their understanding—not suddenly, but step by step. As we follow the Lord's directions we get one blessing after another.

Let us draw further a lesson as between the experiences of this blind man and the spiritual lesson already suggested. Some of us were born blind or nearly blind as respects the ability to see our heavenly Father's glorious face and the reflection of the same in our Lord Jesus. We were born blind through no folly of our own and through no folly of our parents, perhaps. Darkness covered the earth and gross darkness the people—the darkness of idolatry and heathendom upon the majority of the world, and the darkness of the dark ages upon the so-called Christian world. We saw not the Lord and our fancies, inspired by the great adversary, were gross misunderstandings of the wisdom, justice, love and power of our Creator.

The Scriptures tell us that the darkness or blindness came from the adversary, the god of this world, who blinds the minds of them who believe not, lest the glorious light of God's goodness should shine in their hearts from the face of Jesus Christ our Lord. In the Lord's own time and way he sent us a blessing through the poor dust of the earth, blended and tempered with the secretions of his mouth, and sent the message, too, that we should wash at the fountain. Thus washing we realized the forgiveness of sins and saw in a new light the love and mercy of our Father in heaven. Then came testings, not to destroy us, but to prove us and to develop us if we were sincere at heart.

The agencies used by our Lord for our blessing were produced perhaps by our friends. The threat of ostracism was before our mind as we confessed the blessing we had received and the source from which it came. All possessed with the right spirit in the matter surely followed the course of this blind man of our lesson, and courageously confessed the blessings received and the quarter from which they came. Now as then such a confession brings repudiation, contempt, sarcasm and casting out, but now as well as then obedience and the acceptance of such experiences mean an additional manifestation to us of divine favor.

It was after we had endured something for the Lord's sake and for the truth's sake, and rejoicing in our opened eyes, that the Lord found us in a particular sense and revealed himself to us in a still higher and more favorable blessing, and thus we became his disciples in the highest sense—his followers. Let

us continue to follow him; let us continue to take whatever experiences come to us in the path of duty, and realize that it is a privilege to be on the side of the right and the truth. Those who are faithful now in the present time of trials and testings will, as the Lord's disciples, be privileged in turn to be used of him in anointing the eyes of others, and thus all the members of the body under the guidance of the Lord, the Head, will during this present time work the works of him that sent us, and let the light shine out, realizing that the opportunities for service will soon now be closed—the night is coming when no man can work.

The great time of trouble just preceding the shining forth of the Sun of righteousness is near. The little time between now and then is for the very purpose of selecting out the Lord's true people and applying to them the eye-salve of truth and informing them where they must wash, and in general in bringing to them the blessings of joint-heirship and discipleship until the body of Christ shall be complete. Very shortly, to those thus faithful, will be the privilege also of association with our Lord and Head as the Light of the world in the blessing of all the families of the earth.

THE HIDDEN CROSS

The multitude saw but the cross of olive wood
The Man of Sorrows bore, nor knew how underneath,
Close pressed upon his heart, a *hidden* cross he wore—
A dark and bleeding weight of sin and human woe,
Made heavier with the sentence of God's broken law,
And crowned with thorns of scornful and malicious hate,—
A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until he came to Calvary.

Oft times it seemed he almost craved some human aid,
Some sympathizing heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart
Of him, thy King! And yet, O slow of faith and hard
Of heart, "Ye would not," and the King passed on his way;
And of the people there was none with him! He trod
Alone the valley of this dark world's shame and woe.

O, chosen three, had ye but watched with him "one hour"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross,—
Have known and shared with him that agonizing woe.
Alas! alas! Your eyes were heavy and ye slept.
So now, "sleep on and take your rest," ye weary ones.
An holy angel's wing hath eased the hidden cross—
Your Master, strengthened, waits that other cross to bear.

Which one bore heavier on the way to Calvary?
The cross the cruel Roman soldiers laid upon
The Blessed One? Ah, no! it was the unseen cross
That crushed him to the earth, that wrung from those pale lips
The agonizing cry, "My God! my God! oh, why
Hast thou forsaken me?" In grief earth rent her breast,
The sun grew dark; "'Tis finished," and the price is paid,—
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow me," the Master said.
Ah, yes! his faithful Bride must also bear a cross,—
The hidden cross, made not of life's vicissitudes
Alone, its ills and pains, its loss and poverty,—
The outward signs the multitude behold.
Ah, no! we follow in his steps who went before
Us in the narrow way. We, too, must bear the woe,
Be touched with feeling of the world's infirmity,
Its weary weight of sin and curse of broken law.
Let us, therefore, go forth to him "without the gate,"
Lay down our lives in sacrifice, spend and be spent;
And while we clasp this cross more closely to our breast,
Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give a crown of joy!

—*G. W. S.*

THE CENTRAL PURPOSE OF GOD'S MESSAGE

JOHN 20:31.—MARCH 26.

"But these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name."

The beautiful words of our text set forth clearly the entire object and purpose of all of God's messages during this Gospel age, and hence the object or purpose of all the preaching done in his name and by his authority. When we consider the unlimited power of God, we are at first inclined to wonder why so little of it is displayed during this Gospel age in connection with the proclamation of the great Gospel message—with the legions of angels who could communicate with mankind and instruct them respecting God and his character, who could communicate as in the olden times, as when Moses was taught from the burning bush and Abraham by the visit of strangers to his tent.

When we consider, too, how God could teach the world by signs and lessons and disciplines, without a word of instruction either from human lips or from angels—if he would punish their wrong doing and reward their right doing promptly and markedly, it would leave no question in the minds of any respecting right and wrong, respecting that which would be pleasing to the Lord and that which would be displeasing. How speedily this course would have brought in the reign of righteousness and have effected a world of reformation. Again, the Lord could blazon out in letters of fire upon the sky, in every language under heaven, the messages respecting his pleasure and displeasure. No wonder that some have thought it strange that divine wisdom should adopt the plan which has been adopted and which has seemed to have been so ineffectual as respects the righting of the world of mankind—so ineffectual that now, after more than eighteen centuries of preaching, the great mass of the world are in absolute ignorance of Christ and the Father, and almost none see clearly and distinctly the true significance of the message he has sent us.

However, as we begin to get the eyes of our understanding more and more widely open to the appreciation of the teachings of the Lord's Word, we see more and more clearly his plan and the wisdom of the course he has adopted, which is briefly expressed by the Apostle when he says, "It has pleased God through the foolishness of preaching to save them that believe" (1 Cor. 1:2)—preaching which seems to be so foolish, to be so weak, to be the poorest way the Lord could have possibly chosen to make known the riches of his grace—a way so open to hindrance through the weaknesses and imperfections of the human channels used!

IGNORANCE NOT A SAVIOR

Nor will it do to answer, as some have done, that not merely those who hear the Gospel message are profited by it, but that "millions are saved who have never heard of the historic Christ." The words of the Apostle quite contradict this thought: "It pleased God through the foolishness of preaching to save them that believe," implies that those who do not believe are not saved, and implies also that not the belief of anything or everything is saving but merely the believing of that which is preached by divine authority—"The faith once delivered to the saints."—Jude 3.

How closely in line with this is our text in this lesson, "These things were written"—the Gospel narrative of the words and acts of our Lord, and also the words and acts of the apostles, in order that men might believe on Jesus as the Messiah, the Son of God, and that believing they might have life through them. No hope is here held out of life without believing, and no hope held out on a vague faith will be satisfactory. It was not sufficient to believe that Jesus was the God-Man and that he died on a cross at the hands of his enemies, a notable martyr for liberty and righteousness;—more than this must be believed.

It is not sufficient to believe anything less than that Jesus was the Son of God—not the son of Joseph; it is not sufficient to believe in him in any other way than as the Son of God, and that additionally he is the Messiah—the one long promised as the seed of Abraham, whose mission it shall yet be to bless all the families of the earth: "In thy seed shall all the families of the earth be blessed." All this seems to be the Gospel; to believe anything less seems to be lacking the faith here enjoined; to believe all of this seems to be essential to discipleship. We cannot help how many of the wise and learned and good have rejected this scriptural statement of the object of this Gospel age, and have determined that it must be otherwise

and prefer their own opinions, their own reasoning, to the message of the Lord through his Son and his inspired apostles.

If such a statement as this were held in our minds alongside some false theory—such, for instance, as the one which declares that all who are not saved in the present time pass to an eternity of torture without hope of escape—then such a blending of the truth of God with the errors inspired by the adversary would be sure to cause confusion in our minds; and the word of the Lord, to the effect that salvation could only be had through faith in Christ, would seem to leave the way to God too narrow and to practically destroy all hope for the world in general and to make the God of love to appear to be heartless, loveless, and evil-intentioned, since he knew the end from the beginning and had the power to have brought all to the knowledge of Jesus, or to have made some other arrangement than the preaching through imperfect vessels the way of access to faith and his favor and love and the life which he will give.

But we notice that our text says nothing about the lost receiving life eternal in torture. On the contrary, it implies that they are without life, declaring that only those who believe in the proper manner can have the life which he gives. And this reminds us of our Lord's own words to the same effect—"He that hath the Son hath life, he that hath not the Son hath not life."

"THAT THE WORLD MIGHT BELIEVE THROUGH HIM"

It is a fact beyond dispute that few come under the conditions of our text. Few believe in Jesus as the Messiah, the Son of God, whom he will use according to the prophecies for the blessing of all the families of the earth, and few thus believe to the extent necessary to enter into life with him. Few believe enough respecting our Lord to bring them to the point of full faith in his blood as their cleanser from sin, or to bring them to the further step of a full consecration then to his service, or to hold them in the narrow way to the end of the journey, when the crowns of life will be given at the appearing of the Life-Giver at his second advent. And if only a few, only a little flock, thus hear the message, the preaching, and if these things were merely written for the benefit of these, where comes in the world?—the world which, according to one view, is in eternal torture or going thither; or, according to a more moderate view, is in death, the second death, or going thither—on the broad road to destruction.

How can the Lord Jesus ever fulfil the prediction that he is to be the Light of the world to those who have never seen him and never heard his name, either with the natural or spiritual eyes or with the natural or spiritual ears? How can the declaration ever be fulfilled that the Lord tasted death for every man, and that all the families of the earth are to be blessed through him?

We answer that there is but the one way of understanding this entire matter and that is the Scriptural way, which takes in not merely the few isolated texts, but includes comprehensively all the teachings of the Scriptures from Genesis to Revelation. It is to the effect that during this Gospel age God's purpose is merely the selection of those who have an ear to hear—of those who, when the message is sounded, have heard and to some extent understood and appreciated it, and who will go on in the understanding and appreciation to a full and grander grasp of the lengths and breadths and heights and depths of the love and mercy of God.

These "the love of God constraineth," the still small voice is heard by their hearts, they "walk by faith and not by sight," and need not to have the heavens emblazoned with the divine commands. To them day unto day uttereth speech and night unto night showeth knowledge, and the entire heavens are ablaze with messages of God's favors and blessings, which imply also his justice and his love. To these the message of salvation through the blood of Christ appeals; they are not wise above what is written; they accept divine wisdom as better than human wisdom and the divine Word as preferable to the traditions of men. These, under the guidance of the holy Spirit, are making increase not only in their numbers century after century, but also making increase of their character development individually; and when the age shall close it will be found that God's wisdom and love and power will have been exercised in such a manner that they shall have found and prepared the peculiar people of the Lord, the little flock, the royal priesthood, who, at the second coming of their Master, shall be received by him as a bride company, to be his joint-heirs in the glorious kingdom for which we pray, "Thy kingdom come, thy will be done in earth as it is done in heaven."

"THEN SHALL THE RIGHTEOUS SHINE"

With the completion of this elect class—chosen because they were found to be lovers of righteousness and haters of iniquity, and because they were willing to walk in the narrow way and to follow the Lamb through evil and through good report and to walk by faith and not by sight—shall ultimately come the blessing of the Lord in the first resurrection, and they shall be made partakers of glory, honor and the divine nature. Then, the Scriptures assure us, they shall shine forth as the Sun in the kingdom of their Father,—shine for the blessing of all the families of the earth, shine for the scattering of all the ignorance and superstition and clouds and darkness which now enslave the race, shine that all the blind eyes may be opened and all the deaf ears unstopped, shine that the knowledge of the glory of God may fill the whole earth, shine out that the willing and obedient of the world may see the right way and be drawn by the light of grace and truth of God along the highway of holiness to the end thereof, life eternal, through the merit of him who loved the world and bought it with his own precious blood.

ENCOURAGING LETTERS FROM FOREIGN FIELDS

A TESTIMONY FROM EAST INDIES

The following testimony is from a native East Indian, who was formerly an active ordained minister in the Methodist Church Mission there and in Jamaica. He is using this testimony amongst his former associates in ministerial work, to arouse their interest in the harvest message:

DEAR FRIEND:—

It is with pleasure that I write to you about what I have found to be so ennobling and satisfying, and with which I am now being blessed. I cannot here attempt to give the kind of testimony I would like to give of the Lord's gracious dealings with me, to his glory and for the edification of fellow creatures.

While working for the Society of Friends in St. Thomas several religious books were put into my hands from time to time to read. Although I was conscious of justification and enjoyed more or less the joy and peace resulting from this condition since 1884, the perusal of these books led me to think that there was something yet higher, richer and more satisfying to be had which I had not attained. I made it a matter of prayer, and thought much over it.

In due time another book, entitled "The Divine Plan of the Ages," was sent to me on loan from America, in case I did not like to purchase it. I began to read this carefully and with prayer. To my surprise I found it more—far more instructive and enlightening, containing more food for the mind on almost every page of it than any other production of uninspired pen I had ever known before or since. When I reached the place where the pious and able author treats on consecration and its object, I could not resist the temptation of going down upon my knees and giving up myself to God in a particular sense, and in every respect. The act of thus yielding oneself to the Lord was a pleasurable one to me. I arose from my knees feeling that I had done the right thing, and the joy that filled my soul I could hardly contain.

Allow me to recommend to you as a duty and a pleasure, this little work of 356 pages. It contains rich messages from the "Great King," calculated to make the bad good and the good better, and so it does wherever it is rightly used. It is a real eye-opener—a veritable key of the Bible. It is more than a match for the enemies of the Bible—the "higher critic," "evolutionist," "Christian Scientist," "skeptic," and "infidel." If you wish to be aided to see things in their harmonious, consistent and soul-refreshing beauty—things that go to show what wonderful provision God has made for his church—"the sanctified" ones "in Christ Jesus," and for the world of mankind—things which duly magnify his love, justice, wisdom and power as a harmonious whole without contradicting each other in the least—if you wish to see these, then read this telling little book, "The Divine Plan of the Ages," which will lead you into the treasury of God's own Word—the mine of things "new and old." Read it with Bible in hand and then think of the result of your investigation. I am acquainted with the main teachings of the leading denominations of "orthodoxy"—hence I know what I am recommending to others.

"Light is sown for the righteous." The "sure word of prophesy . . . . shineth more and more to the perfect day." It is of a growing nature—outgrows all that are fixed and stationary—the creeds of men which cannot keep pace with the verities of a progressive revelation. Faulty translations and human traditions have done much to obscure the clear and consistent teachings of God's Word. Hence it becomes us "to give

the more earnest heed to the" inspired injunction: "Prove all things, hold fast to that which is good."

I remain, dear friend,

A BELIEVER IN AND SERVANT OF PRESENT TRUTH.

CHEER FROM NORWAY

DEAR BROTHER RUSSELL:—

You will surely be interested to hear something about the harvest work in Norway, and the progress it has made to this time. As you know, Brother G—— has been laboring near here, and the result that can be seen by us is some thirty or forty interested in that town. During this last summer he has visited the towns in North Norway, and has noticed some evidences of interest among a few Christians in that region.

Brother F—— has visited the towns in South Norway, and especially in Havanger (population 30,600). The Present Truth has been received with joy, so that quite a few dear Christians there are now deeply interested, especially among the members of the Free Mission church. Many have already seen much of the light—besides there are some interested not belonging to any denomination.

At present Brother F—— and Brother G—— are both in Bergen (population 72,000) where they intend to work together during this winter. There the DAWNS seem to have already set on foot a remarkable movement. In no other place in Scandinavia has harvest truth been so quickly and heartily received by so many, as in Bergen. A prominent preacher of the Free Mission church of that town has become thoroughly grasped by the clear light, and he is now setting forth the full and true Gospel to his always large and attentive audiences. Also another prominent man there, an old teacher and editor, is strongly touched by the truth. The testimonies of these two dear brethren seem to make a very strong impression upon the minds of other Christians.

But there is every appearance of a coming persecution also. In a letter of December 13th, Brother F—— tells of an interested sister, who for many years has been working as a teacher in the Sunday School of "Indre-missionen," and who has been summoned to leave that post. But the friends do not fear.

The light has been spreading itself in the following way: Some time ago a few interested were arranging "reading meetings," in which one was reading from the DAWNS, and the others, with their open Bibles in hand, trying every point. When there came a point which any could not apprehend clearly, the reader would stop, that some one able might get an opportunity to make that point clear. These meetings still continue and the interest and blessings grow. I don't know how many really interested there are, but at one such meeting, held in a private family, there were twenty-three present, all seemingly being of one mind and spirit. Of course these facts bring great joy to the dear colporteur brethren.

In spite of the financial distress the present truth is accomplishing its work, spreading about the light more and more. This makes us satisfied, even though we would be bound to endure many privations. With much love, your fellow servant in Christ,

FRITIOF LINDKVIST.

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VIEWS FROM THE WATCH TOWER

THE CZAR'S SPEECH TO WORKMEN

Following the appeal to the Czar, of the striking workmen of St. Petersburg, which was refused, and the bloodshed which resulted when the crowds attempted to enter the palace grounds after being forbidden to do so, the Czar sent an invitation to some of the leading workmen to visit him at his palace. They responded, and the following is a detailed report of their reception:—

VISITING THE CZAR, THE "LITTLE FATHER"

Emperor Nicholas adopted the traditional fatherly tone in his talk with the workmen yesterday. He chided them for allowing themselves to be misled into engaging in a movement imperiling the internal order of Russia and aiding the foreign foe, and for attempting to demand by force what he otherwise would be willing to do voluntarily.

WILL PACIFY THE STRIKERS

This interview, face to face with their "Little Father," in whom their faith has not been shaken by the events of the bloody Sunday of January 22, has had a far greater and more reassuring effect than any number of proclamations by Ministers and Governors General, and the workmen of St. Petersburg are now generally inclined to accept the promises of Governor General Trepoff and Finance Minister Kokovsoff at their face value.

The gift by the imperial family of $25,000 to aid the families of the victims of the conflict of January 22 also has had an excellent effect; and as the news slowly permeates the laboring classes of Russia it is expected it will make them content to wait for the promised reforms.

The workmen received the royal assurances of reform with cheers, and after a lunch at the imperial table returned to St. Petersburg in the best of humor to report to their fellows as enjoined, the words of His Majesty. No attempt was made by them to present their desires, which already are sufficiently evident.

WILL GET PAY FOR STRIKE TIME

The action of the St. Petersburg manufacturers in placing themselves in the hands of the Government in the matter of the adjustment of the main points of the dispute, and promising to grant the men pay for the time they have been on strike, not as a matter of right, but as a favor and their contribution in aid of the sufferers among the families of their workmen, are expected to add to the prevailing good feeling.

The workmen's deputation was accompanied to the Czar's palace by Minister of Finance Kokovsoff and Governor General Trepoff. The workmen bowed low to the Emperor, who said:

"Good day, my children."

The workmen replied:

"We wish Your Majesty good health."

The Emperor then said:

"I have summoned you in order that you may hear my words from myself and communicate them to your companions. The recent lamentable events, with such sad but inevitable results, have occurred because you allowed yourselves to be led astray by traitors and enemies to our country. When they induced you to address a petition to me on your needs, they desired to see you revolt against me and my government. They forced you to leave your honest work at a period when all Russian workmen should be laboring unceasingly in order that we might vanquish our obstinate enemy.

"Strikes and disgraceful demonstrations led the crowds to disorders which obliged, and always will oblige, the authorities to call out troops. As a result, innocent people were victims.

PATIENCE IS COUNSELED

"I know that the lot of the workmen is not easy. Many things require improvement, but have patience. You will understand that it is necessary to be just toward your employers and to consider the condition of our industries. But to come to me as a rebellious mob in order to declare your wants is a crime.

"In my solicitude for the working classes I will take measures which will assure that everything possible will be done to improve their lot and secure an investigation of their demands through legal channels. I am convinced of the honesty of the workmen and their devotion to myself, and I pardon their transgression. Return to your work with your comrades and carry out the tasks allotted to you.

"May God assist you."

At the conclusion of his speech the Emperor told the members of the deputation to communicate his words to their comrades, and said he would supply them with printed copies of his address.

PROSPECTS OF A RUSSIAN REVOLUTION

The *London Spectator*, in an able article on Russia says:

"The probability that the dynasty will be crippled and a revolution of some kind inaugurated is very great. The true pivot of power in Russia, the mystical belief in the autocratic Czar, has been shaken, if not destroyed. The autocracy substituted for his is that of the elder grand dukes, who have no 'divine' claims, who are divided by incurable jealousies, spites and rival female pretensions, and who are, with one exception, men without great parties behind them. If they make, as is possible, a palace revolution, they run the risk of dividing the troops, for the baby heir and the sickly Grand Duke Michael stand between the strong Vladimir and the succession, and the army, or sections of it, might pronounce for different men. Every ambition will be unloosed, and under an autocracy fear makes all ambitions fiercer. Meanwhile Kuropatkin will be hampered by want of supplies and reinforcements, and a new discredit must fall on Russian arms, which are now employed six thousand miles from St. Petersburg, and liable to paralysis from any interruption *en route*. The

great cities, Moscow, Odessa, Kieff, Riga, and perhaps others farther east, are seething with agitation; the Reservists are furious and have arms; and it is hardly conceivable that the millions of revolutionaries, all white men and most of them drilled men, should not produce a competent leader who when he appears will be recognized in a flash. Even if we discredit the very minute accounts of the mutiny of the Black Sea sailors, and the refusal of the troops to crush them, it is clear that the vastness of the empire which has so long protected the central power is turning against it, and that the authorities may be more than bewildered by the necessity of violent repression in so many places at once. Prophecy is of course, futile; but we should say that unless the imperial family produces, or can attract, a chancellor of genius who understands how to preserve the autocracy by conciliation, or to transmute it into a despotism bound by laws like the governments of India and Germany, the days of the terrible regime which has prevailed in Russia for more than two centuries are approaching to an end."

THE INFLUENCE OF SPIRITISM WIDENS

Recently a Catholic priest (Mgr. Doane) on his death bed related a vision he had—that he was taken to heaven and saw the Lord and the throne and a great crowd in which he definitely recognized one person at least. There was some error about the matter, surely, for Catholics admit that practically none of their church go directly to heaven—that all go first to purgatory. We doubt not masses were said for poor Doane, for the easing of his soul in purgatory. And if priests and popes know and teach that they can and do liberate such souls from time to time they surely ought to know who are there. Otherwise how could they know whom to attempt to deliver.

Our point is that poor Doane's words were taken up by a leading newspaper, and reporters sent to interview leading ministers of various denominations on the subject. These interviews were published, and several of them show a remarkable tendency toward Spiritism. As a whole they show that the leaders of the nominal church are prepared to lead their flocks toward Spiritism. Nay, the words we quote will doubtless influence thousands in that direction. We quote the words of two of the more prominent as follows:—

REV. VAN DE WATER, D. D.

Dr. George R. Van de Water, rector of St. Andrew's Episcopal church, said to an "*American*" reporter last night that he considered the vision of Mgr. Doane as direct and indisputable evidence of the belief that he had always held, that it was possible for people on earth to hold communion with the souls in heaven.

"I have always maintained the possibility of communication with the other world. Any man with the experience of dying persons which a clergyman or a physician has cannot fail to know positively that glimpses of heaven are often vouchsafed to persons of great faith and saintly lives on their deathbeds.

"Personally, I consider that it is just as unscientific to deny the possibility of supernatural manifestations and the meaning and significance of dreams and visions as it is unscientific to swing to the other extreme and attribute to perfectly natural phenomena occult and supernatural meaning.

"Mgr. Doane's vision has unquestionably made a wide and profound impression on the mind of the public, just as it appeared to have made a deep impression upon his own mind at the time. The fact that these things are not to be understood or explained is no reason why they should not be believed."

REV. C. H. PARKHURST, D. D.

The Rev. Dr. Charles H. Parkhurst, discussing with an "*American*" reporter last night the wonderful vision of Mgr. Doane, frankly avowed a deep interest in the investigation of these problems that hitherto have been regarded as entirely outside the domain of strict religious thought.

He declared that he saw nothing incompatible with Christianity in the earnest efforts that are being made by well-known scientists to reach a point of view where avowed spiritualists and devout Christians may agree on an explanation of the recurring phenomena in the unseen world.

HE SUGGESTS AN INVESTIGATION

"I myself have been impressed recently with the belief that there are spiritual manifestations going on about us in the unseen world which might profitably be investigated by some such organizations as that which Professor James, of Harvard; Professor Quackenbos, Dr. Hyslop and others are striving to form.

"As to dreams and visions, and this one in particular, I have no word to say. The matter, I should say, belongs to the psychologists. I should say that such things might be investigated by such a jury as I have referred to, and some practical results might thereby be attained."

"According to the story told by two men to whom Mgr. Doane related his dream, he had a distinct view of heaven, and was even conducted to the foot of the throne," said the reporter. "He disclosed to his friends the fact that he recognized at least one person whom he knew on earth, and spoke with him. Will you say, Dr. Parkhurst, whether or not this agrees with your conception of heaven."

"No, I will not discuss that," replied Dr. Parkhurst.

"There has been an awakening along these lines recently, as is evidenced by the fact that such men as Professor James are giving serious attention to it. The danger lies in irresponsible persons, or those not fitted by study and temperament for the work, taking it up and exploiting it."

Dr. Parkhurst laughed at the idea that he was verging upon a belief in spiritualism, but referred to the remarkable experience of Dr. Funk with Mrs. Pepper in the matter of the lost widow's mite and the late Henry Ward Beecher.

"These are vastly interesting problems," he said in conclusion, "which we are not yet able to explain."

* *

VISIONS AND DREAMS IN GENERAL

It is not necessary to claim that all visions are of evil origin. Doubtless some of the worst dreams have resulted from improper eating. We know of no reason why the Lord might not permit l is people a special warning through a dream, although his proposal that we must learn to "walk by faith and not by sight" implies that such special guidances outside the Word will be very exceptional.

Visions, etc., occurring in connection with the delirium of fever or with the last flicker of life on a death-bed need not be considered uniformly miraculous—of a holy or of a Satanic inspiration. Bad people have had pleasing experiences of the kind, and the very best have experienced a horror of great darkness at the dying moment. Our Lord, for instance, cried aloud, "My God! my God! why hast thou forsaken me?" with his latest breath. Evidently our sleeping thoughts even more than our waking ones require supervision and rectification in the light of God's Word,—to which alone the Apostle commends us, and never to dreams and visions—our own or those of others.

SOME TRUTH HERE FROM DR. HUNTINGTON

Physical Torture for Christians may be Revived.

"Readiness to suffer persecution is the supreme test of fidelity. That perhaps, is the reason why Christ puts it at the very topmost round of his ladder of perfection. The special passion that distinguishes the persecutor is relentlessness. The figure is that of a bloodhound on the track of his victim. Earnestness turned to a bad use, describes the persecutor, for only so long as he is terribly in earnest is he to be feared. Curiously enough, the sorest persecutions that befell the early Christians befell them under the so-called 'good emperors.' The good emperors were given their epithet because they were diligent in attending to their business of governing. They saw that the new religion was eating into the very vitals of the Roman system, and that if not arrested, it would eventually overthrow the empire. Therefore, they persecuted the new religion's adherents, persecuted them to the death.

"The modern church ought to be not a little mortified at observing how largely it is obliged to draw upon the annals of the far past for illustrations to supreme fidelity to duty. We interpret the '*faithful unto death*' as meaning while life lasts, but there was a time when the words bore a sterner sense of faithful at the cost of dying. *The church of today is very much in the position of a man living on an inherited fortune;* he may know how to enjoy it, but he has a very meager knowledge of the toil and struggle that went to the amassing of it. The title deeds to this goodly heritage we call Christian civilization were written in blood, and in 'the place of the seal' we note, dim and faded by lapse of years, the sign of the cross.

"Whether the days of active persecution for conscience' sake have passed never to return is a question upon which only a rash thinker would venture an opinion. *The time may conceivably come when a Christian minority may make itself so obnoxious to a non-Christian majority that there will be a renewal of physical pains and penalties.* Today toleration is the favorite word; it may not be tomorrow. As things are, the true reading of the Beatitude is that which applies it to those who dare to be unpopular rather than surrender what they know to be right. Under the soft condition of life as it is now lived, unpopularity is the nearest approach to persecution that is allowed.

"The age of the fagot and the axe is passed. The only flames of martyrdom today are those kindled by hot, burning words. It is with the breath of his lips or by the stroke of his

pen that the modern lictor does his work. The desire for popularity is a natural instinct. The man never lived who was wholly devoid of it. The child desires popularity with his playmates, the college student with his class, the politician with his party, the man of business with the public, the seeker after social promotion with the particular set or circle in which he or she is ambitious to shine."—*N. Y. Tribune.*

CANADIAN CHURCH UNION MOVEMENT

Although there seems little likelihood that definite union will be accomplished for a long time to come, the movement in Canada toward an amalgamation of the Methodist, Presbyterian and Congregational churches of the Dominion, is progressing and leading men in all three bodies are seriously working for its accomplishment. There have been several meetings of committees, and the present status of the matter is that at the last joint meeting of the committees there were appointed sub-committees to consider the subjects respectively of "Doctrine," "Polity," "The Ministry," "Administration" and "Law."

Each sub-committee has forty members (sixteen Methodists, sixteen Presbyterians and eight Congregationalists), except the committee on law, which has but fifteen members. These committees will study the subject assigned them and report to some future meeting of the full joint committee, trying to find some basis on which all three bodies may agree. There is no disposition among Canadian leaders to hurry matters, for it is realized that so large a subject needs the most painstaking consideration, and that a successful union will need the hearty approval not only of leaders, but of the entire membership of the churches.—*Boston Transcript.*

IS CATHEDRAL BUILDING TO BE A "FORM OF GODLINESS" FOR OUR DAY?

Are we entering upon a new age of cathedral building? asks the New York *Tribune.* Not long ago it was announced that $750,000 had become available for work on the new cathedral of St. John the Divine; it is a matter of months only since the great Roman Catholic Cathedral of Westminster ,in London, was finished, and it is less than a year since a bequest of $1,000,000 toward the construction of a cathedral for Boston was recorded. These facts lead *The Tribune* to remark: "The vast commercial structures, the luxurious hotels, must reach at last a limit beyond which men will go only for 'God and country.' Has the time come? In this period of magnificence and lavishness in building, are we at last turning some of our riches to the visible glorification of religion? If we are, we are coming indeed to a new age of cathedral building."

REV. W. SPENCER WALTON'S VIEW
of Nominal Christendom, after fifteen years in Africa

"After fifteen years' residence as a missionary in Africa, I find upon my return to America that the church here is dead. *I find that the church has gone away backward; I find an immense amount of empty profession. The church for the most part is dead, and why? Because she has opened her doors to the world. The spirits of sedition that are abroad have entered in. The people are running after Dowieism, Spiritualism, and all kinds of fads which make a pretence of being scientific.*

"I ask you here, do you think that if Christ walked the streets of this city today he would be popular? I tell you no. To be a Christian means to take up your cross and follow him. When a Christian says that he can get along with everyone it is because he is not following close to Christ."—*Toronto Star.*

NOAH'S ARK AS A MODEL

Recent despatches from Denmark tell of remarkable experiments, carried on in the Sound between Denmark and Sweden, for the purpose of testing the seaworthiness of a vessel built according to the dimensions of Noah's Ark, as given in Gen. 6:15. According to the Copenhagen Daily *Dannebrog*: "Naval architect Vogt, who has experimented for a long time with the dimensions of Noah's Ark as given in the Bible, has recently completed a model of that ancient craft. . . . . It measures 30 feet in length by 5 feet in width by 3 feet in height, the actual measurements of the Ark of Noah being 300x50x30. The model is built in the shape of an old-fashioned saddle-roof, so that a cross-section represents an isosceles triangle. When this queer-looking craft was released from the tugboat which had towed it outside the harbor and left to face the weather on its own account, it developed remarkable sea-going qualities. It drifted sideways with the tide, creating a belt of calm water to leeward, and the test proved conclusively that a vessel of this primitive make might be perfectly seaworthy for a long voyage. It is well known that the proportionate dimensions used by modern shipbuilders are identical with those of the diluvian vessel."

NATIONAL FEDERATION SEEMS ASSURED

Eighteen religious bodies, including all of the principal ones, have now responded favorably to the proposition of the National Federation of Churches and Christian Workers to come together in a representative way and effect organization through which they may, on all great problems, speak as one body. Acceptances have behind them a constituency of nearly eighteen millions of communicants. Thus it may be said that Protestant America is getting ready to act.

The National Federation, which led in suggesting the scheme, has to some extent turned the working out of the details over to representatives of these bodies, who have set to work on their own account. The aim is not union of the bodies. Neither is it one designed to interfere with forms of government, much less to frame a doctrinal standard. It is, instead, unity on all moral questions, such as laws governing divorce and remarriage, Sabbath observance, temperance, and the scores of other matters with which form of denominational government and creed have nothing to do.

It is purposed to have the supreme judicatories of all the religious bodies joining in the movement appoint a commission or delegates, to represent them in the organization, if one be effected, and authorized to speak for them, to the end that the church may be heard in no uncertain way. The meeting to effect this organization is to be held in Carnegie Hall, New York, next fall, and its sessions are to extend over six days, with various auxiliary meetings in the same period. A committee is now at work on the programme.—*Boston Transcript.*

OUR "PASSOVER" MEMORIAL

Every year this celebration of our Redeemer's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfilment in the death of the Lamb of God—"Christ our Passover is sacrificed for us."—1 Cor. 5:7.

The severe bondage of Israel under Pharaoh, the god or ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation groans," being burdened under the reign of sin and death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses we see the deliverance, the liberation, of all who reverence God and his Laws under the leadership of the greater than Moses,—Christ, head and body, during the Millennium. In the overflow of Pharaoh and his hosts we see the type of the destruction, in the second death, of Satan and all who follow his course. These antitypical blessings are all the pictured results of the anti-typical Passover, of which Christ is the central figure.

THE LAMB SLAIN

The Scripture which refers to our Lord as the Lamb slain from before the foundation of the world indicates to us that all the details of this Passover were clearly in the mind and plan of God, not only since the Fall of Adam under the death sentence, but from long before Adam's creation. It thus assures us that although the Justice of God only was manifest for centuries, although divine Love was not "*manifested*" until the first advent of Jesus, nevertheless love was in God's heart toward his creatures,—from the beginning.

As the Passover *deliverance* represented the Millennial blessing, so the Passover *night* represented this Gospel age, in which all who trust in God wait for his salvation;—in which the entire "household of faith" feeds on the unleavened bread of truth, mingled with the bitter herbs of trial and testing, waiting for the morning;—in which the church "of the firstborn," under the protection of "the blood of the Lamb," is *passed over* from condemnation to justification, from death to life. Ah; there it is! For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason, also, we keep the annual Memorial of all this, "For even Christ our Passover is sacrificed for us, therefore let us keep the feast."—1 Cor. 5:7.

It was *this* that our Master enjoined upon all his disciples, saying, "As often as ye do *this*, [as, year by year, ye shall frequently, before my second coming, *do this*] do it in remembrance of me";—and no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel.

For centuries the adversary blinded the Lord's people to this simple custom of the early church, persuading them first of all that the Romish Mass was the same thing, and later that the quarterly, monthly and weekly celebrations of Protestants would do as well. How much we were losing under those delu-

sions we never knew until graciously brought to see the truth respecting "Christ our Passover, sacrificed for us," on whose account we, "first born," celebrate.

We will no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this age are the "church of the first-born," so surely will there be a deliverance later of all of the household under the lead of the first-born (Christ), even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient the Apostle clearly shows.—Acts 3:23.

"IN THE SAME NIGHT"

How much more impressive and inspiring it is to celebrate an important matter on its anniversary;—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over eighteen centuries ago ended at Calvary. It even strengthens our general faith in divine providence to note that the very day, the very hour, as well as the very year of this tragedy God had predetermined, so that although previously the Jews sought to take him to put him to death, no man laid hands on him, because *"his hour was not yet come."* The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared "Mine hour is come," and when instituting the bread and wine Memorial of his own death as the antitypical lamb he waited, "and when *the hour was come* he sat down" with his disciples to eat the Passover Supper, saying, "With desire have I desired to eat this Passover with you before I suffer."—Luke 22:15.

"LET US KEEP THE FEAST"

With equal carefulness to that shown by our Lord and his apostles, let us keep the feast, the Memorial of his death, as he directed—not at any time, morning, noon or night, but only as a supper—not any day but only on its anniversary—if we would "*do this*," rather than commemorate something else on some other date.

This year, Monday, April 17th, will correspond to the day on which our Lord was crucified, from 9 a. m. until 3 p. m. when he died, crying, "It is finished." He was laid in Joseph's new tomb before 6 p. m., and the next day (beginning at that hour) was the first day of the Feast of Passover celebrated by the Jews, correspondingly this year to Tuesday, April 18th. We celebrate nothing in common with our Hebrew friends, but refer to their date by way of making clear the date on which we locate our Lord's death and its Memorial Supper of the preceding evening.

Our Lord instituted the Memorial Supper, which he requested his followers to celebrate, after six o'clock on the evening before he was crucified, "in the same night in which he was betrayed." This, however, as we have previously shown, was on the 14th of Nisan, the very same day on which he died —God having provided the Jews a custom for counting their days from 6 p. m. to 6 p. m., from sundown to sundown.

WASHING ONE ANOTHER'S FEET

Jesus and his disciples, being Jews, were obligated to keep the Jewish Passover Supper, and ate together a literal lamb, with herbs and unleavened bread, and wine; but we are no longer interested in those typical matters, which have forever passed away by being fulfilled in Christ. It was *after* the Jewish Passover Supper that our Lord instituted the new, the Memorial Supper, commemorative of his own sacrifice for the firstborns, and of their joint-sacrifice with him, as we shall show.

Whether the washing of his disciples' feet by our Lord was after the Passover Supper and before the Memorial Supper or after the latter, we can not be too positive, but apparently it was the latter (Matt. 26:26); and was intended as an example in humility and a lesson to the apostles who seem still to have had a spirit of rivalry for preëminence. In any event the feet washing was not a part of the Memorial, nor do we understand it to have been enjoined as a custom amongst our Lord's disciples, though we have no quarrel with those who think differently and choose to wash each other's feet literally. To our understanding, the lesson was that our Lord's followers were not to shun any service, however menial, that would enable them to assist or comfort one another. Performing this service today is usually far from a convenience to those who practice it, whereas other comforting services are often neglected.

"THIS IS MY BODY"

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord took some of the left-over unleavened bread, blessed it, broke it into pieces, and gave them to his disciples saying, "Take, eat: this is my body given for you: this do in remembrance of me."—Matt. 26:26; Mark 14:22; Luke 22:19.

These words "This is my body" have caused endless disputes for centuries amongst the Lord's people, the basis for the dispute being the Roman Catholic doctrine of the Mass, which claims that under the priest's blessing the bread is changed into the actual flesh of Jesus, which the priest then adores and proceeds to *break* (a fresh *sacrifice*) for the sins of those for whom the Mass is said. To have this procedure resemble that of our Lord, great stress is laid on the words, "This is my body," thereby to prove the body in the bread and the possibility of its sacrifice. But the whole matter is very quickly settled when we remember that our Lord had not yet died when he said these words. Hence he must have meant, "This bread *represents* my body," for any other interpretation or meaning would have been untrue.—for he was still flesh, his change not having yet come in any sense.

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the bread from heaven, of which we may eat and have everlasting life. The next thought is that this heaven-supplied "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "bread;" but necessary also that he be broken in death—sacrificed for our sins—ere we could appropriate his merit and enjoy everlasting life.

"THE BLOOD OF THE NEW COVENANT"

The "fruit of the vine" was next introduced as a part of this Memorial of our Lord's loving sacrifice. He explained that it represented his blood—"The blood of the New Covenant, shed for many for the remission of sins." (Matt. 26:28) What a reminder this is of the *ransom-price* necessary and paid on behalf of the sins of the world. The broken bread taught a part of the lesson, the "cup" taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and his favor, but we need the precious blood—the life of our Lord as our redemption price to release us from the condemnation of justice.

The Lord's disciples must, by faith partake of (appropriate) both the "bread" and the "cup," or they cannot be one with him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink —who thus partake of our Savior's merits—are reckoned in with him as his "members," as his "body," being broken; and our lives sacrificed in his service under his direction are counted as a part of his sacrifice. The Apostle's words are: The cup of blessing which we bless, is it not the communion [common-union] of the blood of Christ? The loaf which we break, is it not the common-union of the body of Christ? For we being many are one loaf, and one body, because we are all partakers of that one loaf [Christ]."—1 Cor. 10:16, 17.

Ah, yes! How deep are the Lord's lessons! and the deeper we look the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast" in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through him, and (2) Appreciating our privilege of joint-sacrifice with our Redeemer—laying down our lives in his service, for the brethren, etc., and thus "filling up that which is behind of the afflictions of Christ." —Col. 1:24.

Left behind, not because our Lord could not suffer enough for all, nor because his sufferings were not sufficient for all, but because he wished to have us with him to share his nature and his glory, and only by suffering with him and as his *members* could we be allowed to share his glory, honor and immortality.

"SHOW FORTH THE LORD'S DEATH"

We exhort all the Lord's brethren everywhere to join us in observing the Lord's Memorial on its proper anniversary, as above stated. Gather with as many as profess faith and consecration—urge not others. Let us meet in twos and threes and larger groups as opportunity permits. Take a day or two off if necessary to assemble with brethren nearest you. Do not let monetary considerations decide everything. One spiritual feast with the Lord and those who celebrate his Memorial in sincerity is worth more to us than several meals of natural food. Man shall not live by earthly bread alone, but specially by the bread from heaven.

Even the solitary ones who *cannot possibly* meet with even one more should celebrate. "Soda biscuits" are unleavened bread and will do very well—though if you live near a Hebrew family they will be pleased to sell you an unleavened loaf (cracker) for a cent or two. As for "fruit of the vine:" it is advisable to put away a bottle of grape juice every summer; but if you have none you can stem raisins and use the juice, which will be "fruit of the vine" as truly as any other.

But do not let us allow *preparations* for the Memorial to so fill our thoughts that the real meaning of the emblems will be forgotten. On the contrary, let us give as much of the preced-

ing and the succeeding days as possible to prayer, and to meditation on the stupendous events memorialized, and feed upon the Living Bread in our hearts with thankful joy.

We again recommend that after the season of communion, while partaking of the symbolic bread and cup, the meetings all close as did the one our Lord conducted as an example. "They sang a hymn and went out." Let us do the same. Omitting our usual greetings, etc., let us keep our thoughts with the Lord in Gethsemane at the high priest's court, before Pilate, before Herod, before Pilate again—beaten, condemned to death, carrying his cross, crucified—for our sins. These thoughts are sure to make us appreciate our Lord the more and to hate sin the more, and thus will help us to realize better "what manner of persons we ought to be in all holy conversation and godliness."

We would like to have a postal card from each little company thus celebrating, stating the number present and participating. Please *appoint* some one, for what is everybody's business is not attended to properly. But have the appointment made a week or more before, so that it will not disturb the proper closing of the meeting.

TRUE SHEPHERD, TRUE SHEEP, TRUE FOLD

JOHN 10:7-18.—APRIL 2.

GOLDEN TEXT:—*"The Good Shepherd giveth his life for the sheep."*

The parable of the Good Shepherd opens with the first verse of John 10, and really concludes with the incidents of our last lesson, which showed the Scribes and Pharisees angry with the blind man who had been healed at the Pool of Siloam, who had confessed Jesus, and as a result had been cast out of the Synagogue. This parable seems to be a continuation of our Lord's remarks anent that incident. From this standpoint it seems to have had special force as teaching that whatever the Scribes and Pharisees had previously done or attempted to do in the way of shepherding the sheep they were merely hirelings, seeking their own advantage, honor of men, influence, wealth, etc., and willing to sacrifice the sheep to serve these ends. This was illustrated in the treatment of the man whose eyes had been opened: his interests as a sheep were entirely sacrificed to their personal ambitions and fear of the loss of influence through the growing popularity of Jesus.

The lesson declares that the Lord is the "door" of the sheep—the door by which the true sheep entered the true fold. All who ever preceded Jesus, claiming to be the shepherds of the sheep, were deceivers (thieves and robbers). The word here rendered thieves contains the thought of craftiness, embezzlement, while the word robbers contains the thought of open violence, free-booting. In combining these two words our Lord represents the foes of the flock, some of them being crafty, "wolves in sheep's clothing," and some of them open, bold, aggressive. The adversary's attacks have always been along both lines, and the sheep still need to be on guard against both classes of deceivers, but chiefly against the deceitful foes who cloak their ambitious designs under the ministerial garb, affecting to be caretakers of the flock, while in reality their conduct shows that self interest controls them.

The late Mr. Ruskin in his book, *"Sesame and Lilies,"* quotes from Milton's writings a characterization of these false spiritual shepherds, as follows:

"Blind mouths: that scarce themselves know how to hold
A sheep hook, or have learned aught else, the least
That to the faithful herdsman's art belongs!
* * *
"The hungry sheep look up and are not fed,
But, swollen with the wind and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Besides what the grim wolf with privy paw
Daily devours apace and nothing said."

Ruskin's comment is, "These two mono-syllables ['blind mouths'] express the precisely accurate contraries of right character in the two great offices of the church—those of Bishop and Pastor. A Bishop means a person who sees. A Pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastorly is, instead of feeding, to want to be fed—to be a mouth."

"I AM THE GOOD SHEPHERD"

The pretended Shepherd, self-seeking, is called a thief because he not only steals or misappropriates the title of Shepherd or Pastor, but in his self-seeking greed is willing to risk the destruction of the spiritual life of the sheep that the sectarian lines may be kept up, that his own personal interests may be served. We see this illustrated today. How many of the Protestant Shepherds of the Lord's flock in all denominations seem willing to misrepresent the harvest message, and everybody and everything connected therewith, that thereby they may preserve their hold upon the sheep, maintain their standing and influence in the denomination, and withal get goodly clippings of the golden fleece of the flock.

The Good Shepherd is the reverse of all this—his entire thought is for the sheep, their welfare. Our Lord himself was the true Shepherd, and he demonstrated his devotion to his office by the sacrifice of everything, even life itself, on behalf of the sheep. The Lord would have his true sheep to recognize the distinction between the true and the false shepherds, and he would have his sheep of today similarly recognize his appointees, representatives in the flock by the same signs. Those elders in the church today who manifest the blind-mouth disposition should be avoided, should not be encouraged, should be reproved; while those whose loyalty to the Lord and the flock is continually manifested should be recognized, and, because of their likeness to the true Shepherd, they should be loved "for their works' sake" as well as for their intellectual worth. The self-sacrificing spirit, blended with humility, should be recognized by all of the sheep as the spirit of the true Shepherd, and from such alone should be expected the leading which the Good Shepherd promised to the flock throughout this Gospel age.

Our Lord defended the interests of the sheep against the false spirits and the wolves of his day, and it cost him his life. And so the faithful followers of the Lord throughout this Gospel age have been obliged either to fight with the wolves in the sheep's clothing, and thus incur their hatred, malice and opposition, in synods, presbyteries, counsels, etc., or else ignominously flee before them by silence and allowing the sheep to be starved and misled. Our Lord could have taken this course: he could have refrained from antagonizing the Scribes and Pharisees and chief priests: he could have said, "Why should I expose myself to opprobium and persecution and all manner of reproach and death by opposing these blind leaders of the blind?" For him to have done so would have been for him to have fled responsibility and duty. His love for the sheep would not permit this, and his faithfulness demonstrated him the true Shepherd of the flock. In this he made it plain that he was not a "hireling," not merely serving for the sake of the golden fleece, but out of a true heart with true love for the sheep.

The true Shepherd thus commends himself to all who are truly sheep, and such admire this spirit of their Master wherever they find it. That is to say, whoever are the true sheep will love and appreciate such a spirit and none other, and will thus differentiate themselves from those who are merely the followers of men, partisans, sectarians. The Lord knoweth them that are his, and they know him. The Lord appreciates those who thus recognize principle, and that class recognize, know, the Lord more and more intimately day by day, and find their love and devotion to him continually increasing. Our Lord's words on this matter are more clearly presented in the revised version, namely, "I know mine own and mine own know me, even as the Father knoweth me and I know the Father." This intimacy of acquaintance, this fellowship divine, is something which cannot be explained to others, but which is certainly appreciated by all the true sheep who know the true Shepherd, and who have been, under his guiding care, led to the green pastures and still waters and also into the fold for safety.

OTHER SHEEP OF ANOTHER FLOCK

When the Lord said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock and one Shepherd," he was voicing the same truth which was afterward, under the guidance of the holy Spirit, elaborated by the Apostle Paul, saying that the heavenly Father hath purposed himself that in the dispensation of the fullness of times he might gather together in one all things in Christ—the things in the heavens and the things upon the earth.—Eph. 1:10.

The flock which the Lord was gathering to himself at the time of this parable was not natural Israel, but spiritual Israel. Natural Israel had existed under Moses and the law for centuries, but the law made nothing perfect and could not give them the liberty and blessing requisite to their attaining everlasting life. They were "shut up" under the Law Covenant, as the Apostle Paul expressed it. Various pretenders came claiming that they were proper shepherds of the sheep and able to lead them to the necessary nutriment, the green pastures and

the still waters of truth, but they were all unfaithful, thieves and robbers, who sought their personal honor and social advantage at the expense of the sheep. Our Lord became the "door" (vs. 7, 9) of the sheepfold; those who accepted him were the true flock, he knew them and they knew him, and heard his voice and followed him. They were a small flock indeed compared with the large nominal Jewish system, the majority of whom followed the false teachers because they did not have the true spirit of the sheep.

All "Israelites indeed" heard and recognized the voice of the true Shepherd and became his followers. Our Lord as the "Door" gave these true sheep that access to the blessings and mercies of this Gospel age in the fullest sense which began at Pentecost and will not be finished until all the true sheep shall have heard the Shepherd's voice and shall have entered into his rest and have been fed and refreshed by following him. Jesus as the "Door" represents all the privileges and blessings of the true sheep. By him we enter into rest in the fold or resting place provided for the true sheep—the rest of faith. By him also we may go out to enjoy the liberties and refreshments to which as our Shepherd he leads his flock. We go in and out continually, enjoying the liberties and privileges secured to us by our Shepherd. We thus enjoy "the liberty wherewith Christ has made us free."—Gal. 5:1.

This rest and liberty we obtain, first, through our justification by our Lord's sacrifice of himself; and, secondly, through our consecration as his sheep and our adoption through the holy Spirit, which brings us under his care and feeding.

"FELLOW-HEIRS OF THE SAME PROMISE"

We who are not Jews by nature, but Gentiles when we come into Christ are members of this same flock. This the Apostle distinctly states, declaring that God hath broken down the middle wall of partition to make of the twain one; wherefore we are no longer aliens, strangers, foreigners, but are brought nigh, and are permitted to enjoy all the privileges and blessings accorded to any by the great Shepherd. We were not the Lord's sheep in any sense of the word before, but foreigners, strangers, aliens. Hence the view that some have taken that we who are of the Gentiles or "other sheep" mentioned are now being brought into the one fold is not correct. We were not the Lord's sheep at all at the time of this parable.

The Apostle in Romans 2 pictures our relationship to natural Israel. He represents the Jewish people as the olive tree, the outgrowth of the fat root of the Abrahamic promise, the Oath-Bound Covenant, and shows that the branches or people of that nation were broken off from the relationship of the root of promise except the few who properly received the Lord Jesus. He then points out that the Gentiles are being engrafted instead of these broken off branches. Thus the Jewish flock as it previously existed was not accepted of the Lord but merely those who heard the good Shepherd's voice, and with these we, who are Gentiles, are made fellow-heirs, members of the one body, the one flock. This same thought is held before us in Revelation 7 where our Lord pictures the entire elect Church as 144,000, 12,000 from each tribe. God's election was made in respect to the twelve tribes of Israel; and, when many of all these tribes were found unworthy of the highest honor and rejected, the elect number in each tribe was filled up from believing Gentiles. We may not know to which of these tribes we have been accredited, even as we do not know which crown has been apportioned to us; but we do know that all of the elect of God, the overcomers, are thus reckoned of him as Israelites indeed in whom is no guile, and these shall be heirs with the Lord in the kingdom.

Evidently these "other sheep" mentioned in this parable are those who will become the Lord's sheep after the present "little flock" shall have been completed. The entire Millennial age will be required for the finding of the Lord's true sheep amongst the world of mankind, including those Israelites who, because blinded by sin and error, were unworthy to be sheep of the present flock and were turned aside and blinded, but whose blindness shall be put away in the Lord's due time.

The Lord refers to this other flock of sheep, and explicitly tells us about the gathering of those sheep to his favor under him as the great Shepherd. He definitely fixes the time, and shows that the parable of the sheep and goats belongs not to the present age but to the Millennial age by the declaration with which it opens, namely, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them from one another, as a shepherd divideth the sheep from the goats."—Matt. 25:31, 32.

It will require all of that Millennial day, that thousand years, to demonstrate who amongst the world of mankind desire to be the Lord's sheep, to hear the voice of the good Shepherd and follow him in the paths of righteousness and truth and to the attainment ultimately of life everlasting. Others who will not hear him shall be cut off from amongst the people —destroyed in the second death. (Acts 3:23) These are the goat class of the parable, whose destruction is pictured elsewhere in the lake of fire and brimstone, which is explained to mean, the "second death."—Rev. 20:14.

At the close of the Millennial age all of the sheep of that age will be received into full favor with the Lord, and will be brethren to all who are the Lord's on any plane of existence. They will be brethren to the church which is now being selected, the "elect," who will sit with the Lord in his throne during the Millennial age and be associated in the work of judging both the sheep and the goats (1 Cor. 6:2), and they will be brethren also of all the angelic hosts. When all things in heaven and in earth are brought fully into subjection to our great Shepherd, in that sense of the word all will be his sheep on whatever plane of existence they may be—the "church" partakers of the divine nature, the angelic hosts, restored and perfected men.

"THEREFORE DOTH MY FATHER LOVE ME, BECAUSE I LAY DOWN MY LIFE THAT I MAY RECEIVE IT AGAIN"

The special love of the Father for the Son above all others is here referred to. The basis of that special love was the Son's complete trust in the Father and thorough harmony with and obedience to the divine will. We can see at a glance how such a noble, faithful character would be appreciated by the father. Our Lord had always been obedient to the Father, but he learned the meaning of obedience, he learned to appreciate how much obedience might cost by the things which he suffered—his self-denial, humiliation, death. No wonder all noble hearts love this noble Shepherd, and what wonder that we who are his sheep, and who realize so great a blessing and advantage through his sacrifice for us, should love him in return.

No wonder, as the Apostle says, that we find such a love constraining our hearts to a responsive love. The Apostle exhorts us that we should have this same mind that was in Christ Jesus—not only the elders of the church, who as under-shepherds, pastors, seek to safeguard the interests of the flock in every way, but all of the church, seeking and attaining more and more of a likeness to the great Shepherd—have more and more of his spirit. The Apostle urges such, saying, "We ought also to lay down our lives for the brethren." This spirit should be manifested in all of the Lord's sheep, and should be considered as a prerequisite to recognition as one of the under shepherds.

Our Lord's commission was not merely to lay down his life, but also to receive it again. Evidently he had the promise of the Father of a resurrection from the dead. He intimates this in his prayer, "Father glorify thou me with the glory I had with thee before the world was." Doubtless the Master had been promised some still higher glory and honor, but he waived all reward and was content that he should please the Father and accomplish his purposes for mankind. The Father was not content to merely restore him to his previous high position of the past, but made him a partaker of the divine nature in the fullest and most absolute sense. The same promise, through our Lord, is open to us if we are faithful—"if we suffer with him we shall also reign with him," sharing his "glory, honor and immortality"—the divine nature.—2 Pet. 1:4.

Our Lord wished it to be understood that his life, which would shortly be given was voluntarily submitted on his part. It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly, but especially that they might realize him as the Redeemer whose voluntary sacrifice for our sins redeemed father Adam and his entire race. To have confidence in the result they must have confidence in his resurrection—that the Father had so pleased and had given his sanction or authority or power to this end. Our Lord acknowledged that all the authority, all the power in connection with his resuscitation was of the Father. He was trusting implicitly to the Father, and so doing was able to lay down even life itself on behalf of the flock. The same will be true of all who would walk in his steps. In order to be faithful in the laying down of our lives, we must have faith in the Father and in the great plan of salvation which hinges upon the sacrifice of our Lord. With this matter clearly before our minds we may have grace and strength for every time of need.

BAPTISM SERVICE, APRIL 16

At Bible House Chapel the first Sunday in each quarter is open for appointments for symbolic immersion. This rule will be set aside next chapter. Because of the Memorial Service the Baptism service will take place on the same date,—at 3 p. m.

ROLLING TOGETHER OF THE HEAVENS

An article under this caption has been crowded out of two issues, but D. V. will appear in our next. It clearly indicates the approach of conditions we have long been expecting from Revelation 13:11-17.

"LAZARUS, COME FORTH"

JOHN 11:32-45.—APRIL 9.

GOLDEN TEXT:—*"Jesus said unto her, I am the resurrection and the life."*—John 11:25.

It has been supposed by some that the rich young ruler who came to Jesus for advice and subsequently went away very sorrowful was his friend Lazarus, who, with his sisters Martha and Mary, resided at Bethany, near Jerusalem, and at whose home our Lord was frequently entertained—a welcome guest. Lazarus was taken sick suddenly, probably with one of the fevers common to that part of the country, similar to the one from which our Lord recovered Peter's wife's mother. The illness developed very rapidly, and about the time the messenger from Bethany reached the Lord beyond Jordan, a distance of only about thirty miles, Lazarus had died. Even then our Lord made no haste to reach Bethany, but on the contrary tarried two days. According to his own statement, this matter of Lazarus' death was a part of the divine program, as was also his subsequent awakening from the tomb.

The message sent to Jesus was, "He whom thou lovest is sick." It was not a prayer that he should come to his relief nor that he would exercise power for his recovery; it was merely a statement of the facts submitting the whole matter to the Lord. This message alone tells us of a deep work of grace in the hearts of the family of Bethany—that their intercourse with the Lord had been profitable, that they had learned of him. We commend the words of their message to all spiritual Israelites as the proper form for bringing before the Lord's attention our various burdens and troubles. We are not wise enough to direct the Lord as to what should be done in respect to our affairs. If we have committed our all to him, a proper faith bids us trust him, bids us rely upon the divine wisdom and love and power, which promises to make all things work together for good to us—better than we could ask for. It was quite sufficient to say,

"He whom thou lovest is sick."

Let the Lord do as seems best to him. And so it is quite sufficient in respect to our dear ones who are sick, to comfort our hearts by going to the Lord in prayer and making mention of the facts, although we are sure that he knows them. Our burdens should be left at the Lord's feet and our faith should firmly trust him, come what may, and accept the results as of divine providence—meantime, of course, doing all that we know how to do reasonably and properly in the aid of the ailing ones or to rectify the troubles, just as we may be sure that the sorrowing sisters, while sending this message to the Lord, neglected not to do everything in their power for the relief of their brother from his illness, for the assuaging of his pain.

It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. We remember that in the record concerning the rich young ruler it is written that after he had related to the Lord that he had at least outwardly kept all the commandments from his youth, Jesus beholding him, loved him—even though he was not in the condition of heart to make a full consecration and thus to become a true disciple. So we are bound to love all in whom we see the beauties of a noble character, whether they be of the consecrated ones or not—but our love and esteem for them of course increases as we see them recognizing their "reasonable service" and presenting their bodies living sacrifices to him who redeemed us.

Let us all more and more cultivate such elements of character as will make us lovely and lovable in the estimation not only of the brotherhood, who overlook our imperfections and cover them with the robe of Christ's righteousness, but also in the estimation of the world, that they may behold our good characters and glorify our Father in heaven on our behalf. It has been inferred that later on Lazarus did become a fully consecrated follower of the Lord.

"OUR FRIEND LAZARUS SLEEPETH"

Although the messenger brought word that Lazarus was sick, our Lord reported the matter to his disciples according to the facts of the case, for Lazarus had already died. He said, "Our friend Lazarus sleepeth." The disciples did not at first catch the import of these words, and thought that he referred to the taking of rest in sleep; and then, coming down to their comprehension, Jesus said to them plainly, "Lazarus is dead." Here we have the two standpoints of viewing death: actually, "plain," death is the complete cessation or discontinuance of life, of being, and this discontinuance would have been eternal death, eternal non-existence for the whole human family, had it not been for the divine favor which provided the ransom-price for Adam, and incidentally for all of his race, in Christ Jesus our Lord.

In view of this purpose on God's part to ultimately call forth the dead from the tomb, he uniformly mentions the subject of death to his people as a sleep—a cessation of consciousness, which, however, would not be eternal but from which they would recover consciousness and being in the glorious resurrection morning which the Father had purposed in himself from the beginning. As many as exercised full faith and confidence in the resuscitation promised, spoke from the Lord's standpoint, and hence throughout the Scriptures we find death repeatedly mentioned as a sleep—Abraham slept with his fathers, so did all the prophets and kings of Israel, that nation having much advantage every way over other nations in that the Lord had revealed to them through the covenant promises and prophecies that, although weeping endure for a night, joy cometh in the morning.

Tarrying two days, in order that the miracle might be more pronounced, our Lord and the apostles spent portions of two more days in reaching Bethany. Martha learning of his coming, went down the road to meet him in advance. While greeting him, the burden of her salutation indicated a measure of disappointment. She was still sorrowing for the loss of her brother, and her heart was pained additionally with the thought that the Lord might have prevented this calamity, yet had not done so. She said, "Lord, if thou hadst been here my brother would not have died." How apt we all are, while laboring under the weight of sorrow, disappointment and trial, to look to the Lord and wonder why his omnipotent power does not intervene on our behalf to save us from some of the ordinary experiences common to the world,—feeling that because we are his special friends we should have had special consideration.

"BE NOT FAITHLESS, BUT BELIEVE"

Let us learn a lesson on this point from the experience of Martha and Mary. Let us learn to trust the Lord even where we cannot trace his providences in all of our affairs. Let us remember the love divine which already has done so much for us, redeeming us and inducting us into the divine favor, and providing for us exceeding great and precious promises respecting the things unseen as yet. "Only believe," was the keynote of our Lord's reply to Martha. And so to each of us in the many experiences which affect our interests, we must learn the lesson of faith, confidence in the Lord's wisdom, love and power. The lesson eventually learned by Martha and Mary more than compensated them for all their tribulation, and so it will be with us if we will allow our faith to firmly trust him. In the end we shall be stronger in our faith, closer to the Lord, and full of appreciation of his favors.

In answer to Martha's expression of confidence in our Lord's power to have preserved her brother from the tomb, our Lord suggested the great consolation he had to offer, not only to the sorrowing sisters, but to the whole world of mankind, namely, that the divine power within him was not only such as could keep the sick from dying and heal them, but a power of resurrection—a power to bring forth from the tomb and, more than that, a power to raise up out of all the imperfections of the fallen condition, up, up, up, to the original perfection, the fullness of life enjoyed before the curse of death came upon our race.

All this is in the words, "I am the resurrection and the life," the Golden Text of our lesson. These are the great lessons for all of the Lord's people to learn: (1) That death is a just penalty because of imperfection, (2) that God has had mercy upon us as a race, and has provided a ransom; (3) that the Ransomer is the divinely appointed and commissioned and empowered one who, by and by, shall, in God's due time, bid all in the tomb come forth, and he will, then, additionally grant an opportunity to all to escape entirely from all the weaknesses and blemishes of the fall, and eventually, if they will obey him, secure the perfection of life which he purposed for all at the sacrifice of his own life.

As faith is able to recognize Jesus as the Redeemer whose sacrifice is sufficient for the satisfaction of Justice—as faith discerns that this ransom-sacrifice was made to the intent that the blessing of the Lord might reach every individual of our race—as faith is able to look forward to the second coming of this Redeemer as the Life-Giver to his people, in that proportion faith is able to rejoice and to permit even in the presence of sorrow, sighing, tears and dying, the looking forward beyond the tomb to the glorious morning of the resurrection. In proportion as faith can lay hold of the precious promises of God's Word, it is able under the most trying conditions to sorrow, not as others who have no hope, but it is able to believe that as Jesus died and rose again as our dear Redeemer, so also all who sleep in Jesus, the world of mankind, will God bring from the dead through or by him.—1 Thess. 4:14.

It has been assumed that there was a special heart-fellowship between our Lord and Mary, and it is in full harmony with this thought that we find the latter remaining at home until she received the message that the Lord had inquired for her. Our lesson opens with her response: she came to the Lord

and fell at his feet, her burdened heart giving utterance to the same expression that Martha had used, "Lord, if thou hadst been here my brother would not have died." If the words contained a measure of chiding or suggestion of wounded hopes, it was a very delicate one.

MARY, WHO "CHOSE THAT GOOD PART"

Our Lord gave no suggestions of the kind usually offered in consolation to the mourner in our day. He said not, Thy brother is much better off than he was before; he is in heaven amongst the holy angels, etc. Nothing of the kind. Why? Because this would not have been the truth, and our Lord's message must be strictly true, and if error had even comforted more than truth he dare not tell the untruth. And so it is with all who are his followers—they must tell the good tidings of Jesus and the resurrection, and must do nothing to corroborate the false theories that have been received from heathendom to the effect that the dead are not dead, that they are not asleep—to the effect that at the moment of dying they are more awake, more alive and more intelligent than ever they were before. No! Those who are of the Truth must speak the truth and nothing else; they must tell plainly, "There is no work, nor knowledge, nor advice, nor wisdom, in the grave whither thou goest." (Eccl. 9:10) They must point as the only hope of a future life to Jesus, the Redeemer, and to the resurrection power by which he will ultimately deliver from the tomb all whose ransom price he paid in the sacrifice of himself.

FULL OF SYMPATHY, "JESUS WEPT"

Travelers in the East relate that the mourning practices for the dead are most distressing:

"At the very moment of death, a wild, piercing shriek, high and prolonged, a quavering wail announced the fact. This cry is taken up and repeated by the friends of the family near and afar. Every sympathizing woman friend hastens to share the mourning, and announces her approach by the conventional shriek and then adds her voice to the shrieking chorus.

"Oriental wailings before the funeral include a calling of the dead by name: 'O, my father! O, my glory! O, my strength!' as David wailed over his son, 'O my son Absalom! My son, my son, Absalom!' The mourning, continues violently for three days, and then for four more feastings and wailings are the prominent characteristics."

While a certain amount of this emotion was of a perfunctory kind, but, nevertheless, had in it the element of sympathy for the bereaved, it illustrated in a most forceful manner what the Apostle expressed, saying, "The whole creation groaneth and travaileth in pain together, waiting."

Such was the scene upon which our Lord entered on reaching the house of mourning on the fourth day. The grief of the sisters broke forth afresh in the Lord's presence as they thought of what might have been if the Lord had been there before their brother died. Likewise we are all more or less inclined to think of what might have been *if* something had been different—apt to forget that our Lord and Master has full charge of all of our affairs if we are truly, consecratedly his, and that no "if" of chance has to do with the little flock.

When Jesus looked upon the scene of sorrow, we may well suppose that it brought vividly before his mind the abject sorrow and despair of the groaning creation—"Jesus wept." Indeed we may suppose that, being perfect, all the circumstances and conditions of fallen humanity would be much more weighty and impressive upon the Lord than upon those whose minds were less acute to the situation. We are glad of those words which constitute the shortest verse in all the Bible—"Jesus wept." They tell us as no elaboration could have told of the sympathies of our Master's heart; they tell us that we have an High-Priest who can be touched, who was touched, who is touched still with a feeling of our infirmities, a sympathetic feeling. How unlike all the great ones of this world, whose greatness so often is represented in their coldness, stoicism, and really represents their lovelessness, their lack of sympathy. The Lord presented to us in the Scriptures is the only great and sympathetic Immanuel known to the world—"To us he is precious."

It is worthy notice, however, that the Greek word translated wept, when referring to our Lord, is not the same word used in respect to the weeping of the sorrowing sisters and the Jewish friends. Theirs was the weeping of wailing or emotion, our Lord's was the silent tear of sympathy. The friends of the sisters, who were not yet believers in Jesus' Messiahship, took note of his tears and commented, "Behold how he loved him," and these queried why he had not in some manner interfered to save him from dying.

The tear of sympathy is not to be understood as a sign of weakness. Our Master's tears proved this, and additionally we have his exhortation that we should be moved with a sympathy for others in their sorrows as well as in their joys. He himself has bidden us weep with those who weep and rejoice with those who rejoice. The cold, stoical hearts which neither weep nor rejoice are not after the fashion of our great Pattern. Let us be more and more like to him and permit our sympathies to have some reasonable measure of expression. Nevertheless let us remember that great wailing and weeping are not appropriate to us, for, as the Apostle says, "We sorrow not as others who have no hope;" our blessed hope, confidence and trust moderate our expressions of both earthly sorrows and joys as well.

"TAKE YE AWAY THE STONE"

The tomb of Lazarus we are told, was a cave, the doorway of which was closed by a large stone which our Lord directed should be removed. In answer to his call Lazarus came forth, still wrapped in the grave clothes or the winding sheet customary at that time. He was in a measure bound, although loosely—what we would call swathed. Our Lord directed that assistance be rendered for the setting of him free. This stupendous miracle, which testified to our Lord Jesus as the special messenger and representative of the heavenly Father and authorized to use divine power, was not one whit abated but rather intensified by the fact that he permitted those about him to do as much as was in their power in connection with the miracle—first the rolling away of the stone and subsequently the loosing of the winding sheet. Undoubtedly the same power that could restore the dead to life could much more easily roll away the stone and could subsequently have loosed the clothing.

One lesson to us in the matter is that we should not call upon nor expect divine interposition in matters which we are competent to control. It is ours to do whatever is in our power for our reasonable protection from sickness and poverty and accident. It is ours also to do everything in our power toward recovery from any of these, but it is also for us to look to and to trust the Lord in connection with all of our experiences, and to realize that he is able to make all things work together for our welfare; that with him our extremity becomes the Lord's opportunity, as his people have often proven by experience. Furthermore, true faith is inculcated and developed along these lines—a faith that is not merely credulity.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

Before performing the miracle our Lord lifted his eyes to heaven in acknowledgment of the Father's power and that he was acting as the Father's agent and representative. What a manifestation we have in this of true humility. It was so in all of our Lord's utterances; he freely acknowledged that he had come to do the Father's will and not his own; that the Father was above all, and that what he did in the way of wonderful works was but the Father's power. His prayer was in the nature of a conversation as between a Son and his Father, "I know that thou hearest me always; but for the sake of them which stand by, I said it."

From this we may assume that it would have been entirely consistent on our Lord's part to have proceeded to speak as the Father's representative without offering prayer, but that he offered his petition in acknowledgment of the Father's power for the sake of the hearers that they might know that he did nothing of himself, that he claimed nothing of himself. We, his disciples, have in this a beautiful example of what should be our course on every occasion. In all our ways we should acknowledge the Lord—not only whether we eat or drink or whatsoever we do, to do it to the Lord's glory, and in a manner pleasing to him, but we should be careful to glorify him to let it be known that we claim nothing of ourselves either as to wisdom or ability in the expounding of the divine plan. Our conduct should be simple, unassuming, devoid of boastfulness, in everything manifesting humility of heart and simplicity.

"Rather be nothing, nothing—
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

As might have been expected, this wonderful miracle, the revival of a man dead more than three days, created no little stir. No wonder that we read that many of the Jews seeing these things believed. It would be wonderful indeed that they could disbelieve under such conditions. We remember, too, that subsequently the Jews sought the more to take the life of Jesus because of the fame of this miracle. Verily, the truth of God is either a savor of life unto life or of death unto death. All we know of divine power and goodness either affects us favorably or unfavorably, to draw us nearer to the Lord or to separate us the more from him if we are not at heart disposed for righteousness but are controlled by envious or wicked motives.

"ALL THAT ARE IN THEIR GRAVES SHALL COME FORTH"

Lazarus was not resurrected—he was merely awakened from the sleep of death—resurrection would signify the complete

raising up out of sin and death conditions, to perfection and life conditions. The calling forth of Lazarus, therefore, is a good picture of what may be expected early in the Millennial reign, after the living nations shall have been to some extent enlightened and brought under the influence of the heavenly Kingdom. Then all that are in their graves, order by order, class by class, generation by generation, will come forth as Lazarus did to a measure of health and a measure of strength, but not to perfection of being. Their cases, however, will be different from his, in that his release from death was merely a temporary one: later on he died again. Those in the Millennial age, on the contrary, who will come forth under the new conditions of that Millennial kingdom, need never die again, but instead, by hearing the voice of the Son of Man, by obeying the same, going onward step by step, they shall emerge gradually from all the weight of the curse, from all the weaknesses and imperfections of the present dying condition, to the full life and perfection and joy of the life-eternal condition, at the close of the Millennial age.

Theirs will be the resurrection by judgments, by disciplines, by corrections in righteousness—by their gradual attainment under the systems of rewards and punishments then in vogue—to all the glorious perfections of human nature, as our Lord declared, "Though dead, yet shall they live." This will include not only the dead in the tombs, but also the other dead who buried their dead—those who are now nine-tenths dead and under sentence of death, but who, contrasting themselves with those in the tomb, speak of themselves as alive. Then, whosoever living shall be obedient to the Lord at heart shall never die, but will be granted an entrance to the eternal conditions beyond the Millennial age, approved by the Father as true sleep. —Matt. 25:34.

LAZARUS NOT IN HEAVEN

It would be preposterous to suppose that Lazarus was in heaven for four days and that the Lord in mercy and compassion called him away from blessed scenes there. The tears of Jesus and his failure to offer any such explanation of death, no less than his awaking of his friend Lazarus as a mark of his sympathy and love, all forbid the thought that Lazarus had been in heaven. Besides this, we have the Lord's positive declaration that "no man has ascended up to heaven." (John 3:13) Again the uniform testimony of Scripture is that death is death, and further our Lord's declaration is that when Lazarus was dead he was asleep. In his sleep of death the four days were but as a moment; his awaking thought was next to the one he had when he fell asleep in death.

"GREATER THINGS THAN THESE SHALL YE DO"

Stupendous as this miracle was, we ourselves see in some respects still greater miracles. Many of the Lord's people have seen in themselves and in each other great transformations spoken of in Scripture as passing from death unto life. At our recent New York Convention one person in attendance spoke to the Editor after the meeting about consecration, and remarked that for some years she had been an infidel, estranged from the Lord and his book by her acquaintance with some whose conduct in life caused her to lose all faith in Christianity. She explained that the remarkable conversion of her sister-in-law by the truth had drawn her attention to it. She added, "I never saw so great a change in any human being in my life, nor did I suppose such a change possible. It led me to believe that there was a power in Christianity, and I began to investigate the religious teachings set forth in MILLENNIAL DAWNS which had so powerfully affected my sister-in-law. I am convinced of its truth, and am considering the subject of consecration, and trust that you will pray for me."

"So let our lives and tongues express
The glorious Gospel we profess;
So let the glories in us shine,
That all may know that we are thine."

READING FROM THE SWEDISH REVISED BIBLE

DEAR BROTHER RUSSELL:—Herewith I hand you some interesting readings from the Revised Swedish Bible. Yours, KIHLGREN.

Isa. 21:12. "The watchman answereth: Morning has come, and still it is night. If ye will ask more, [than the question in verse 11] ye may ask; come back again" [for more information?].

Isa. 28:8-13. "For all tables are full of nauseating vomits, not a clean spot is found. Who then [asks the class mentioned in verse 7?] is it he desires to learn understanding, and whom can he make to give attention to his preaching?—Are we then recently weaned from the mother's milk, recently taken from the mother's breast? For it is nagging upon nagging, nagging upon nagging, prating upon prating, prating upon prating, a little here, a little there [as if this class should say: 'What does he take us for?—we are no babies either; it was not yesterday we discarded the old-fashioned theory of the fall and the redemption of man, etc.,—we are full-grown mature Higher Critics; and yet there are a few old fogies who never let us alone, but are nagging at us ceaselessly, giving out tracts, papers and books, which represent us before the public as deceivers,' etc.] Well, yes, through stammering lips and in a strange language shall he speak to this people, he who nevertheless has said unto them: 'Here is the place of rest, let the weary get rest; here is the place where refreshment is given out,' but such they would not hear. And thus the Lord's Word shall be for them, 'nagging upon nagging, nagging upon nagging, prating upon prating, prating upon prating, a little here, a little there,' so that they, as they walk on, fall backward and are crushed, become ensnared and captured." [Refusing to accept God's grand plan for salvation, which would give them *rest*, they are annoyed by those who are pointing out its beauty, which to them is merely prating, and the result is that they fall completely into the snares of the adversary].

The context seems to favor the thought brought out in this rendering, though differing from the English rendering.

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THE HEAVENS ROLLING TOGETHER

During the past twenty-five years we have several times called attention to the Scriptures which speak of the Day of the Lord and declare that in it the "heavens shall roll together like a scroll." (Isa. 34:4) We have pointed out that this means a coming together of the extremes of Christianity, Roman Catholicism and Protestantism. Other Scriptures show us that the consolidation, federation and unification of Protestants is now in order. This is already well under way and constitutes in the symbolic book of Revelation the "image of the beast"—the symbolic beast itself represented by Papacy. We might here remark that nothing in this word "beast" is specially derogatory or invidious—neither in our use of the word nor in the Scriptural use. Throughout the Scriptures, in the symbolisms of Daniel and the Apocalypse, beasts are freely used as symbols for nations, governments, earthly power, though never used as representing the divine power—the true church, the true kingdom, which shall ultimately prevail.

We have already pointed out a general organization of "the image of the beast" effected in 1846, and are waiting for what in the symbol is referred to as the "giving of life to the image." This life, or vital energy, which the image is to receive shortly, comes from what is described as the two-horned beast, which in our understanding is the church of England and Ireland. Our expectations, as heretofore set forth in these columns, are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recognition, or ordination through the Episcopal system, and that thenceforth Protestantism the world over will assume a more active and dogmatic influence in the civil life and political affairs of Christendom, co-operating with Roman Catholicism as a sister institution.

These are the two extremes of the heavens or ecclesiastical powers of the present time, and our Lord's declaration that they shall be rolled together as a scroll signifies, not that they will ever become one roll, but, remaining two rolls, will be drawn together by mutual interest and necessity for co-operation. These things must be expected before the outbreak of the great tribulation, which will eventuate in the symbolical burning or destruction not only of the present social structure represented as the earth, but the burning and consuming also of the symbolical heavens rolled together as a scroll. That dreadful anarchy, which will destroy everything of our present conditions and civilization, will in so doing prepare the way for the establishment of the heavenly kingdom. In view of these

things the Lord bids us, even with such terrible calamities before us, to lift up our heads and rejoice, knowing that our deliverance draweth nigh, and knowing t o that our deliverance, our "change," signifies ultimately the deliverance of all the groaning creation from the curse of sin and death now resting upon the race.

"ROLLED TOGETHER AS A SCROLL"

For sometime we have been wondering how this rolling together of the heavens would come about. A few years ago we witnessed a great Romeward movement on the part of the High Church Episcopalians of Great Britain, and were somewhat surprised that Pope Leo XIII. refused to recognize the movement. However, we can see now that the repulsion of the High Church Episcopals has proved the better to keep the two parts of the scroll intact. As a result, the Episcopal church is yearning for a closer alliance with all Protestants as well as with Romanists. Now we see in Germany what seems to be the start of this rolling together of the heavens, and it is to it that we now call special attention.

The relationship between Protestants and Catholics in Germany, as is well known, has been quite strained for years, but has been gradually easing up. It was Bismarck who, discerning that Catholic influence was inimical to the interests of Germany, secured the enactment of laws expelling the Jesuits and otherwise curbing the influence of the Catholics in that empire. But with the restraint of Catholicism and with the increase of enlightenment in Germany came enormous gains to the ranks of Socialists. The representatives of the German nation, in their Reichstag or Congress, became divided along religious as well as political lines. The Roman Catholics, under the guidance of their religious teachers, formed a solid party by themselves, and used their power on every possible occasion to defeat the Emperor's plans, except as he would to some extent purchase their coöperation by granting, one after another, numerous concessions to Catholics—numerous releases from the restraining laws. The Socialists on nearly every question were opposed to the Emperor's policy, and as they have grown remarkably in numbers, the Emperor, in order to have measures passed by a proper majority in the Reichstag, has been obliged to conciliate the Catholic element of his empire more and more, until at the present time he can scarcely secure an appropriation of money for any of his favorite schemes without the aid of the Catholic party, called the Centrist party. It is indeed the pivotal party.

TRADES UNIONS AND RELIGIOUS DIVISIONS

Another element is unexpectedly making itself felt in the direction of union between Catholic and Protesant in the German Empire, namely, trades unionism. The common interests of the working people led them about a year ago to a confederative coöperative association between the Catholic unions and the Protestant unions. The influence of the Roman ecclesiastics was not sufficient to hinder this coöperative movement among the working men for the protection of what they esteemed to be their vital interests. Altogether matters are so shaping themselves in Germany as to draw Catholic and Protestant more closely together.

Added to this is a recent expression by the new Pope which intimates a fellowship of feeling between himself and the German Emperor, and suggests a coöperation between them for the upholding of Christianity. Since the Emperor is a Protestant, and Germany is recognized as a Protestant country, this expression by the Pope seems to imply a willingness on his part to acknowledge Protestantism as a part of Christianity, and a general disposition on his part to favor coöperation between Catholics and Protestants along lines political, social and to a considerable degree religious. This is one of the most remarkable incidents of our time, and points in exactly the direction in which we have been looking. It points to a coöperation between Catholics and Protestants for the control of Christendom, and once the power has been tasted and the authority exercised we may be sure that it will increase, reaching out after more and more of the liberties of the people and bringing them under the combined control.

Doubtless, some of the first enactments will be against anarchy, social evils, immoralities, etc., and be very gratifying to all lovers of peace and order. Subsequently, however, we may be sure that this power will be exercised against Socialists, as being of a class calculated to disturb the public peace and to unsettle the present order of things. Still further along, all who are dissenters from the Church confederation will come under the ban and under the pressure, with a realization that liberty of thought on religious subjects has much to do with all liberty, and with the thought that the repression of liberty must mean the suppression of all religious teaching along independent lines, or, as we say, along Scriptural lines. When that hour shall come—probably within eight years—it will surely mean the suppression of ZION'S WATCH TOWER and all propaganda of the Truth.

We may expect that by that time all of the "elect" will have been found, and we will incline to expect such a suppression as corresponding to the point marked by our Lord's parable when the "door was shut"—that no more might go in to the wedding. (Matt. 25:10) So far as we are concerned these restrictions and suppressions must not move us to an abandonment in any degree of the wisdom that cometh from above, which is first pure, then peaceable, easy of entreatment and full of mercy and good fruits.

Instead of feeling even angry with those who would use restraint, we must be prepared to regard their course as our Lord regarded the course of those who suppressed him, and his answer to Pilate must satisfy us. His words were, "Thou couldst have no power at all against me except it were given thee from above." (John 19:11) If the power for suppression is given by our Lord it will mean to us the good tidings that the kingdom is very near at hand, and all the more we will lift up our heads and rejoice, knowing our deliverance is at hand, and that just a little further, after the great storm of anarchy, the Sun of righteousness shall shine forth clearly and gloriously to the blessing of all the families of the earth, under the administration of the kingdom of God's dear Son, of which, by the grace of God, we hope to be members.

THE POPE'S EXPRESSION ON THE SUBJECT

While matters have been thus shaping themselves in Protestant Germany a very opposite condition of affairs has prevailed in Catholic France. The French, though still nominally a Catholic country, have lost considerable of their reverence for the Papacy, have expelled the clergy from being teachers in the public schools and will not even allow nuns any longer to teach in their religious garbs. Altogether, the relationship between France and the Pope is quite strained. Naturally enough, this alienation between the Church and the nation which so long has been known as the eldest son of the church, has led the Pope and his counsellors to look for sympathy and assistance from other quarters, and no doubt this condition of things has had much to do with the greater sympathy prevailing between the Pope and the Emperor William, who is seeking more and more to conciliate the Catholic element of his empire.

Pastor Adolph Storcker, who some time ago was court preacher to Emperor William and the royal household, but who it was thought could exercise a wider influence in another sphere, resigned his pastorate, and was elected a member of the Reichstag, where he is recognized as being not only a champion of Protestantism but also of the Emperor. When recently in the Reichstag one of the members, Dr. Spahn, a leader in the Catholic party, made the demand that Catholics should have full and equal rights and liberties with Protestants throughout Germany and that this should include the Jesuits, once expelled, Dr. Storcker replied:

"Delegate Dr. Spahn has demanded full and equal rights for the adherents of both churches [Protestant and Catholic]. To me this is not the question at issue, nevertheless I wish to answer his proposition. If this thought of his [of full equality of Catholic and Protestant in the empire] is to penetrate into and win the heart of the German people, then not only a civil but a religious toleration [of Protestants] must take place on the part of the Catholic church. Recently some one showed me the letter of a gentleman who had interviewed the Pope in Rome. That letter said that the Pope had spoken to the writer of the decay of the church in Catholic countries, for instance in France, and had used the words, 'I expect, in harmony and in coöperation with Emperor William, to lead the world back to Christ.' The Words in French were, *'Restituer le monde dans le Christ.'*

"This is a grand thought; who would not wish that it might be realized! But to attain this mutual religious recognition it is wholly indispensable to make an end of strife. The Catholic church must recognize Protestantism as an authorized element of Christendom, and the Protestant church as an authorized feature of Christianity. Without this there need be no thought of peace. Only thus can we think of placing the world again upon a Christian found tion. I know full well how difficult this is, but since certain things cannot be developed except by transplanting them to a new soil, so must it also be in the religious domain. Otherwise the wild disputations which confuse and devastate our people will not cease."

Here we have not only the suggestion of the Pope that this shall be the mutual work of a Protestant Emperor and himself, but we have also laid before the German Congress the very correct thought that such a union, such a reëstablishment of a community of fellowship and interest along religious lines, must mean some recognition of Protestants as the other end of the

scroll, and a bringing together of the two general parts for mutual well being, for mutual defence against the increasing power of Socialism. And, by the way, the expectation of the Socialists is that at their next general election, less than two years hence, their power will be so great that they can practically control Germany's affairs. It is broadly hinted, too, that if such be the case the Emperor will find some means of overthrowing popular government and holding lines of government on a more autocratic basis—as an emperor, autocrat, by divine authority. As a preparation for this emergency, we cannot wonder that he has strengthened his hands with the Catholic element of the empire and to a considerable degree will be guided by the Pope.

PASTOR STORCKER'S VIEWS ON THE SITUATION

The above expression by Pastor Storcker in the Reichstag was some little time ago: recently he has made a much more elaborate statement of the same thought, which on December 20th, 1904, was laid before the public of Germany through the columns of *Das Volk*, a journal published under the Emperor's special sanction. By the way, the motto of this newspaper is "With God for the Kaiser and the Kingdom." We have secured a translation of this article, whose importance lies not merely in the phraseology but also in the fact that its writer is Pastor A. Storcker, honorable member of the Reichstag. The article, after referring to the Pope's language above quoted, proceeds to say, under the caption:

"KAISER AND POPE"

"This matter is well worthy of being made prominent for public discussion. For there can be nothing more fatal to our people than bitter strife between the two churches, and nothing more beneficial for a harmonious control of the Fatherland than through an understanding of the matter. That this desideratum is possible is proven by a coalition known as *'The Alliance of Christian National Trades-Unionists,'* effected at Frankfort last year. To my knowledge not the least discord has yet come forward in the Alliance between the adherents of the two creeds. Rather the Catholic working men have held their position by an overwhelming vote against the efforts of the Bishops to hinder the harmonious interchanges between the labor organizations, and they have induced the Episcopate to assent to the understanding.

"It is praiseworthy for the working classes and instructive for the others that amid the raging of the poisoned strife a plane of peace has been created upon which Catholic and Protestant have joined in practical work for the combating and overthrow of all opposers of Christianity. Why should not this event be followed in other domains?

"The thought of the Pope, unless its point be lost, can surely mean nothing else than a more moderate Catholicism and Bible-believing Protestantism, which, when the possibility of joint action is found, can do much to deliver Christianity from the condition of unrest and excitement—from apostacy and immorality—from lack of authority and piety.

"The fact that the Pope, viewing the Catholic world, especially France, acknowledges the necessity for such action, is a proof of his perception as well as his energy. The Evangelical [Protestant] world suffers also, but at different points. From different causes, more particularly in the German world, she [Protestant religion] is sharply affected by Socialism and enmity to divine revelation, and similarly needs the restraining and reconciliation of the struggling elements. Of this there can be no doubt in the minds of the friends of the Fatherland, especially such as are disposed toward our social reforms [but not toward Socialism].

"That the Pope did express those very words is certain. The man to whom they were spoken is a prominent man, sufficiently bright to rightly perceive the significations of a remark of such wide bearing. and careful enough to repeat it verbatim. The interesting question is, How deep a meaning did the head of the Catholic church attach to this extraordinary expression?

"Such a coöperation as the Pope's words imply can never rest upon present religious and ecclesiastical foundations. Catholicism and Protestantism are too much at variance in their principles as well as in their practices, in their doctrines as well as in their lives, to come to an understanding with one another. The stimulation which the humanity of today needs does not lie in that which is common to both churches, nor even perhaps in a still stronger avowing of matters pertaining to salvation as harmoniously asserted by Rome and Wittenberg in the Apostolic Creed. Our task rather is spiritual mediation respecting the divine revelation to mankind, torn by doubts and denials, confusion concerning Bible history by the laws of nature and casualty. Protestantism cannot alone undertake this mediation, much less could Catholics alone succeed with it [hence the necessity for united efforts].

"What the Pope meant can signify nothing less than a coöperation in the sphere of social and moral reawakening. And that in this some sort of partnership is possible is shown by the already existing equality of the two churches in the social and political economy of our Fatherland and in the coöperation for the suppression of alcohol, traffic in girls, immorality and bad literature. But these matters fail to reach a community of interest and action because the ecclesiastical chasm separating the two conditions prevent this, and the enmity breaking forth ever anew puts again in doubt every good result achieved.

"For the removal of this difficulty I have made the request that the Catholic church should recognize the rights of Protestants. In our day, when numerous members of both churches refuse in principle the doctrines of the apostles, it is senseless to ignore and deny as true Christians such [Romanists] as do hold to the Apostolic teachings. On the other hand, it is unhistorical to refuse to recognize as parts of the great church system the evangelical Protestant churches, which for the last four centuries have done such great things in Christian development.

"It is self evident that the present strife must continue between the evangelical and ecclesiastical; that a different position than of conflict is not conceivable between the two churches upon German soil; but the mutual misunderstanding of one another and disregard of one another should cease.

A CATHOLIC CRITIC'S VIEW

"The *Saechsische Volkszeitung*, the organ of the Catholics in the kingdom of Saxony, considers my demand obscure and unnecessary. It considers, on the one hand, that a discussion of religious toleration does not belong to the Roman Catholic; one could just as well discuss Jews and atheists. On the other hand, the recognition of Protestants as Christians is being continually conceded even by Catholicism. However, the Catholic church being convinced that she possesses the truth, must, therefore, consider every opposing doctrine false.

"To these replies I would only say that Delegate Dr. Spahn has demanded full, civil, equal rights for Catholics, including the Jesuits; and that, as a consequence, it is absolutely necessary to discuss that which hinders equal rights, namely, the religious intolerance of at least the majority of the German people. Secondly, the discussion is not about Jews and atheists but about churches with a Christian creed. Thirdly, it matters not that Rome *calls* the Protestants Christians, but that she should recognize and esteem them as such. Fourthly, I hold that Rome should not only recognize the individual Evangelicals [Protestants] as Christians, but the Evangelical churches as well, as recognized parts of Christendom.

"We Protestants, reared as Lutherans, hold the Lutheran doctrines of the Lord's Supper as the correct one, and that of Zwingli, therefore, as being wrong; but we do not draw from this the conclusion which Rome derives from the opinion that she possesses the truth. One can argue about differences and each hold his own opinion as to which is the right one, yet need not exert a decisive influence upon the judgment of the whole.

"In religious matters we have to deal with the material world and with revelation, both of which, according to their nature, are capable of various constructions on different points. Therefore, it would only be a reasonable expectation, a self-evident matter, if Rome were to withdraw from that harsh point of view [respecting Protestants as being anti-Christian] with which Protestantism originally viewed Rome [as anti-Christian].

"At all events, the Pope's declaration shows that such a change in his point of view is not far off. Indeed, we have had times in which a mutual recognition of both standpoints was evident. I remember that in my student years, the remark of the Catholic Professor Kuhn of Tubingen was repeatedly mentioned as illustrating a changed Catholic view. His words were, "Who of us Catholics could wish the Reformation had never taken place?" I fully understand his position. In Protestant countries [by reason of the divisions amongst Protestants] the Catholic church stands out as by far the strongest, most favored and influential.

"But the considerations which cause me to urge my demands are not of a theoretical or historical kind, but that expression of the Pope which upon stern Catholic ground loses its significance. A further consideration is the expression of a still greater than the Pope—Christ—who, in his High-Priestly prayer that all Christians might be one, laid the foundation for the faith of the world. That our Lord in that prayer thought only of the Roman Catholic church united under the Pope no intelligent Catholic will assert; consequently he must have meant and deemed possible another unity which would cause the world more rapidly to believe in the sending of the Son. A further argument is found in the Epistle to the Galatians, namely, 'If you bite and devour one another, beware lest ye be consumed one of another.'"

The argument drawn from our Lord's prayer, "That they all might be one, that the world may believe that thou hast sent me," is an illustration of how the most precious truths may at times be so understood and wrested as to support fallacies and to hide their real meaning. Pastor Storcker considers that this Scripture favors the drawing together into a confederation the various Protestant denominations of Christendom in a sympathetic co-operation with the Church of Rome. He is blind to the facts of the case, both as respects the great anti-Christ and the image of the beast; and the great majority of Christendom are similarly blind on this subject. The Lord has indeed hidden his great divine plan from the wise and prudent and makes it known merely to the babes, the humble.

Can we think that it will be possible for Roman Catholics and Protestants ever to become one in the sense that our Lord prayed in this petition—"that they might all be one even as thou, Father, and I are one"? Surely we can not think so for a moment. What communion hath light with darkness? What fellowship hath wheat with tares? The fulfilment of our Lord's prayer will be on a much grander scale, although all who are his and who will be one with him and the Father will be but a little flock, to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with the Messiah.

The Lord's real disciples have been one in heart, in purpose, with himself and with each other throughout this Gospel age, and they are one today. With fellowship of heart and with purpose true and real, they are all both justified and sanctified in Christ Jesus, who counts not in their number any of those who are tares, goats or wolves. "The Lord knoweth them that are his." Soon they shall be one in a larger and more complete and comprehensive sense, when they all shall be gathered to and united with the Lord their Head as his bride and joint-heirs. Then they shall be one in the fullest sense, and then indeed the world shall believe, for the Millennial Sun of Glory shall then shine out, revealing fully the divine character and plan and filling the whole earth with the knowledge of the glory of God.

ITEMS OF INTEREST

THE NEW EDITION A LITTLE BEAUTY

Friends having made request for DAWN Volumes split up into several parts for convenience in carrying in the pocket for reading on the cars, etc., we tried that plan, but the appearance was not satisfactory. We conceived the idea of an edition of DAWN on India paper and have gotten out an edition of Volume I. that is a beauty. These are bound in flexible leather, red under gold edges, ¼ inch thick. Cost price, including postage, 68 cents. We have not placed orders for other volumes, waiting to ascertain what demand may spring up after Vol. I. has been seen. If published, Vols. II. and III. would cost the same money, and Vols. IV., V. and VI. would cost about 75c each. When ordering, specify "India paper, Vol. I." Foreign readers may order through Branches and books will be sent from here.

ABOUT VOLUNTEER MATTER

Orders for Volunteer matter should be in our hands before May 1st. Select your Captains and Lieutenants at once. Say how many copies you think you can use. Order too few rather than too many; more can be ordered later. We will fill a part of your order as soon as possible and the remainder afterward.

VOLUNTEERING BY MAIL

Our output of tracts free as *sample copies* is limited. This year please follow this plan: Procure wrapping paper of the size in which your tracts go to you, write on these the addresses of all of your friends and acquaintances of the godly sort and mail the bundle to us. Do not this year send us "all sorts" of addresses. Do "sharp shooting" rather. You may repeat the lists every quarter if you desire.

PERFUME VERY PRECIOUS

JOHN 12:1-11.—APRIL 16.

GOLDEN TEXT:—*"She hath done what she could."*—Mark 14:8.

It was Saturday night, as we reckon it, the evening following the Jewish Sabbath day—after six P. M.—that Jesus and his disciples and Lazarus, whom he had previously awakened from the sleep of death, with some other friends of the family, sat down to a feast prepared in special honor of Jesus at the home of his friends, where he was always welcome and where he stopped more frequently than at any other house during the period of his ministry, so far as the records show. It was at Bethany, the home of Lazarus and Martha and Mary. It was called the house of Simon the leper, one supposition being that Simon was the father of the family, and another that he was the husband of Martha, who at this time was a widow.

Our Lord and his disciples were en route for Jerusalem, and Bethany was on the way, in the suburbs. They probably arrived on what would correspond to our Friday, or the Jewish sixth day of the week. Expecting them, Martha and Mary had provided quite a sumptuous feast, and, in harmony with the Jewish rules governing in such cases, the dishes were evidently prepared in advance, as Sabbath labor was prohibited. No account is given us of that Sabbath day at Bethany, but we can well imagine the delightful social intercourse between the dear members of that family and the Lord and his chosen apostles.

JESUS IN SOCIAL LIFE

The Master's words of wisdom and love are not recorded, but we know on the best of authority that a good man out of the good treasure of his heart bringeth forth good things, and out of the abundance of the heart the mouth speaketh. Hence we may know that the day was not given over to frivolity of word or conduct, but to rest, spiritual enjoyment, which minister to the refreshment of all in the right attitude of heart. The same rule applies to all of the Lord's followers wherever they may be, whatever may be their vocation or surroundings. Out of the good treasure of their hearts they can bring forth nothing else but good things, and if any be otherwise minded let him beware, and correct the difficulty of the heart and not merely of the head.

We can imagine better than we can portray the loving sentiments of Lazarus and his sisters toward Jesus, the one they esteemed so highly, the one who, by calling Lazarus forth from the tomb, had demonstrated his Messiahship and that in him was the resurrection and the life power. This was probably the first visit the Lord had made to the Bethany home since that great event.

Apparently our Lord had friends in various walks of life; a few were rich, some were poor, some in moderate circumstances. The Bethany household was apparently of a comfortable class, as was evidenced by the fact that they had their own home, that they had their own tomb, and that on this occasion Mary was able as well as willing to spend a considerable sum of money in doing honor to the Lord by anointing him with the very precious spikenard. This reminds us of the prayer of one of old, "Give me neither poverty nor riches." Riches are a great snare to the many, and the Lord's word assures us that not many rich will enter the kingdom. The attractions of the present life to them will prove too powerful and hinder their fulfilment of their consecration vows—to sacrifice their all, to lay all at Jesus' feet, to become merely his stewards in the use of their temporal opportunities and blessings, and to use these wisely in his service and in such a manner as to demonstrate the love and loyalty they have professed.

In many respects to have a moderate competency in life is very desirable, permitting a more generous treatment of others, greater hospitality, etc.; yet even moderate prosperity seems to be more than the majority can stand and yet be faithful. Consequently we find in fact what our Lord declared, namely, that the heirs of the kingdom are chiefly of the poor of this world—chiefly of those who have little and who have little hope for getting more, and whose minds consequently are more readily turned to the heavenly things which the Lord has promised to those who love him supremely.

To whatever extent, therefore, we have comfortable surroundings, such as were possessed by the Bethany household—to whatever extent we have the good things of this present life—in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches and the ambitions and hopes and aims of the world, lest these should lead our hearts away from the loyalty and devotion to the Lord and his cause which full faith and trust should inspire and sustain. Evidently it is possible to be poor in spirit without being actually in poverty, but the more there is of earthly prosperity apparently more grace is needed to keep us in the narrow way.

"OINTMENT OF SPIKENARD VERY COSTLY"

The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in an especial manner with the ointment. Oriental tables were a combination of couch and table, and the guests were properly described as reclining at a feast. It was customary to rest the

forepart of the body upon one elbow while using the other hand to convey the food to the mouth, etc. Our Lord thus reclining, both his head and his feet were very conveniently accessible to Mary, who proceeded to anoint first his head and afterward his feet with the ointment.

The word ointment gives rather a misimpression; the word perfume would more nearly describe the liquid used. Its value is incidentally mentioned as more than three hundred pence (v. 5). These silver pence represent about sixteen cents each, and thus estimated the alabaster flask of perfume was worth about forty-eight dollars; but counting each penny or *denarius* as a day's wages at that time (Matt. 20:2), the three hundred pence would be equivalent to a year's wages of a working man, or about three hundred dollars to six hundred dollars as compared with our day.

This was very precious ointment indeed by whichever calculation we reckon it, yet that the statement is not overdrawn is attested by ancient literature. For instance, we are told that Horace offered to give a cask of wine for a very small box of spikenard—Odes, Ovid, IV, XII, XVII. A perfume even in our day has been rated as high as $100.00 per ounce, namely, attar of roses. At this price, Mary's "pound" would have been worth $1,200.00.

"SHE HATH DONE WHAT SHE COULD"

The use of such expensive perfumes was very rare: indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. Mary followed this custom in pouring it upon the Lord's head, as Matthew and Mark recount; but having done this, she proceeded to his feet and anointed them with the perfume, and then wiped his feet with the long tresses of her hair. What a picture of loving devotion is here given us! The feet, always recognized as the humblest and lowest members of the human frame—the hair of the head, especially of woman, always recognized as a special treasure and glory to her—here thus brought together in a way which signified that Mary esteemed her Lord and Master as infinitely above and beyond her. She had recognized him first as the most wonderful of men, speaking as never man spake; she had come afterwards to understand that he was a great teacher, especially sent at a special time; and finally, through the awakening of Lazarus from the sleep of death, she had evidence that the power of the Almighty was in him, that he was none other than the Son of God, and she appropriately did him the reverence due to his exalted station.

She could not put him on the throne of earth, but she would show that she was his devoted servant forever; she could not glorify him before all the people of Israel, but she could glorify and honor him in her own home; she could not tell his praises and sing his worth, but she could sing and make melody in her own heart, and pour upon him a perfume which not only filled her home with its sweet savor, but which has yielded a tender fragrance to the honor of womankind in general from her day to the present time. "She hath done what she could," said the Lord—she has shown her devotion to the best of her ability. How true the remainder of our Lord's prophecy on the subject, "Wherever this Gospel is preached, this thing shall be told as a memorial of her." A sweet memorial of a sweet character and loving heart. Considered in the light of the odor and blessing and refreshment which it has shed upon all of the Lord's people throughout this Gospel age, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap.

"MIGHT HAVE BEEN GIVEN TO THE POOR"

Our lesson says that Judas protested against such a waste of money, and explains that it was not because he cared so much for the poor, as that he was a thief and regretted that the amount spent for the perfume had not been handed to him as the treasurer for the group of disciples, so that he might have misappropriated it to himself. This thought is more particularly shown in the revised version, which renders it, "He was a thief, and having the bag took away what was put therein." Matthew says "The disciples"—Mark says, "There were some"—but John mentions Judas only as doing this murmuring against the expense involved in Mary's service to her Lord. Quite probably all the accounts are correct. Judas, no doubt, was the instigator of the murmuring, some more quickly and more thoroughly shared his sentiments, and the remainder of the apostles, probably influenced by the majority, were inclined to yield and to agree that the extravagance was wrong. But Jesus set the whole matter at rest in a few words, saying, "Let her alone; against the day of my burying hath she kept this. The poor ye have always with you, but me ye have not always."

Many of the Lord's disciples today need to reconstruct their ideas on the subject of economy. True, it is necessary for us to be provident not wasteful, and economical not extravagant. Our Lord frequently inculcated this lesson, as, for instance, when he directed the gathering up of the fragments of broken food after feeding the multitude. But there is a proper place to draw the line. The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby, as the Scriptures declare, "The liberal soul shall be made fat;" and again, "There is he that scattereth yet increaseth, and there is he that withholdeth more than is meet [proper] and it tendeth to poverty."

It is a different matter for us to learn to be economical in respect to our own affairs and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. We sometimes sing, "Thou art coming to a King, large petitions with thee bring," but he who brings large petitions to the throne of grace should be sure also that he bring with him a large alabaster box of perfume for the Lord—not hoping thereby to merit the Lord's favor nor to perfume his requests, but as a mark of his appreciation of blessings already received. Those who bring the alabaster boxes of perfume of praise and thankfulness very generally have little to ask. Rather they realize that they are already debtors to such an extent that they can never show properly their appreciation of divine favor. Properly they recognize that day by day they are receiving at the Lord's hands exceedingly and abundantly more than they could ask or wish, and that in the spiritual blessings alone they have what satisfies their longings as nothing else can do. Such more nearly follow the course of Mary and bring alabaster boxes of perfume to the Lord—their prayers and thanksgiving of heart; and asking nothing, but giving thanks for all things, they receive from the Master such an outpour of blessing that they are not able to contain it.

Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord—that our very best, our most costly gifts or sacrifices, are not worthy of him and but feebly express the real sentiments of our hearts. How glad we are if our humble efforts are accepted of the Lord, and how we hope that ultimately we shall hear the same sweet voice saying of us, "He hath done what he could," "She hath done what she could."

The poet Tennyson beautifully pictures the scene we have been considering in the following lines:—

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears."

THE POOR EVER WITH US

Our Lord's prophecy that poverty would continue throughout this Gospel age has been amply fulfilled. Looking forward into the future, we rejoice to know that then, under the reign of the kingdom, there will be no more poor, no more sorrow, no more want. "Every man shall sit under his own vine and fig tree, with none to molest or make him afraid." Those changed conditions will not be the result of human evolution, human theories, co-operative societies, unions, trusts, etc. All these various panaceas for making everybody rich and comfortable and happy have failed in the past and will continue to be failures in the future. Because of sin warping and twisting the very fibres of humanity, and through selfishness and ambition and desire working upon the warped and twisted elements of humanity, pain, suffering and want are sure to continue as long as sin continues. And sin is sure to continue until the great Messiah takes to himself his great power and reigns, and subdues sin and all that is contrary to righteousness and truth and establishes the latter upon the earth.

Until that glorious day shall come, all through the night of weeping, for now more than eighteen hundred centuries, the poor have been with us and many of them have been the Lord's precious ones. Poverty has proven itself a blessing in many ways in many senses of the word under present conditions. Not only does the fact of poverty and the fear of poverty help to keep many in line and make them active in the battle of life, and thus develop in them overcoming qualities, but, on the other hand, the fact that there is poverty, the fact that we have friends and neighbors who need our care and need assistance, is a blessing to those who are more comfortably situated themselves, in that it develops their sympathy, patience, love, their

desire to do good, their desire to help. He that giveth to the poor lendeth to the Lord and the Lord will repay him. This promise is so rich and so plainly stated that the wonder is that there are not more willing to make investments in harmony with it, and to realize that the Lord not only repays, but gives large interest.

"ME YE HAVE NOT ALWAYS"

The opportunity for honoring the Lord was limited—a little while and his sufferings would be ended and he would be glorified, beyond the evil, beyond the power of human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord—that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized his true worth, his true grandeur, his Kingship, that he was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master's steps.

When we get the right view of the matter, we can indeed sympathize with our Lord's expression, "Let her alone," Trouble her not, Take it not from her—as though when the first motion was made to use the spikenard the apostles had wished to have it spared that they might sell it, and as though our Lord hindered them from using persuasion to that end, saying, Let her alone, do not hinder her.

Spikenard Mary represents one of the most beautiful elements of Christian character amongst the Lord's people from that day until the present. For be it remembered that the entire church of Christ in the largest sense is the "body of Christ," as expressed by Jesus and also by the apostles. The Mary class, who would rather purchase perfume at a great cost whereby to serve the anointed church, the body of Christ, than to spend the same upon themselves, is still with us, and has been of the church for these eighteen centuries. Not only was the Head of the body anointed, perfumed, honored, comforted, cheered, but all of the members since have likewise received a blessing from this class, this spikenard Mary class. It is composed not always of the orators, the wealthy or the wise—its ministry is unostentatious and to many, especially of the world, it seems foolishness and waste—but the Lord appreciates it, and so do the members of his body who are comforted and refreshed thereby. Blessing be upon this Mary class!

HONOR TO MEMBERS—HONOR TO HEAD

But if there have been members all the way down who have been comforted in this way, should we not expect some particular blessing of the kind in the end of this age, upon the "feet" members? According to our understanding we are now in the closing of this age—the Head has been glorified, many of the members of the body have passed beyond the veil, and only the feet are here. Perhaps this very picture of Mary's anointing the feet of our Lord as well as his head constitutes a type or picture of what we may expect in this present time. And here comes in a beautiful feature of the divine arrangement—we may all be of the Mary class as well as of the feet class. In other words, each member of the body of Christ may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus.

Let each one of the Lord's true people as he studies this matter conclude that by the grace of God he will join the Mary class, and purchase spikenard very costly and lavish it upon the feet of the body of Christ—the church—the true members. This will mean love, sympathy, kindness, gentleness, patience and assistance and comfort. It will mean large and growing development in all the fruits and graces of the spirit, whose combined name is love.

Dear readers, let us each remember that while it is impossible for us to do as Mary did in this lesson, it is the privilege of each to do still more important things for each other, for the brethren of Christ now in the world, the feet members of his body. Hers was a literal perfume and in time lost its virtue; but the little acts of kindnesses and helpfulness we may render one to another will never lose their merit in the estimation of our Lord, and never lose their fragrance to all eternity in the estimation of each other. The little things of life, the little words, the little tokens, the kind looks, the little assistances by the way, these and not great things are our possibilities, our perfumes, the one for the other.

"WASH ONE ANOTHER'S FEET"

The washing of the feet in olden times in oriental lands was very necessary to the comfort, and hence to wash one another's feet would signify to comfort and refresh one another even in the most menial services. This is the essence of our Lord's lesson to us, that we should be glad for any opportunity for serving one another, for comforting and helping one another, however menial the service. Apply this now to the expression of our lesson. Mary washed our Lord's feet with perfume, and the Mary class, the most loving and devoted class in the church, are to help one another, to wash one another's feet; and they are to do so not in the rudest and clumsiest manner imaginable, but, inspired by love and devotion one to another, they are to wash one another's feet with the kindness and sympathy and love and appreciation symbolized by Mary's spikenard; and their comforting of one another is to be with that love and solicitation which was represented by Mary's using the very locks of her head for her Master's feet.

We see some evidence that this love, this spikenard-Mary love and sympathy, is growing amongst the members of the Lord's body; that as they perceive the animosity of the world and the flesh and the adversary against the Lord's anointed they are all the more devoted one to another, and all the more disposed to honor one another with care and love and sympathy, and to speak and act generously and kindly one toward another. We are glad of this—we know of no better evidence of growth in grace on the part of the consecrated. Let the good work go on until we shall have filled the house with the perfume of love, until the whole world shall take knowledge of how Christians love one another—not in a narrow or partisan sense, but in the broad sense that Christ loved all who love the Father and all who sought to walk in the Father's ways.

LET US DO IT NOW

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord—within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon his dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil "changed."

Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others, and the house, the church of the Lord, will be filled with the sweet odor, even though some disciples might mistakingly charge us with being extravagant with our love and with our devotion, not understanding that the Master by and by will say again, "Let her alone, she hath done what she could." Our Lord's estimate of this spikenard and anointing is that it is all that we can do—nothing could be more or better. It indicates love, great love—and "love is the fulfilling of the law."

"Let us consider one another," said the Apostle—consider one another's weaknesses, consider one another's trials, consider one another's temptations, consider one another's efforts to war a good warfare against the world, the flesh and the adversary—consider one another's troubles in the narrow way against opposition from within and without, and as we do so it will bring to our hearts sympathy, a sympathy which will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the one body.

Some one has spoken of the great "Society of Encouragers" who do so much to help encourage and uplift the footsore and weary in the pathway of life. It is not a great society so far as members are concerned, but it is a great society from the Lord's standpoint and from the standpoint of all who have been helped and encouraged by it. Spikenard Mary might have been said to have been a prominent member of this society of encouragers. We may well imagine that as our dear Redeemer was thinking of the severe trials, including the cross, of the week already begun, Mary's manifestation of love and devotion would come to him as a special encouragement and refreshment of spirit. So few seemed to understand him! even his disciples did not appreciate the situation. Here was one who at least loved him, had confidence in him. No doubt it gave him courage for the remaining days of his journey.

THE TRUTH TERSELY STATED

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said:

"Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while they can hear

them. . . . . If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. . . . I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy. . . . Flowers on the coffin cast no fragrance backward on the weary road."

Mrs. Preston's poem, "Ante Mortem," expresses the same thought thus:—

. . . . . "Had I but heard
One breath of applause, one cheering word—
One cry of *'Courage!'* amid the strife,
So weighted for me with death or life—
How would it have nerved my soul to strain
Thro' the whirl of the coming surge again."

SACRIFICE OF SWEET ODOR

The Apostle, speaking of the ministries of the church one for another, says that ours is a sacrifice of sweet odor unto God, but again he adds that the Gospel referred to is of life unto life to some and of death unto death to others. That is to say, good deeds, kind words and efforts will be appreciated by those who are in the right attitude of heart to appreciate them, while on the contrary the same good deeds will arouse offence and constitute a bad odor to those who are in a wrong condition of heart. How often have we seen it so, that with our best endeavors to serve the feet of Christ some have been comforted and refreshed, others have been angered—to one the effort was a sweet odor, to the others it was an offensive odor, because of their wrong attitude of heart toward the Lord and toward the body of Christ—because, perhaps, of their ambitions or what not that were interfered with.

It was just so at Bethany: the sweet odors that filled the house, and the blessing and refreshment that came to Mary in connection with the ministration, had a very different effect upon Judas. He was angry; his selfishness hindered his appreciation of the honor done to the Lord; he could think only of himself and what he had hoped to get out of the transaction, and how, so far as he was concerned, the whole matter was a waste. The sourness that came to his heart because of its wrong attitude is indicated by the testimony that he straightway went to the chief priests to bargain with them for the betrayal of Jesus. Let us, then, dear brethren, see to it that our hearts are in a loving attitude toward the Lord and not in a selfish attitude —that we appreciate everything done in his name and for his body, and that we be not self-seeking. Otherwise the result will be with us the savor of death unto death, as it was with Judas.

This concludes our lesson. It was the next day probably that the Jews began to gather in considerable numbers to see Jesus and Lazarus, and to take counsel respecting the putting of them to death—"for the good of the cause." And, by the way, let us remember that the "good of the cause" has nearly always been the basis for every mean and despicable act against the truth from first to last. Let us beware of such a sectarian spirit; let us see to it that our love for the Lord and all of his brethren is sincere, and not a personal and selfish one for ourselves or some denomination, otherwise we know not into what evils we might be led.

HUMILITY AND MEEKNESS

BIBLE STUDY FOR APRIL

1. What importance does God attach to these graces of Christian character? 1 Pet. 5:5, 6; 3:4; Psa. 147:6; 149:4; F. 90, ¶ 1; E. 277, ¶ 2; A. 83, ¶ 2; Z. '96-19 (2nd col. ¶ 1, 2, 3); Z, '00-67, 68, 285)1st col. ¶ 1).
2. Although the Scriptures use the words interchangeably, yet, strictly speaking, what is the *distinction* between humility and meekness? Z. '00-68 (1st col. ¶ 1); (2nd col. ¶ 2); Z. '96-79 (2nd col. ¶ 2). See Webster.
3. What is the relation between humility and knowledge? Psa. 25:9; F. 97, ¶ 2; Z. '96-18 (2nd col. ¶ 2, 3); 19 (1st and 2nd cols.); Z. '98-25 (2nd col. ¶ 1); Z. '01-262 (1st col. ¶ 1); Z. '05-59 (1st col. ¶ 3).
4. How do we know that humility is the *underlying principle of* the divine government? Matt. 23-12; Jas. 4:6, 10; Phil. 2:7-10; E. 165, ¶ 2; E. 437, ¶ 1; Z. '00-196)2nd col. ¶ 2, 3, 4).
5. What does it mean to be "clothed with humility?" 1 Pet. 5:5; Z. '00-196 (2nd col. ¶ 1).
6. Is it possible to have too great humility? E. 278. ¶ 3.
7. What elements of character are in direct opposition to humility? 1 Pet. 5:5; Prov. 3:34; 6:16-19; Z. '97-247 (1st col. ¶ 4, 5); Z. '96-263 (2nd col. ¶ 3, 4); Z. '99-80 (2nd col. ¶ 4); Z. '02-359 (1st col. ¶ 1); Z. '03-329 (2nd col. ¶ 1).
8. What lessons may we learn from Jesus' example of humility? Phil. 2:8; E. 124, 125, 437, (¶ 1); Z. '97-242 (2nd col. ¶ 3); Z. '97-296 (2nd col. ¶ 2) to 297, (¶ 4); Z. '99-80 (2nd col. ¶ 1, 3); Z. '05-30 (1st col. ¶ 4).
9. Was humility characteristic of the apostles? Eph. 3:8; Z. '95-250 (1st col. ¶ 3); Z. '01-187 (1st col. ¶ 3); (2nd col. ¶ 1, 2); F. 210, (¶ 2) to 212 (¶ 1).
10. Why is humility a chief essential in an Elder? 1 Tim. 3:6; F. 246, ¶ 2; F. 251, ¶ 2; 278, ¶ 4; F. 296, ¶ 1, 2; Z. '03-430 (1st col. ¶ 3).
11. Why should husbands cultivate and exercise humility? Eph. 5:25; F. 497, ¶ 1.
12. How can wives exercise humility? Eph. 5:22-24; F. 500, ¶ 2.
13. Why is it important that we teach our children meekness and humility? Zeph. 2:3; F. 555, ¶ 1; Z. '96-82 (1st and 2nd cols.); Z. '96-192 (1st col. ¶ 4, 5).
14. What Scriptural promises are given to the meek and humble?
15. What notable illustrations and examples of meekness and humility do we find in the Bible? Matt. 11:28-30; Num-12:3; Matt. 8:8; Jno. 13:1-17; Z. '01-347 (2nd col. ¶ 1, 2).
16. Give suggestions as to the best methods for acquiring and cultivating these important graces. Z. '96-79 (2nd col. 2, 3).
    (a) By prayer. Psa. 19:12-14.
    (b) By studying the divine wisdom, knowledge and power, as manifested in the Word and in Nature. Psa. 8:3, 4; 1 Cor. 4:7.
    (c) By comparing ourselves with our Perfect Pattern, the Lord Jesus. Rom. 8:29; 2 Cor. 3:18.
17. What additional thoughts can be found by consulting the Topical Indexes of the "New Bible" and "Heavenly Manna"?

"HOSANNA, IN THE HIGHEST!"

JOHN 12:12-26.—APRIL 23.

GOLDEN TEXT:—*"Blessed is he that cometh in the name of the Lord."*—Matt. 21:9.

Thousands of people were gathering in Jerusalem, not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. It is estimated that at some of these Passover feasts a couple of millions assembled within and on the outskirts of Jerusalem. This was according to the divine commandment respecting the observance of the Passover feast. It is but reasonable to suppose that the majority—coming from a distance at considerable expense of time, etc.,—if not pious, were religiously inclined, although some doubtless regarded it merely as an excursion. The purely mercenary had little to expect, for there were a sufficient number so inclined already residing in Jerusalem, who would secure the best opportunities for money-making in merchandising, money-changing, etc.

Our Lord and his disciples, as we noted in our last lesson, were amongst these pilgrims to the holy city, and these, we saw, took up their abode at Bethany. On the morning after the feast at which our Lord was anointed with the spikenard, he sent two of the apostles for an ass—a donkey. On its arrival garments were spread on it as a saddle, and our Lord, riding thereon, with the company of his disciples and the friends of the family and those who had witnessed the calling forth of Lazarus from the tomb, started as a little procession for the city. En route they were met by quite a company of people coming from Jerusalem to Bethany, because they had heard that the Lord was there, and because they desired to see the one of whom they had heard as the mighty miracle-worker who had even raised Lazarus from the tomb.

BRANCHES OF THE DATE PALM

Oud Lord's fame had spread abroad, and evidently divine providence had much to do with this entire arrangement, the meeting of the two companies, etc. Many of the people broke

off branches of the date-palm trees growing in that vicinity, fernlike in shape and sometimes ten feet long. These were symbols of rejoicing and honor, symbols representing in this case that our Lord was the hero of the hour, whom they delighted to distinguish. At the meeting, there was a joyous uproar of praise and thankfulness to God; they were carried away with the enthusiasm of the moment. They spread the palm branches before the beast upon which our Lord sat, and those who had no palm branches spread their outer garments as an honor to the one who thus rode triumphantly, and picking up their palm branches and garments after our Lord's beast had walked over them they went ahead with these and strewed them afresh, thus in every way seeking to do honor to the one whom God had so signally recognized. In doing this the people were but expressing the pent-up feelings of their hearts.

For over sixteen centuries, since they had come into Canaan, they had been waiting for Messiah and the glorious fulfilment of the Oath-Bound Covenant made to Abraham, confirmed to Isaac and Jacob and their posterity. The majestic personality of our Lord fitted to their grandest conceptions of Immanuel, and had been attested by the wonderful miracles of which they had heard, the most prominent of which was evidenced before their eyes in the person of Lazarus and those who had borne testimony that they had seen him come forth from the tomb after he had been dead four days. Their hearts were right; they had not yet been spoiled by the doubts and fears of human wisdom, which in the worldly wise insisted upon seeing the money, and the soldiers, and corresponding influence before it could believe in or accept any one as the Messiah, the Deliverer from the Roman yoke.

So it sometimes is with the Lord's people today. In the simplicity of our hearts we see precious promises in his Word and are ready to believe them; then the Adversary brings along objections, fears and doubts, and queries as to how, and the faith becomes diluted and loses its power to control our lives and conduct further. Our Lord, therefore, urges upon his followers that they should have the faith and obedience of little children and not be of the worldly wise. His Word assures us that the wisdom of the world is foolishness with God, and that God's wisdom and God's plan seem to the world to be foolishness. We must take our choice as between human wisdom and divine wisdom. Blessed are they who walk by faith and not by sight, and accept the wisdom of the divine Word. The end of the Lord's plan will fully justify their confidence, and work out abundantly more and better things than they ever dreamed.

HOSANNA IN THE HIGHEST

The word Hosanna is an acclaim of praise and confidence and expectancy and very closely resembles in thought the word hallelujah. Collecting the different exclamations of the people as given in the different Gospels we have these: "Hosanna," "Hosanna to the Son of David," "Blessed is he that cometh in the name of the Lord," "Blessed is the King," "Blessed is the King of Israel, that cometh in the name of the Lord," "Blessed is the Kingdom of our father David, that cometh in the name of the Lord," "Peace in heaven and glory in the highest," "Hosanna in the highest." Our Lord, of course, understood the whole situation—"He knew what was in man," He knew the depths of the sincerity behind these exclamations and acts of reverence; he knew, too, of the forces of evil and their power to make light appear darkness and darkness appear light.

He knew that he was to be the Passover Lamb, and that within five days another multitude, led by religious teachers, would be crying "Crucify him! Crucify him!" He knew that this shout now around him, gladly hailing him as the Messenger of the Covenant, would be disconcerted by the wolves—that they would be fearful of their own lives and interests as they would realize the power of the rulers and the mob under their control. He realized that with their little knowledge they would not dare to trust their own judgments as against those of their religious teachers; he knew that the Shepherd was about to be smitten and the sheep to be frightened and scattered, yet he said nothing; he allowed the divine program to be enacted; he was going as a sheep to the slaughter, but he opened not his mouth to appeal for aid, to defend himself, to explain the true situation. He could, but he would not, deliver himself out of the hands of those who sought his life; for this very purpose he had come into the world—to die, to be sacrificed for sins.

"THE VERY STONES WOULD CRY OUT"

Some of the Pharisees had come along, perhaps through curiosity or perhaps to act as spies—perhaps some of those with whom Judas was conferring, and who were endeavoring to decide when and how the Lord should be taken, not realizing that their powers were limited until his hour was fully come. These spoke to the disciples, requesting them to call to the attention of Jesus the language of the multitude, and to suggest that it was not appropriate for him to permit them to thus proclaim him the Messiah and King. We are to remember that Jesus did not sound a trumpet before him, prominently announcing himself as the Messiah, as imposters were in the habit of doing. For three years he had preached the Gospel, gathering his disciples, performing his miracles, but had said nothing about his being the Messiah. He allowed his disciples to wonder and the public to wonder.

Some said he was a prophet, others that he was one of the prophets risen from the dead, others that he was Elias, but Jesus himself said nothing until a few months before the time of the lesson, when he broached the matter to his disciples by asking whom they considered him to be, and Simon Peter, speaking under a measure of inspiration or guidance, declared him to be the Messiah. From that time on Jesus began to explain to them that although he was the Messiah he must suffer, and they understood not. To them it seemed that, so far from his death being near, the very reverse was true. Some of the people were just getting awake to his greatness and power, others were just finding out that Messiah had really come—it could not be, they thought, that their Master would be crucified. They considered this one of his dark sayings.

But Jesus would not bid the multitude stop. On the contrary, he explained that their shouts were but a fulfilment of a prophecy made centuries before by Zechariah (9:9)—"Shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass." Furthermore, by way of emphasizing the matter, by way of convincing his disciples that he was the very one mentioned by the prophet, he declared that if the multitude had not broken forth in a shout the very stones of the ground must have shouted, because thus God had caused it to be written aforetime in the prophecy, and not one jot or title of the divine declaration could fail. A little later on, when our Lord and his followers had reached the Temple, the shoutings of "Hosanna" were renewed; and in that connection it is particularly mentioned that the children joined in the shouting, in accord with the words of the Scripture—"Out of the mouths of babes and sucklings thou hast ordained praise."

THE TIME OF THEIR VISITATION

How remarkable is this scene!—the people of Israel waiting for Messiah for centuries, striving to be ready to be his peculiar people, to be associated with him in his kingdom work, in the blessing of all the nations of the earth, their religious teachers, with broad phylacteries and many outward manifestations of piety, zeal for the law and for the Sabbath, and claiming to be waiting for the Messiah, were all unprepared, not in the heart condition which alone would be able to recognize the Messiah—"blind," leading the blind multitude who were too confidently trusting in them.

On the other hand the apostles, ignorant and unlearned men from Galilee, at a distance from the advantages of Judea, were the chief supporters and backers of Messiah. The crowd around him and favoring him, recognizing him, shouting his praises, were common people, many of them strangers to those parts, who had fewer advantages religiously than the people of Jerusalem. Amongst the number to give him praise were the little uninstructed children. How strange the scene appears, and yet it is no more strange than at present. Again we are in the days of the Son of man—again the doctors of the law, doctors of divinity and chief priests and scribes and learned professors and prominent church people, professing faithfulness to the Lord and praying continually, "Thy kingdom come, thy will be done on earth as it is done in heaven," are blind to the fact of our Lord's second coming, to the fact that we are now living "in the days of the Son of man."—Matt. 24:37-39.

Only a few realize the situation and they are chiefly of the Nazareth and Galilean type, not highly esteemed amongst men and in religious circles—thought to be rather peculiar at very best. These alone today are hailing Immanuel, shouting his praises and laying at his feet their garments of praise and the palm branches of such victories as they can gain on behalf of the Truth in conflict with the world, the flesh and the devil.

"YOUR HOUSE IS LEFT UNTO YOU DESOLATE"

The little procession was not long in passing from Bethany to the knoll of the Mount of Olives, which overlooks Jerusalem. Here the Master stopped and the multitude with him, their attention riveted upon the city and the King. They knew not the importance of the moment, they realized not that the great clock of the universe was striking, that a new dispensational change was taking place, that the favor which God had for centuries bestowed upon Israel as a nation was about to pass from them, because they were not as a nation in heart readiness to receive the blessings and privileges proffered to them.

And it is not for us to mourn that they were not ready—rather it is for us to realize that the plan of God was not

thwarted nor hindered by their unreadiness; and in God's providence, as he had foreknown and foretold, the fall of natural Israel from divine favor was about to open the way for so many of the Gentiles as were ready for the blessing, to come into divine favor, and become with the elect of natural Israel members of spiritual Israel. The Master saw all this, and as it was the marked-out divine plan he murmured not in any particular, and yet he wept as he beheld the city, as he thought of the privileges that were about to be removed from Israel as a nation, and how instead of blessings there would come upon them as a consequence of their rejection of their opportunities a "great time of trouble," awful trouble. He felt now as he expressed himself a few days later as they wept with him on the way to Calvary, "Weep not for me, weep for yourselves."

By way of identifying the transpiring events in the minds of his followers, even in this day, our Lord uttered audibly the words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.' "—Matt. 23:37-39.

WHAT THE SENTENCE IMPLIED

Our Lord's words emphasize five points:

(1) The Jews as the natural seed of Abraham had the first opportunity under the divine arrangement of becoming fully and exclusively the elect of God, the church, the bride, the Lamb's wife. But only a remnant of them were worthy, because only a remnant were in the heart condition of Israelites indeed. The majority were praying to the Lord with their lips while their hearts were far from him, as Jesus declared.

(2) The time had come for the end of their national favor. The "house of Israel" according to the flesh had received all the favor God intended for it up to this time, and now, being found wanting, it was cast aside—"Your house is left unto you desolate."

(3) When that typical house of servants was left desolate it furnished the opportunity for the installation of the antitypical house of sons. The Apostle expresses this, saying, "Moses, verily, was faithful as a servant over his house, but Christ as a Son over his house [house of sons]: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:5, 6.

(4) Our Lord's absence during the period of the selection of spiritual Israel is indicated by his statement that natural Israel should see him no more "until *that day*." Spiritual Israel would see him, but only with the eye of faith, as our Lord again expressed it—"Yet a little while and the world seeth me no more, but ye shall see me."

(5) Our Lord's words indicate further that when that day shall come the blindness of natural Israel shall be turned away, their eyes of understanding shall open, and they also will see out of the obscurity, out of the darkness under which they were then laboring and under which they have been for more than eighteen centuries of this Gospel age.

The Apostle emphasizes this point, telling us that as soon as the spiritual Israel class has been completed and glorified, then favor shall return to natural Israel, and the blindness which came upon them because of the rejection of Messiah and because their house was rejected from the Lord's favor will pass away—"All Israel shall be saved" from their blindness. The Lord through the prophet tells the same thing, assuring us that in *that day* he will pour out his spirit upon the house of David and the house of Judah, and they shall look upon him whom they have pierced and shall mourn because of him. He assures us that in that day he will pour upon them the spirit of prayer and supplication.

How glad we are for these assurances that God hath not cast away perpetually the natural seed of Abraham, whom he foreknew and to whom pertained the promises, and who are sure to get a share in those promises, although they have forfeited their privileges as respects the chief part, concerning which the Apostle declares, Israel hath not obtained it, but the election hath obtained it, and the rest were blinded. So, then, while sympathizing with Israel in their loss, we rejoice that in God's providence our eyes have seen and our ears have heard of the King and his kingdom, and that we have become his spiritual Israel and are to be with him the seed of Abraham, through whom all the families of the earth will be blessed, natural Israel being the first of those who will receive the divine favor.

"Ride on triumphantly, O Lord,
Pride and ambition at thy feet we lay.
Our eyes are opening and we hear thy Word;
We are thy followers, lead thou the way
To victory over sin and death and grave."

SPIRITUAL ISRAEL'S ANTITYPE

The Scriptures clearly indicate that spiritual Israel, as the antitype of natural Israel, will similarly have a great testing in the end of this period or age; that a harvest time for the gathering of the wheat is the consummation or closing of both the Jewish and the Gospel ages; that a terrible time of trouble, symbolized by fire upon the chaff of the Jewish age and by fire burning the tares in the end of the Gospel age, will prepare the way for the grander dispensation to follow the glorious reign of Messiah. The Scriptures declare that as our Lord proved a stone of stumbling to the great mass of nominal Israel after the flesh at his first advent, so he will be for a stone of stumbling to spiritual Israel, his second house, at his second advent.

We are, therefore, to expect that now in this harvest as in the harvest at the end of the Jewish age, the great mass of the Lord's professed people will be unready, and stumble, and go into the great time of trouble which will wind up this age. While sympathizing with the conditions, while weeping as our dear Redeemer wept over the natural house, while saying, Babylon is fallen, as he then declared, "Your house is left unto you desolate," we nevertheless learn to rejoice in the outworkings of the divine plan, realizing them to be the very embodiment of justice, wisdom, love. And the more deeply we inquire into the Word of the Lord, the more do we see that his love has still wonderful provisions in the future for many who are not found worthy to be of the very elect, the house of sons, but who may come into divine favor on a lower plane during the Millennial age.

Those who did receive the Lord at his first advent, those who were "Israelites indeed in whom there was no guile," not only were kept from stumbling over the Lord, but, instead of becoming a stumbling-stone to them, by the grace of God he became a stepping-stone to the higher and grander things of this Gospel age, to the great spiritual blessings which began at Pentecost. And so now, while the mass of nominal spiritual Israel, Christendom, are stumbling in the time of the second presence, we need have no doubt that all who are now spiritual Israelites indeed will be found of the Lord and gathered into his garner; and that while the masses of professors will stumble, all of this class will find the Lord and the present truth a stepping-stone to the still grander and still higher new dispensation to which we will be ushered in, not by another Pentecost, but by the glorious change of the first resurrection, which shall make us like our Lord, spirit beings, partakers of the divine nature.

This class, prepared for this blessing and exaltation, will be found—much like the class at the first advent—to contain not many great, not many wise, not many learned, but Israelites indeed, sincere lovers of the Truth, willing at heart at least to lay down their lives for the Lord and for the brethren. To them also come the Lord's comforting words, "Blessed are your eyes, for they see; and your ears, for they hear." Even in the present time they have a blessing, before the change.

THE JEWS SOUGHT SIGNS, THE GREEKS WISDOM

John's account does not give all the details respecting the entry into the Temple, but, passing over some of these, enumerates an incident that occurred probably a day or two afterward while our Lord was preaching in the Temple. Certain Greeks, realizing that the Lord was not appreciated by his hearers, apparently thought to invite him to go with them to their homes, not realizing the plan of God in respect to his great sacrifice. They requested an audience with Jesus, and, naturally enough, went to Philip and Andrew, whose names of Greek origin implied that they had a knowledge of the Greek language. These made known the matter to Jesus, who, however, merely used the incident for an opportunity to impress still further the lesson of the hour, that the time had come for him to be glorified—not glorified in the way that his disciples and friends had expected and hoped, but glorified in the higher sense which our Lord realized. He knew that his hour was approaching in which he was to be crucified, and that his obedience unto death, even the death of the cross, was the condition upon which his high exaltation in the divine plan was made to hinge. His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do.

"IF A GRAIN OF WHEAT DIE"

Our Lord answered in a dark saying, in a parable, "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." No wonder that the apostles and the Jews were mystified by such statements of the truth. Indeed we know from other Scriptures that the majority of our Lord's teachings were not expected nor intended to be understood until after Pentecost—after the holy Spirit of adoption would enlighten their understandings. Now, by reason of this enlightenment, we are privileged to appreciate the rich depths of our Lord's statement.

We see that if Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but he would not in that event have been privileged to bestow life upon the church and the world. His death, the just for the unjust, applied to his believing disciples, justified them to life, "through faith in his blood." His death thus brings forth choice fruit in his church, his bride, his members. And, indirectly, the fruitage will be still larger, for his disciples, justified through faith in his blood, are invited and privileged to lay down their lives with his, to become dead with him. The results or fruitage in their case as members of his body means a still larger crop in the age to come. Otherwise stated, our Lord as the one grain brings forth much fruit, an hundred and forty and four thousand, besides the "great company" whose number is known to no man. And through the hundred and forty and four thousand, his representatives, his members, the result will ultimately be a still larger fruitage, when all the families of the earth shall have the fullest opportunity of reconciliation to the Father and of life everlasting upon the divine conditions.

TERMS OF DISCIPLESHIP

Stating matters far beyond the comprehension of his hearers, our Lord proceeded to mark out the course of his immediate followers in language which they would understand after the begetting of the spirit, after Pentecost, saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." That is to say, if we esteem highly our present existence, under present imperfect conditions, we will not be willing to lay down our lives in the Lord's service in the hope of future life, seen only by the eye of faith.

We must love less the present life under present imperfect conditions in order to appreciate more the eternal life under better conditions. Whoever is satisfied with the sinful and imperfect condition in the present life is in no state of mind to become the Lord's disciple. Being satisfied with present conditions, he will be unwilling to sacrifice them for the really better ones which the Lord commends. We have no reason to think that the Lord's words apply beyond this Gospel age—in the Millennial age things will be greatly transformed, reorganized. The Lord's language limits the matter, saying, "in this world,"—that is, this *kosmos* or order of things.

Still continuing to explain the requirements of present discipleship, our Lord declares, If any man will be my servant let him follow me; where I am there will also my servant be. By this language our Lord shows that his faithful followers shall ultimately share his divine nature in the spirit realm. Again he states the same matter in different language, saying, "If any man will serve me him will the Father honor." The Father honored the Son because of his faithfulness even unto death; the Father accepts as sons the followers of the Son, justified through his blood; and those who are faithful in walking in his steps the Father will surely honor as he honored Jesus, the first-born, whom he raised from the dead to glory, honor and immortality, far above angels, principalities and powers and every name that is named. Let us all be faithful followers.

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VIEWS FROM THE WATCH TOWER

THE WELSH REVIVAL

Conflicting views of the significance of the Welsh revival abound. The movement is novel in that it seems to be outside the labors of "ministers," carried on by men and women hitherto without reputation and still manifesting "little ability." Indeed, the meetings are described as "go-as-you-please," in many respects. We rejoice that it seems well established that better morals and much less drunkenness mark the region affected.

Lady Henry Somerset writes to friends respecting this spontaneous revival, contrasting it favorably with the less successful efforts being put forth in London by the ministers and others, in co-operation with Dr. Torrey and Mr. Alexander, "American Evangelists." The latter movement has had all kinds of advertising, and every assistance that $57,000 could command. An extract from Lady Somerset's letter follows:

"Dr. Torrey spoke simple, straightforward words without any great magnetic force, although you could not but feel the earnestness of the man and the strength of his belief, and yet his words to me were a disappointment. Ten thousand men and women were there, who, speaking generally, professed Christianity. They were gathering in a city where sadness and sin abound, where the indifferent crowd the pavements, and the hopeless fill our slums and mean streets. The revivalist took for his text, 'Rejoice in the Lord alway, and again I say, Rejoice.' Joy, he said, was the characteristic of the Christian, joy overflowing filled his heart, illumined his features, welled out in his words. Does it? I thought, as I looked round the audience. Ought it to do so? was the question that rose in my heart.

"The cries of the oppressed in Russia are ringing in our ears, the cruel grasp of poverty holds our people in the iron grip of hunger, the steps of the man who is seeking work in vain beat upon our streets, the sin which mars, blights and destroys in stalking abroad at this very hour, the drink poison is inflaming men's brains and cursing their lives. Can our attitude as Christians be one of joy?

"Ought we not rather to weep with Christ over sorrowful, wayward Humanity, and humbly face the dread responsibility which rests upon us? Calm, self-satisfied we all sat there, and never a word did the revivalist say to those listening thousands to arouse them to the fact that the state of London, nay of the world, lies at the door of the lethargic church itself. We sang songs over and over again about heaven, about joining our loved ones yonder.

"A young man with a beautiful voice in the top gallery sang a solo about "Telling Mother I'll Be There," but to me the note of a real revival was missing, which should sound the call to be about the business of our Master, to be in dead earnest that God's will be done on earth, and to understand that it is the business of His church to get it done. And as I went away after the meeting, to the slums of the East End, I felt more strongly than ever that to define our understanding of what heaven will be is an impossibility. *One thing we know, however—that it must mean an eternal harmony between our will and God's, and that our present peace lies in doing his will now.*

"But it is still more difficult to understand how joy can be the keynote of our Christianity if the revivalists really believe that for some an eternity of torment awaits them, without even the escape through the purifying fire which the tenderer spirit of the medieval church granted as a recognition of the mercy of God; for them it surely seems to me joy is impossible.

"*It is as though one individual, with a cry of exultation and a shout of Alleluia, found the fire escape, while the rest of the household perished in the flames.* But the impression produced on my mind may have been possibly heightened by the contrast presented by the wonderfully vivid realization of the simple work of the spirit which has been blowing like the divine breath through the valleys of South Wales.

"There organizations has been unknown, money has been unsought, newspaper puffs nonexistent; indeed, the revivalist has still to be found. True it is that the figure of Evan Roberts stands out strongly, and yet the revival is independent of him.

"There is no order of service, no set choir, only bursts of wonderful Welsh melody, no hymn books—the words are written in the hearts of the worshipers. The little whitewashed chapels resound with song, song exquisite in its harmony, solemn as death, and yet jubilant as a choir of angels. Then stillness, prayers, soft sobbing from broken hearts, confession, profession, all the wonderful gamut of the soul's experience, but all spontaneous, with no settled effect, only the greatest effect of all, the reality of human need and divine power.

"What wonder Wales has been shaken as never before since the great religious revival a century and a half ago! What wonder the drink shops are empty, that at the assizes there has been no crime!

"Everywhere as you move about you feel a great hush as though Christ walked over the mountains and into the mining towns and out through the valleys among the sons and daughters of toil, whose eyes have been opened to see him as he came to them by the way."

This dear writer seems to be "ripe" for the message of present truth as are all the best hearts the world over. We trust that somehow she and all such will be reached within the next ten years. It is said to be remarkable, too, that the eternal torment idea is but seldom referred to in the Welsh movement.

The editor of *Review of Reviews*, Mr. Stead, has given considerable attention to the Welsh movement and predicts that the blaze there started will sweep over the world. He declares that he sees evidences of clairvoyance in connection with Mr. Evan Roberts, the leader of the revival. Mr. Stead is himself

an avowed Spiritualist and ought to be good authority on the subject.

The "lights" which follow one of the women leaders of the revival, Mrs. Jones, we have referred to on the next page. A reader sends us the following, which purports to be an extract from a work, Luminous Phenomena, by no less a celebrity than

SIR WILLIAM CROOKES

"Under the strictest test conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than anyone present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. . . . I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

* * *

When we remember how Satanic influence operated toward the work of Paul and Silas (Acts 16:16-19) and when we remember, too, the repeated declaration of the Bible, that Satan is to have great power and signs and lying wonders in the end of this age, which, "if it were possible, would deceive the very elect," we are not yet sure that Spiritism (demonism) has not something to do with these signs. We are to expect that as a last resort to gain power, Satan will in effect cast out Satan—thereby to gain and hold a greater influence against the truth. In the temptation to our Lord, Satan practically offered everything if he might but retain his power; and doubtless he would be no less willing now to do good, that evil might follow. Without judging until more fruits are ripe, and surely without opposing good moral results, let us beware lest we fall into any of Satan's traps, for we are not ignorant of his devices.

For a week Evan Roberts would not speak one word nor attend a meeting. The latest word is that on the eighth day he broke silence and said: "I have wrestled, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, but power has been given to me, and I have obtained the victory."

SEVERAL AMERICAN REVIVALS

The newspapers tell of a remarkable revival in New York state, of one in New Jersey, which converted almost the entire population, closed the saloons, etc.; of another in Southern Illinois, where the principal minister seems to have been a professional base ball player, whose efforts for righteousness are turning many from sinful ways to sobriety and religion of a sort; and of a similar movement in a Dakota town, which has apparently awakened some to a changed course of life, "turning over new leaf," etc.

Let us rejoice with those who rejoice! Let us be glad to note every evidence of reform in heart or conduct! But let us remember that conversion is the beginning and not the end of the Christian life. If these converts are now of "the household of faith," let us greet them as such and congratulate them and hope for their growth in grace and knowledge to the point where they will be ready for the next step,—full consecration.

The privilege and responsibility for the instruction of these lies at our door; for alas! most other Christians through lack of development are unable to assist these into right paths of faith and hope, not having found these for themselves,—being still bewildered by the fog and smoke of the "dark ages." Let us be as wise and kind and helpful as possible along these lines; and let us pray for the wisdom from above promised in our year-text.

Meantime let us stand fast in our uncompromising but kindly opposition to churchianity, "Babylon," and our loyalty to the one church of many members of which Christ is the Head. While repudiating sectarian systems as of the adversary, let us fellowship as brethren all who trust in the precious blood and are consecrated to his service—no matter how imperfectly they discern the truth—hoping for the fuller opening of the eyes of their understanding soon.

AN EDITOR WHO SEES SOMETHING

The Methodist Advocate, of Richmond, Va., editorially notes the need of a revival of religion, but fears that the prosperity of our times is unfavorable for its development. He concludes thus:

"The South, in 1865, was the land of woe. No words have been coined to rightly represent its anguish. God in mercy gave them a divine solace. For years a revival continued. There was a million of accessions to our church, unparallel. But 'prosperity' spread to the cotton, cane and tobacco fields. We erected temples, hired men singers and women singers, set up sackbut, dulcimer, cornet, flute and harp, as never was seen or sought after by our fathers. We admired ourselves. And so likewise did our brethren of the "Twin Methodism," [Methodists of the North]. Such superb fanes, each with its baritone, alto, soprano and imported music master.

"There has been a dry-rot. The evolution is the 'boll weavil' of the pulpit. It has sapped the faith of the prophet. Commercialism raving in a delirium is the cut-worm of the piety of the pew. If ever this Republic had need of 'old-time religion,' it is in this era. The Trust is hatching the cockatrice eggs of Socialism. There are men living who saw 'Black Republicanism,' as then called, hooted. 'And presently that genius, a dwarf corked in a bottle, grew into a giant. He turned into the Demon of Civil War. Socialism yesterday cast but a handful of ballots. At last election it was a head taller than the 'Black Republicanism' of its early days. The contest, now on, is one of political economy. The Strike and the Trust are 'foot to foot, beard to beard,' at the ballot-box. And to-morrow, it will be the cartridge-box.

"America needs the inflow of the divine influence. The rainbow must arch the sky or the Deluge of Death will overwhelm this fair land."

SPIRIT PHENOMENA INCREASING

It should not surprise us that spirit-manifestations are on the increase. In Pittsburg recently a Miss Fay gave public exhibitions of her power to read questions in the pockets of her audience, others held tightly in their own hands, etc. Her answers to the questions were said to have been remarkable everyway. True, it was claimed by some that her work was fraudulent; but others as positively declared that stolen goods were recovered by her advice and matters explained as no human being could have done without supernatural aid.

A SCHOOL GIRL'S POWER

A newspaper report tells of a school girl in the West who has just discovered that she possesses similar powers. She first found that she could "see the answers in her books" when they were closed, just as accurately as when they were open before her, etc.

"STRANGE SIGHTS" IN WALES

From London come cablegrams telling of peculiar manifestations of "supernatural lights" in the vicinity of the revival scenes, and are regarded as signs from heaven. These follow one of the women preachers and are seen near one of the chapels. We quote further:—

"Suddenly I saw what appeared to be a ball of fire above the roof of the chapel. It had a steady, intense, yellow brilliance and did not move. Later two lights flashed out, one on each side of the chapel; they seemed about 100 feet apart and considerably higher in the air than the first one. In the distance they looked like large, brilliant motorcar lights. Just after 10:30 I was startled by a flash on the dark hillside. It looked like a solid ball of light, six inches in diameter, and was tiring to look at."

SPIRITS IN A TREE

The public press reports that a tree on the farm of W. Albert, near Paducah, Ky., called the "talking tree" has attracted much attention lately—crowds going to see and hear it. Strange noises emanate from the tree, including a crash, as though it were being crushed, and then a voice can be heard, saying, "There are treasures buried at my roots." One journal says:—

"A party consisting of the most reliable citizens of the county visited the tree to make a thorough investigation for themselves as to the noises being heard. They listened patiently for several hours, when there was a sudden crash, which has been given many times before, and the marvelous reproduction of human voice came out.

"The mystery remains unsolved, and so great has the number of people been who have gone there in the last several months that the tree is now dead, caused by the continous tramping on the earth surrounding the tree.

"The only theory that has been suggested is that a man was killed under the tree in 1862, and while many do not believe in "spirits," the facts are so plain and the voice can be so distinctly heard that they cannot dispute the fact."

THE OBJECT INTENDED

Evidently the time is nearing when the Lord will permit this "strong delusion" to mislead many; and we may be sure that the fallen spirits will be ready to use whatever liberty is granted them. We may expect their manifestations to increase and to deceive many more, and be one of the important influences leading up to the persecution of the followers of the truth, and ultimately to the great world-trouble. There have been so many applications for extra copies of our issue of January 15 that we have concluded to issue its article on Spiritism in tract form at once. Order samples for your friends as you can use them to advantage.

TO FOUND AN INSTITUTE OF PHYSICAL RESEARCH

Professor Hyslop and others recently held a meeting in New York City to take steps to found a Research institute. It was decided that it would require one hundred thousand dollars to found it properly, and fifty thousand dollars a year to maintain it. Speaking on the subject, Rev. M. J. Savage said:—

DESIRES KNOWLEDGE OF NEXT WORLD

"If the life we are leading here is all there is to it, every sensible man would wish to know it, and yet there is no use in hiding from us the fact that such a knowledge would be sad to most of us and that it would change the entire meaning and outlook of existence.

"I have been immensely interested in these investigations because I believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to lift the level of the moral life of the world. That is, if people could know that they must keep right on and if they could couple with this the further knowledge that as the past has made the present, so the present must make the future; that there is no magic in the fact of death to change our nature, but that we keep right on what we have made ourselves—this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive.

SOLUTION OF THE LABOR PROBLEMS

"It would become a practical motive bearing on every thought, every feeling, every action of the daily life. Right here I believe we should find the best possible solution of our industrial problems.

"If the mass of men come to believe that this life is all, it is the most natural thing in the world that people should struggle for their share of whatever good things life may seem to have for them as they go along. If we are only dogs in a world kennel whose roof is the sky, why should one smarter and fiercer than the rest be allowed to monopolize a pile of bones a thousand times larger than he can personally use while the rest simply snarl and starve?

"There is no use in my saying that this is not a practical question. It seems to me the most practical and vital of all of which we can possibly conceive. What kind of being am I? What is the rational way for me to live? On what scale shall I lay out my life? What is to be the possible outcome and what shall I try to attain? If these questions are not practical and important, then I do not know of any which are more than trifles."

WASHING ONE ANOTHER'S FEET

JOHN 13:1-14.—APRIL 30.

GOLDEN TEXT:—*"By love serve one another."*—Gal. 5:13.

Our lessons can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good. blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the Supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover Supper.

It is difficult for us to gage our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death. He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that is was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings—especially beyond our service for the Lord and for the brethren.

The first verse of our lesson calls attention to our Lord's love as the basis of all his dealings with "his own." Because of his love he laid aside his glory and became a man; because of his love he devoted himself as the man Christ Jesus; because of his love he was now anxious to help his dear disciples over a difficulty which, if not conquered, would hinder their usefulness as his followers both in the present and future. This love not only led our Lord to administer the reproof necessary, but led him to do it in the wisest and best and kindest manner. His example in this respect should be observed and copied by all his followers, especially those who in any public capacity or service are his representatives in the church.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty

of the host to have sent some menial to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to have performed the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to have volunteered this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version); then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself—that is to say, tightened the girdle worn around the waist, which would hold up the flowing undergarments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined (as illustrated in a previous lesson). The method of washing feet was different from ours: the basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rubbed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?—It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman." But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said, "Thou shalt never wash my feet."

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher,—that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me." at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head." There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn,—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O Lord, thy way and in thy time—"Thy will, not mine be done."

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. But there was one in the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests, and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were also his subsequent words recorded in verses 18, 26, 27, 28. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the willful intention which marked his crime and enforced the meaning of our Lord's words when he called him the "son of perdition," and declared that it would have been better for him that he had never been born. The quotation from the Psalm was, "He that eateth bread with me hath lifted up his heel against me."

PATIENCE TO ITS LIMIT

We may be sure that our Lord's conduct in dealing with Judas is not only a proper outline of what our conduct should be to any of a similar class, but additionally we should note the lesson that the Lord is long suffering toward all who become his disciples, not willing that any should perish, but disposed to do for them until the very last, and to bring to their attention the error of their ways repeatedly, in hope that thus they may be turned therefrom. The latter lesson has associated with it the thought that those who have received the truth, and who in spite of all the favors connected therewith encourage and develop in themselves the spirit of selfishness, are apt to become so hardened, so calloused, that not even the Master's reproofs and the words of the Scriptures will influence them. This reminds us of the Apostle's words, "It is impossible to renew them again unto repentance"—to a proper course—if once the spirit of the Lord has been fully subjected to the spirit of selfishness in their hearts.

In harmony with what he told Peter—that he should know later on the significance of the washing—our Lord explained the matter after he had gone the rounds of all the apostles. He said, "Know [understand] ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

THE MEANING OF THE LORD'S ACTION

Here we have the entire lesson explained. In their fear to be the least, all the disciples had shunned the opportunity of service for the Master and for each other. Our Lord, their acknowledged Head and Master, the Messiah, had humbled himself to serve them all, and had thus rebuked their inhumility, and at the same time set them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion, in the high things or in the common affairs of life. This washing of one another's feet we may readily see applies to any and every humble service of life, any and every kindness, though specially to those services and kindnesses which would be along the lines of spiritual assistance and comfort.

From this standpoint it will be seen that we do not understand that our Master here enjoined a form of ceremony as our Dunkard friends and others believe. We do not even see in the matter the groundwork for the custom of the pope of Rome, who once every year, at this season washes the feet of twelve poor men, perhaps beggars, who are first prepared by a general washing and then brought in while the pope performs the special public service in the washing of their feet. We see no such formality in our Lord's intention. Indeed so far from it being a comfort or necessity to literally wash feet in our day and under our conditions, the reverse would be true. On the contrary, the Apostle points out, to wash the saints' feet in olden times was a mark of special hospitality, and entitled the performer to a loving respect in the church. —1 Tim. 5:10.

How many blessed opportunities we have for comforting, refreshing, consoling one another and assisting one another in some of the humblest affairs of life, or in respect to some of the unpleasant duties, experiences or trials of life. As our Golden Text expresses it, we are in love to serve one another and not through formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, we may be sure has the divine approval and blessing. Let us lose no opportunities of this kind; let us remember the Master's example; let us, like our Master, not merely assume humility or pretend it, but actually have that humility which will permit us to do kindness and services to all with whom we come in contact, and proportionately

enjoy this privilege as we find the needy ones to be members of the Lord's body—the church.

As our Lord said to the disciples, "He that is bathed need not save to wash his feet," even so we may realize that all who are justified and consecrated members of his body already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3) Nevertheless, although thus cleansed and sanctified, so long as we are in contact with the world we are liable to a certain degree of earthly defilement, and it especially behooves each one not only to look out for himself but to help one another to get rid of earthly defilements, thus serving his brethren, helping them in the weaknesses, trials and imperfections of the flesh, assisting them to become overcomers. In these respects he is co-operating in the great work of washing the saints' feet, cleansing from all filthiness of the flesh and spirit, and perfecting holiness in the reverence of the Lord.—2 Cor. 7:1.

THE TRUE VINE AND ITS FRUIT

JOHN 15:1-12.—MAY 7.

GOLDEN TEXT:—*"Herein is my Father glorified, that ye bear much fruit."*—V. 8.

Following the institution of the Memorial Supper, the Lord and his disciples, excepting Judas, who had gone to betray him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and his declarations respecting his coming death, and while the Lord, too, had in mind the parting from his disciples and their future experiences, that he gave them the parable of the vine. Some have inferred that this, like other of the Lord' parables, was an object lesson—that something seen by them all suggested it. Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its "leaves and buds were wrought in gleaming reddish gold, but its clusters of yellow gold and its grapestones of precious stones." According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster, or a branch by the wealthy, just as some today present windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

The Lord announced himself as the true vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression "true vine" suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the "vine of the earth," and the casting of the same into the wine-press of the wrath of God at the end of this age. (Rev. 14:19) There was, therefore, a deeper meaning in our Lord's words, "true vine," than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing the difference between the two vines, and of noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care.

THE TRUE VINE

The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels, orphanages, hospitals, etc., political power, honor of men, wealth and social standing. It is great and influential in the world and has the spirit of the world running through its branches and governing all of its affairs, and brings forth a fruitage which is not entirely bad, but which is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully, has some three hundred branches and claims four hundred million adherents, and through its untold wealth of property and in its adherents it may be said to practically control the wealth of the world.

Great is the vine of the earth, wonderful in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in Revelation. In the wine-press of the wrath of God, in the great time of trouble which is nearing—which we believe the Scriptures to teach will be fully upon the world ten years from now—the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and its branches will all have been glorified, and the results of their proper fruit-bearing will mean blessings to all the families of the earth.

Let us consider carefully the "true vine" and our relationship as branches of it, and the character of the fruit which the great Husbandman expects, that this last of our Lord's parables may greatly profit us, strengthen us, encourage us, assist us at it was intended that it should.

THE VINE OF THE EARTH

In the true vine the branches are not sects, parties, and it is only by delusions of the Adversary that any who are his people recognize these systems of men. As the apostles were not Presbyterians, Methodists, Lutherans, etc., neither should any of the Lord's followers be such, and it is only because we have been blinded by the Adversary's misteachings that any of the true children of God are in such error, and so we understand this parable and other teachings of the Word. The apostles did not join each other, but each apostle was united in heart, in faith, in hope, in love, in devotion to the Lord himself. And so we should not join the apostles, nor say, I am of Paul, I am of Peter, etc., but each should individually join the Lord as a member, as a branch; each must have the sap of the vine if it would bear fruit. Sectarian sap is of no value in producing the real fruitage which the Lord desires—it is only a hindrance. By this we do not mean none of the branches of the true vine are by mistake associated with the nominal church system, the vine of the earth. We recognize that this is so, and we also recognize the Lord's voice—"Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"—the great troubles coming upon her, mother and daughters.

As the branches do not represent denominations and sects, but the individuals who are united to the Lord, so the teachings of the parable is that our Lord does not prune sects and denominations but the individual Christians, whoever and wherever they may be—"The Lord knoweth them that are his." Our Lord's word on the subject is, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bear more fruit." Everything in the Scriptures teaches us that our salvation and our relationship to the Lord are individual, personal matters; that we are not saved by congregations and sects and parties and families, but that individually and personally we must be united to the vine if we would have the sap, if we would have the life, if we would be counted members of the church, which is his body.

MANY ILLUSTRATIONS OF OUR ONENESS

It is remarkable how fully the Lord has covered the whole range of illustration in describing the oneness subsisting between himself and his consecrated followers. He gives us an illustration from the mineral kingdom, saying that we are living stones built together upon him as the foundation and capstone, to be the Temple of our God. From the animal kingdom our Lord drew illustrations of this oneness, likening himself to the good Shepherd and his true followers to the sheep under his care, one with him in fellowship. From the vegetable kingdom he drew the illustration of this lesson—I am the Vine, of which my true disciples are the branches. From the family relationship he drew an illustration of the true husband and true wife, and their complete, thorough union of heart and of every interest. From the family again he drew another illustration representing the Creator as the Father, himself as the elder Son and all of his followers as brethren. From the human body we have another illustration, Jesus himself being the Head over the church, which is his body, for, as the Apostle declares, we are members in particular of the body of Christ. In proportion as our faith can

grasp these declarations, in proportion as we can realize their truthfulness, in that same proportion we may have strong faith and confidence that he who has begun the good work in us is both able and willing to complete it. Whoever of a loyal, obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life—the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet.

Our Lord's declaration that where two or three of his disciples are met together in his name they constitute a church or body of Christ, and he as the head is with them for their blessing in proportion as their hearts are loyal to him and seeking his guidance leads us to conclude likewise that wherever two or three of his members are there we have a representation of the vine, and they may have all the blessings of branches and all the privileges of fruit bearing. Very evidently, however, the Lord did not wish us to understand that in every little company of those who have named the name of Christ there would be so thorough a purging, so thorough a burning, that only the true branches would remain. His intimation is that he deals with us individually, as well as collectively, and that if we would maintain our personal relationship to him it must be by the receiving of the sap from the vine, the receiving of the holy Spirit, as one of the results of the union and fellowship with him.

So surely as we receive the holy Spirit into good and honest hearts the result will be a tendency to fruit-bearing, but the illustration our Lord gives teaches that some may become true branches in the vine and yet overlook and not possess the fruit-bearing disposition. Sometimes a healthy, strong branch develops from a good stock and root but has no fruit-bearing qualities. The husbandman with a trained eye discerns between buds which would bring forth grape clusters and the buds which would have only leaves. Those which do not have the fruit buds are known as "suckers"—because they merely suck the juices of the vine and bring forth no fruitage such as the husbandman seeks. These are pruned or cut off, so that the strength of the vine may not be wasted in such merely outward splendor, but may be conserved for its purposes of fruit bearing. Evidently a class of true professors resemble these suckers, who selfishly would draw to themselves as much of the righteousness of the vine as possible, and would make a fair outward show in the world with leaves or professions, but would have no thought of bringing forth the fruitage which the Lord requires and which can only be brought forth through sacrifice.

THE OBJECT OF PRUNING

Aside from the suckers there are branches which, while having fruit buds, would never bring the fruit to a good ripe development if allowed to take their own course and to develop themselves as branches merely, and hence the wise husbandman, noting the bud, is pleased with it, and pinches off the sprout of the vine beyond the bud, not to injure the branch but to make it more fruitful. So with us who have not only joined the Lord by faith and consecration and been accepted as branches but who as branches desire to bring forth good fruitage, which the Lord seeks in us—we need the Husbandman's care so that we may bring forth much fruit, so that the fruit that we bear may be more to his pleasement, large fruit, luscious fruit, good fruit, valuable fruit. The methods of the Lord's prunings should be understood by all the branches, otherwise they may be discouraged and droop and fail to bring forth the proper fruitage.

It would appear that the great Husbandman prunes the branches of the Christ sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecutions and the loss of name and fame, and sometimes he prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too strongly, and which would have hindered us from bearing the much fruit which he desires. Sometimes he may permit sickness to afflict us as one of these prunings, as the prophet declared, "Before I was afflicted I went astray," Many others of the Lord's dear people have found some of their most valuable lessons on the bed of affliction.

Some have written us how they were too busy, too much absorbed in earthly matters and interests that seemed to press for attention, so that they had not the proper time to give to the study of the divine plan of the ages and the cultivation of their own hearts and the bearing of the fruits of the Spirit, and how the Lord in much mercy had laid them aside for a season, and given them the opportunities which they needed for thought and for Christian development, for growth in knowledge that they might have growth in grace. So far, then, from the true branches esteeming the prunings of the Husbandman to be injuries and wounds, they should conclude that according to the good promises of the Word all things are working together for good to them that love him—to the true fruit-bearing branches of the true vine. Such prunings, instead of causing discouragements, should be to us, rightly understood, sources of encouragement. We realize that the world is left to itself; that the vine of the earth has not special prunings of the Lord, and that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.

"NOW YE ARE CLEAN"

Applying this lesson to his disciples our Lord intimated that the proper pruning work had already been done on them up to date, and in the Lord's providences they had been purged of an unfruitful branch, Judas. He therefore said to them, "Now ye are clean through the word I have spoken unto you" —you are justified and accepted because of your faith, obedience and loyalty. What a joy the eleven must have felt when they heard these words, and what a joy we may properly feel as we realize the truth of the same words applied to ourselves. Praise the Lord for this great gift of his favor through Christ —that we have in him not only the forgiveness of sins and the covering of his robe of righteousness, but that through him we are accepted of the Father as branches of the true vine, clean through the acceptance of the message or word sent to us. But this is not all, this is merely the beginning. The thing necessary to be remembered is that our ultimate blessing and acceptance of the Father will depend upon our abiding continually in this blessed close relationship of branches in the vine.

If we will not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.

What in the nature of this fruit-bearing? How may we know the fruitage which the Father seeks? We answer that many, under the misguidance and wrong example of the vine of the earth, incline to think of grand earthly temples, orphanages, etc., as being the fruits which the Lord desires to see well developed. We answer, No. If these were the fruits, then Jesus and the apostles bore no fruits: they built no churches or cathedrals or temples, they neither built nor founded orphanages or asylums or hospitals. If these were the fruitage which the Father seeks then the Lord and the apostles erred totally. But we hold that they did not err, that the error rather has come from another quarter; that the vine of the earth guided by the spirit of the world has taken a utilitarian direction, and is bringing forth the fruitage of the kind which the world approves.

THE WORLD MAKES PROVISION

We are not saying a word against hospitals, asylums, etc., —we believe them to be very good, very desirable, very proper adjuncts of society and civilization,—but we believe that the world is thoroughly capable of providing for all those things, and that the world is quite ready to provide for them: indeed we find that the world really does make provision as it is. For instance, the various St. Francis, St. James, and St. Agnes hospitals, asylums, etc., Protestant and Catholic, all seek support from the donations of the State for their maintenance and all get them, and the State might just as well, and better in some respects, have full charge of these. And indeed we are not sure but that it does have full charge of them now as fully as possible. Not that we wish to intimate that there are none of the true branches of the true vine connected with any of these earthly institutions; but we hold that these are not their fruitage according to the Lord's parable, and that if they are members of the body as well as members of Babylon, they must bear the fruit of the vine of the Father's planting as well as be identified with other good fruits.

The fruits of the spirit are sometimes taken to be activities in the service of the truth, as, for instance, the scattering of the truth, the talking of the truth, the bringing of some out

of darkness into the light and knowledge of the truth, the expenditure of money for the publishing of the truth,—all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostles as the fruits of the spirit. The spirit of the vine must permeate all the branches, and the fruit of the vine must be in every branch. These fruits of the spirit are enumerated—meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the spirit is expressed in the one word, love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things, the good works, the seeking of the truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

WITHERED BRANCHES BURNED

The declaration that those who will not bear the fruit of the vine will be cut off from being branches and will wither and ultimately be burned, seems to imply the second death, utter destruction of the class indicated. This is not the worldly class, for they were never united to Christ, never were branches in the vine and hence never were on trial in this respect. It refers only to those who have gone the lengths of making a full consecration to the Lord, a full union with him, a thorough consecration and begetting of the holy spirit. These words, then, seem to correspond with the Apostle's declaration, "It is a fearful thing to fall into the hands of the living God."

The world is not in the hands of the living God, but is at the present time reckoned as dead in Adam, under the Adamic sentence, not being judged by the Lord. The Church only is reckoned as free from Adamic condemnation and placed on trial or judgment, and these only, therefore, could fall out of the hands of Christ, the *Mediator, and into the hands of the Father in the sense here indicated. Being cut off from Christ their case is hopeless; for such we can look forward to nothing better than the second death. Even then we are glad that the theory of eternal torment is not true; that when they die the death of utter extinction they have suffered all that God has pronounced, terrible as that loss will be to those who appreciate everlasting life.

This statement about the branches cut off, withered and burned does not seem to take cognizance at all of the household of faith class, which, though believing in Jesus, never comes to the point of becoming branches or members in the Christ. Nor does it seem to take into consideration the great company. Indeed this class is mentioned in but few Scriptures and then obscurely, the Lord thus indicating, we believe, that none were called to such a company. The Apostle speaks of some as being "saved so as by fire," and a little suggestion in this same line might be taken from the Master's words that, being cut off as branches, they wither and are burned—burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. The Apostle speaks of this class saying that themselves shall be saved so as by fire, but their works shall suffer loss. Perhaps we should consider these as being included in this manner in the Lord's statement.

* See issue January 1, 1909, page 11.

FRUITS OF MEMBERSHIP IN THE VINE

Our Lord proceeds to tell us what some of the fruits of this union with him will be:—

First, such may ask whatsoever they will and it shall be done unto them. There is only one condition or limitation, namely, that before they are thus prepared to ask they must see to it that they give attention to the Lord's word that they may ascertain what in his will and what they may ask according to his will. Those who abide in Christ must have no will of their own, theirs must be the will of their Head, and their Head has already declared that his will is the Father's will. These, then, are the limitations, that we have the Father's will in our hearts and the Father's promises in our hearts; then our requests will be in conformity to these and the Lord will be pleased to grant all such.

The second fruitage or result will be that the Father will be glorified the more in proportion as our fruit increases, and on these terms our discipleship shall continue, namely, that we shall habitually seek to know and to do the Father's will and to glorify and honor him by lives obedient to his will. Anything short of this would forfeit our discipleship. Not that it would be forfeited instantly, as though the Lord would take occasion to cast us off lightly; but that it is a part of our covenant relationship that we will grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the spirit, and if we turn from this engagement or contract we cannot be considered as retaining our relationship as disciples, members.

The third fruit or evidence of this membership in the vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear—our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3) It is not enough that we keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus—his commandments.

Our Lord's commandments are not the ten commandments of Moses, but more or less according to the standpoint of expression. They are less in the sense of requirements on our flesh; they are more as respects the requirements on our hearts. Briefly summed up he tells us that his law is love with all our heart, mind, soul, and strength to the Father and for our neighbor as for ourselves. This is possible to our regenerated hearts though not possible to our imperfect flesh. The Lord's requirement, therefore, is that with our hearts we serve this law of God and with our flesh we shall do to the best of our ability, and we have the assurance that in the resurrection we shall have the new bodies in which we shall be able to serve the Lord thoroughly, completely, satisfactorily.

MY JOY REMAIN, YOUR JOY BE FULL

Our Lord concluded this little lesson, so short and yet so full of meaning and depth, by an illustration of why he gave it, saying. "These things have I spoken unto you that my joy may be in you and that your joy may be filled full."

"This is my commandment that ye love one another even as I have loved you." Wonderful words of life are these that have come down to us through the centuries, that have helped to cheer and encourage so many of the Lord's followers in the narrow way.

Many are the objections that are raised to pure and undefiled religion. Some complain that it is gloomy, joyless, a fetter upon the heart and brain; that it drives men from every temple of pleasure with a whip of small cords; that it posts notice, "No trespassing here," in every field of enjoyment. Our answer must be that this is a mistake: that these are the words of those who know not, neither do they understand the things whereof they speak. Those who have truly made a covenant with the Lord, who have truly accepted him, who have truly laid down their lives at his feet and become his followers in sincerity, are filled with his joy, as he promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete—a joy which will not be complete, however, until that which is perfect shall come and that which is in part shall be done away, until in the resurrected condition we shall see as we are seen and know as we are known and appreciate to the full the joys of our Lord, hearing his welcome invitation, "Enter thou into the joys of thy Lord."

We enter now into those joys through faith, through anticipation, through rest of heart, but by and by we shall enter upon them in the actual sense. Meantime it is the world, that has not submitted itself to the Lord, that has not appreciation of the joys of the Lord, that is full of selfishness and ambition and strife and envy; it knoweth us not even as it knew him not; it knows not our joys in the Master's service even as it never appreciated the joys of our Lord in doing the Father's will, even at the sacrifice of his life.

"AS I HAVE LOVED YOU"

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, "As I have loved you." How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam's race.

Some one has said, "Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cook book." There is a good and an important thought here: it is very important that we should know these things and understand the Lord's plan and appreciate the principles laid down in his Word, but though we had all knowledge it would not benefit us unless we used it. Let us not think of getting the benefit of the Lord's gracious provisions by merely learning how to get them, but let us take the necessary steps—see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined.

INTERESTING LETTERS FROM THE ANTIPODES

DEAR BROTHER RUSSELL:—I have the pleasure herewith to hand you extracts from interesting letters received at the Society's Melbourne office. Accompanying are extracts from two Reviews of MILLENNIAL DAWN, Vol. 1., which recently appeared in Australian newspapers.

We have been made very glad by the safe arrival at Auckland of colporteurs Brother and Sister Richardson. They had a very successful three weeks at Honolulu arriving at Auckland without a volume of DAWN in their possession. The arival of colporteurs Brother and Sister Nicholson and Brother Zink is expected early in March, D. V. Brother Anderson, who is laboring in Southern New Zealand, reports some interest in and opposition to the present truth.

Pray for us, and also that the Lord may send more laborers into the vineyard.

Faithfully yours, in the Anointed, E. C. HENNINGES.

DEAR FRIEND:—I am enclosing 4s. for a year's subscription to ZION'S WATCH TOWER. I feel I cannot do without the reading. We never read such beautiful explanations of the Bible; my daughter and I think it wonderful, almost too good to be true, only that we know God is Love, and he doeth all things well.

My daughter said when I was reading to her a bit about the Millennial age, "Why, mother, you might get your desire after all!" I always desired to be a missionary; since childhood I have wished to tell the heathen about the love of Jesus. What a privilege that would be; may the Lord help me to be ready for his work.

If I can't keep on paying for the paper, I shall send a card at Christmas. Do not think I don't want to pay for the paper; if I had money, I should pay the people to read it.

Yours in the love of God, VICTORIA.

DEAR FRIEND:—Please accept thanks for the liberal supply of tracts, which I shall do my best to place judiciously.

It is about seven months since I first heard of these publications. The first volume of MILLENNIAL DAWN was handed to me by a friend. He said, "Now, George, here's something that will just about suit you, and when you've read it, you can tell me what it means, for I have no time. And here is some lighter reading; you ought to read something lively, for you need a change, but it seems nothing goes down with you but something religious; and if you don't alter you'll become quite mopish." In a few days I returned the light books unread but I read the DAWN four times, carefully referring to every text quoted therein.

During the last few years I have always denied the doctrine of eternal torment, also the teaching that the heathen would all be lost to the Jesus who died for them; but I was quite unable to confute these matters. By some means, my reason disdained to receive such a portrait of God as the various sectarians presented to me; but I could merely affirm that I was unable, nay, that I dare not, believe these doctrines. I was not trusting in any but God, and he caused me to get that volume put into my hands, I am assured.

I have since read volumes 2 and 3, and now have a fuller comprehension of God's plan, and feel very earnestly that it is my bounden duty to talk of God's love; to tell of his kingdom; to lovingly exhort people to brush aside all shadows that would intervene between themselves and the Truth, to verify for themselves all the doctrines advanced in the DAWN series, and the portion of life remaining to me I consecrate to his service, for the enlightenment of any and all such brothers and sisters as I may be thrown into contact with. I am now fully his, and in fellowship with all who believe in his kingdom. I am, dear Brother,

Yours in the Glad Tidings, ———, South Australia.

DEAR FRIEND:—I received your welcome letter and the paper some time ago, and should have written before this, only I wished to read the "Plan" first, so as to tell you what I thought of it. I am indeed very glad that it has dropped into my hands, and believe it has come in answer to prayer. I have been studying the Bible deeply for the last three years, and I thank God for the day that I determined to "search the Scriptures." He has blessed me wonderfully. Although I failed in business, and am now totally deaf, God has given me something in this last three yars that I would not exchange for the best business in New Zealand, or the best pair of ears in Australia. There are several things in the paper you sent me that are very different from what is generally held in the churches, but which I fully agree with, and *I want some more.* With kind regards,

Yours and His, ———, New Zealand.

DEAR FRIEND:—I have much pleasure in sending payment for the valuable and interesting pamphlet you loaned me, and my most sincere thanks added, as well. I must say it not only afforded me much pleasure to read, but opened up new avenues for thought, never before dreamt of. The masterly way in which every subject is handled, one after another, and the proofs brought forward to substantiate the argument, leave the whole matter beyond contradiction.

It grieves me to think that so many today ignore the inspiration of the Bible. Most of our colonial youths know nothing at all about it, and the theology that is preached from many of our pulpits does not improve matters much. But I am certain that anyone reading carefully *The Divine Plan of the Ages* cannot but be impressed by the doctrine contained therein. Please send me the next volume.

Yours faithfully, ———, New Zealand.

THE MEMORIAL CELEBRATION

The annual celebration of our Lord's death, rather than a more frequent one, commends itself to the Lord's people more generally every year. At Allegheny the number participating this year was much larger than ever before. Anticipating this, Carnegie Hall was secured for the afternoon discourse on Baptism, as well as for the Memorial Service of the evening of April 16th. The death-baptism was symbolized in water at Bible House baptistry by 10 brethren and 31 sisters, after their public confession of faith in the redemption accomplished by the precious sacrifice of Christ, of their renunciation of sin, and of their full consecration to walk in Jesus' footsteps in self sacrifice, even unto death.

THE EVENT AND THE DAY

At the Memorial service, explanation was made of why we celebrate the greatest event of history annually—not weekly, monthly, quarterly, etc. Not that the very day or hour or moment is of special consequence, but that it was meant to be a yearly celebration, and that so observed it is more than proportionately impressive. In fact, as all are aware it could not be celebrated throughout the world at the same moment or hour or even on the same day, so great is the difference of time. For instance, the brethren in London had celebrated, and it was past midnight and they were asleep while we at Allegheny were celebrating. And for us to have partaken at the same hour with them would have been a day too early. A similar difficulty is met with by the Jews in their celebration of the Passover. History tells us that the early church met with the same difficulty and that it was partly to correct this that it was decided to always commemorate our Lord's death on the day of the week nearest to the Passover date—"Good Friday." This arrangement has three advantages:—

(1) It groups the events of that momentous week more accurately before the mind's eye: Palm Sunday, when our Lord rode on the ass as King of the Jews; Monday, Tuesday and Wednesday at the Temple teaching; Thursday preparing for the Passover Supper eaten that night and followed by the institution of our Memorial Supper, the lessons and prayer of John 14-17, the experiences of Gethsemane, of Caiaphas' court, and on Friday morning before the Sanhedrin, and at Pilate's and Herod's palaces. Then the scenes of Calvary and Jospeh's new tomb. Saturday our Lord lay dead, hope being buried with him. Sunday, the resurrection day, with its new hopes, then comes in most appropriately—an Easter day of new hopes and impulses.

(2) It would bring us into closer fellowship and sympathy with those who celebrate Good Friday and Easter Sunday, and our celebration of the Memorial on Thursday night would suggest the appropriateness of that date and cause them the more to question the authority for and the wisdom of more frequent celebrations.

(3) In civilized lands Good Friday is quite generally a legal holiday, and all the associations and precious memories of our Lord's death-day would find the better opportunity for exercising our minds.

Since it is impossible for all to celebrate on the *same* night and hour anyway, the congregation was asked to consider these arguments for hereafter having the celebration on the Thursday night before Easter Sunday. And now the same thought is offered to all the dear friends scattered abroad.

THIS DO, REMEMBERING ME

The occasion was, as usual, a very solemn one as we communed respecting our Lord, the "Bread from heaven" broken for us. Nevertheless we rejoiced as we recognized in it a token of the "Love divine all love excelling." We rejoiced afresh as we assured our hearts that if God so loved us while we were yet sinners, much more does he love us now as he sees us daily striving to walk in the footsteps of Jesus—"not *after* the flesh but *after* the spirit."

The bread spoke to us of the human rights of Jesus sacrificed for us and of which we who believe may eat—appropriate by faith to ourselves, reckoning ourselves justified to all the rights originally possessed by Adam. Then we took the further lesson suggested by the Apostle's words,—"The loaf which we break, does it not signify the communion [fellowship] of the body of Christ? For we being many are one body: for we are all partakers of that one loaf."—1 Cor. 10:17.

The "cup" we recognized as symbolic of our Lord's blood—his life poured out during the three and a half years of his ministry and the dregs at Calvary. It was shed for us yes, "shed for many for the remission of sins." Not the blood which flowed from our Redeemer's side when pierced by the soldier's spear. No, he was already dead then. Blood is used symbolically to represent life, and our Lord's life or being or soul was poured out into death before the spear was thrust. We saw the necessity for this under God's law, that "without the shedding of blood there is no remission of sins." While we sorrowed we again rejoiced, singing in our hearts unto the Lord—

"His blood can make the foulest clean,
His blood availed for me."

Then we got the still deeper meaning of the "cup" from the spirit's teaching through the Apostle's words,—"The cup of blessing for which we bless God, is it not a participating [sharing] of the blood of the Anointed One?" (1 Cor. 10:16) Viewing it thus our Lord's words would have a deep meaning to our hearts, "Drink ye all of it;"—partake of my shame and death, walk in my steps; so shall ye be my disciples indeed and where I am there shall my disciples be.

We thanked God then for the privilege of being broken with him as part of the great loaf; and for the privilege of drinking of his cup and so filling up that which is behind of the afflictions of Christ; assured that "if we suffer with him we shall reign with him."

About 550 were present and probably 525 partook of the emblems of the broken body and shed blood. Then we sang a hymn and went out to remember the scenes of the night of the betrayal, and of the day of suffering which followed it.

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VIEWS FROM THE WATCH TOWER

SOCIALISM SPREADING IN THE WEST

Rev. Charles Stelzel recently appointed by the Home Missionary Society of the Presbyterian church, was a machinist until recently, and is now appointed to look out for the welfare of wage earners and devise means for interesting them in Presbyterian Christianity on the basis of its new Statement of Faith, which quite covers and hides the doctrine of foreordained damnation of all except the "very elect," stated in the Westminster Confession still retained—*sub rosa*.

Rev. Stelzel visited the region of the Colorado miners' strike recently, and his report of what he found is set forth in the Boston *Transcript* as follows:

"In an interview Mr. Stelzel, after his return from Colorado, where he had been studying the labor situation, said that Socialism is increasing among the workingmen of the West faster than Easterners realize. In Colorado, for instance, the issue, as he discovers it, is not unionism but Socialism; and the strike has entered many churches, officials differing fundamentally on the issues involved. For thousands of workingmen Socialism has become a substitute for the church, the idealism of the earthly propoganda taking the place of the visions and ideals of the religious faith. This Mr. Stelzel has tested not only by word-of-mouth conversations and by hearing the speeches of orators, but by a careful poll—through correspondence of the leaders among the Western labor leaders. He finds that they are sending about the country as organizers and agitators, men who were formerly ministers in Protestant churches or who were Roman Catholic priests, who will use the religious terminology and appeal to the religious motives, but to the end that an earthly Utopia may be set up, and without any reference to the life beyond the grave. He believes that the church must begin a propaganda which must be carried on out of doors wherever wage-earners congregate; that literature, inexpensive and attractive, written in the language of the people among whom it must circulate and written to their level, must be printed and circulated lavishly."

This is significant, and points exactly in the direction and to the events portrayed in God's Word,—in its pictures of the "day of wrath" coming on Christendom.

THE GERMAN "DOME," OR CATHEDRAL

The completion and dedication of a great Cathedral at Berlin, Germany, is an event of world-wide note. It is to be to Central Europe what St. Paul's Cathedral, London, is to Great Britain and what St. Peter's is to Rome. Newspaperdom concludes that it marks the closest possible approach of the German Emperor to the position of Pontifex Maximus to Germans. The N. Y. *Times* considers that "under the direct and personal care of the Emperor" it as closely marks "the establishment of a state church as the exertions of the monarch could bring it." It adds:—

"That would be the conclusion to be drawn from the establishment of the cathedral, even without more explicit explana-

tion. But the pains that have been taken to secure at the opening the attendance of conspicuous representatives of other Protestantism than that of Germany shows that the intention goes much further than the establishment of Prussian state church, in the sense, at least, of a Prussian Court church. It is almost avowedly to make Berlin the Rome of the Protestant world, in so far as the idea of an ecclesiastical center may consist with the right of private judgment as opposed to ecclesiastical control, which is at the very basis of Protestantism. And the establishment of a Protestant cathedral which aims to transcend the limits of any one communion or of any one country seems to involve the establishment, in a manner of speaking, of a Protestant Pope. Dr. Dryander, the Prussian court preacher who preached the opening discourse, did not shrink from this conclusion. On the contrary, he dotted his i's with great explicitness in setting forth 'the Emperor's desire that this building should be the center of Protestantism, and that the German Emperor should in a general sense be the protector of the faith.'

"Without doubt, if there is to be a Protestant pope, or in so far as there is to be one, the Kaiser fills the bill more nearly than any other earthly potentate. He has more Protestant subjects than any other, excepting the King of England. And the Anglican variety of Protestantism has always been recognized, both by its admirers and its detractors, as a variety suited only for home consumption, or at least for consumption by English-speaking persons imbued with British traditions, and not for exportation. King Edward would hardly be moved to compete with his royal nephew for the headship of the Reformed churches throughout the world. The headship of Continental European Protestantism, at least, naturally devolves upon the German Kaiser, in so far as it devolves upon anybody. We may now see that the necessity under which the Kaiser has felt himself to be, of forming and expressing opinions upon such subjects, for example, as biblical criticism, had a special root, in addition to his general necessity of forming and expressing opinions upon all matters of human concern or interest. . . .

"It is very impressive to find such a demonstration of the essential Christian unity of Protestantism as was afforded by the ceremonies of the consecration. It is not fantastic to expect that such a demonstration may have its effect upon the religious evolution of the world."

A Catholic daily comments on the "Dome," etc., as follows:—

"The German Kaiser is a good man and certainly he has so far treated his Catholic subjects with fairness, the Catholic Poles of Posen excepted, but really can not a melancholy note be caught in the midst of this Berlin hallelujah? The Kaiser's own statisticians prove that Protestantism is perishing in Germany. The professors in his great universities so assert and even some of his own preachers so admit. Between the advance of materialism on one side and Catholicism on the other, Lutheranism is being ground to powder. If it were not for the support of the German Catholic party it is questionable if the crown would be on his head today. Socialism would be singularly dominant.

"Without a supporting Catholicism what would be the fate of the Kaiser's Protestant St. Peter's? It could not remain. It is environed by a perishing Protestantism, and when the latter dies the great structure must pass to other hands. Whose? It may be those of Socialists temporarily, but eventually the Catholic church will come into possession. As a far-sighted statesman the Kaiser must foresee this. As to the English and American clergymen who lauded his purpose, why, compliments are easy to give. They knew better while they spoke."

"BOTH GOOD AND RIGHT"

The German Emperor supplements his views regarding the purpose of the great Protestant Cathedral to be built in Berlin:

BERLIN, March 8th.—Upon the Emperor's recent remark that his "Dome" should be a new place of pilgrimage, a new St. Peter's church, a cry of indignation sounded throughout the entire [Roman] catholic world. At an after-celebration to the dedication of the Cathedral the Emperor declared:

"The theological controversies between the two churches have nothing whatever to do with its [the Cathedral's] value. The Roman Catholic church has ever been the strongest organization and is so to this day. How the conflict will yet end rests with God. If Catholicism is the true religion, then no one can destroy it. It will become a greater power in the world than it already is. My conviction is, that both religions are good and right, and only misunderstandings do separate them.

"If in the course of developments Catholicism shall finally come off victorious, well and good. But until one or the other side has reached a clearer light, and until the overhanging cloud has been dispelled, a space of 500 years will probably have passed, and until then let us live in peace."—*Translated from the German.*

WILL CHURCH AND STATE BE RECONCILED IN ITALY?

Pope Pius X, and his Secretary of State, Cardinal Merry del Val, have determined to introduce a radical change in the policy of the Vatican toward the civil power in Italy. If this assurance be well founded, and many recent incidents confirm it, the upholders of the established social order in the peninsula will be immensely strengthened, and we may be sure that the royal Government will do everything in its power to satisfy the just claims of the Papacy.

On the occupation of the Holy City by Italian troops in the winter of 1870-1, the Government of Victor Emanuel strove to conciliate the head of the church by offering to give him every assurance of independence, except the recognition of his temporal authority over any considerable section of Italian territory. It promised that he should be treated as a sovereign within the precincts of the Vatican, and to compensate him for the loss of revenues previously enjoyed the Italian Parliament voted him an annual grant of more than $600,000.

REFUSED GOVERNMENT ALLOWANCES

The Papacy has hitherto refused to touch a penny of the money, but that statute has never been repealed, and in the eyes of many Italian jurists it is a nice question of law whether the Pope might not at any moment demand the arrears of the subsidy, which now would amount to a vast sum, that, however, could easily be raised by a loan.

Simultaneously with his stern refusal of what he termed a bribe for connivance in the spoliation of Peter's patrimony, Pius IX. issued to faithful Catholics the famous injunction *non expedit*, to the effect that it was not expedient for them to seem to condone the wrong done to the church by taking part in any parliamentary election held under the régime of the usurper.

RADICALS AND SOCIALISTS THE POWER TO CHANGE

That injunction was solemnly reaffirmed by Pope Leo XIII. For more than thirty years it has been obeyed, with the result that the friends of the existing social system have been deplorably weakened by the refusal of nearly one-half of the registered electors to exercise the franchise. The control of the Italian Parliament had, up to the recent general election, passed virtually into the hands of advanced Radicals and Socialists. Nowhere else in Europe have the doctrines of Karl Marx exerted so much influence on legislation, or constituted so grave a menace to existing social and political institutions, as they lately have in the kingdom of Italy.

We pointed out not long before the late general election in Italy that it had become a question of vital moment to the Papacy to decide whether a continued enforcement of the injunction *non expedit* would be consistent with a due regard for its own safety. Little cause as has the Vatican to regard the Quirinal with sympathy, it must recognize that the ominous drift of events has exposed them both to a common danger, for it has been taught that there is something worse even than a usurping monarchy by the deadly assaults to which the Catholic religion has been and is being subjected in France at the hands of the Radical-Socialist party now dominant in that country.

PAPACY LEARNING A LESSON

Pope Pius X would have shown himself but an incompetent pilot had he shut his eyes to the warning given by the resolve of Premier Combes to abolish the Concordat between the French Republic and the Papacy, the warning, namely, that the aloofness which formerly seemed expedient had become so no longer, and that the law of self-preservation required the church and the monarchy to co-operate for defense in Italy, lest both go down in a common shipwreck.

That the warning had been heeded to a considerable extent was evident from the outcome of the recent general election, at which the party of order was rescued from possible defeat and materially strengthened by the support of many faithful Catholics at the ballot box. The full significance, however, of the part then played by a considerable section of the registered Catholic electors is brought out for the first time by our correspondent in Rome. He tells us that the injunction *non expedit*, though not formally lifted, will henceforth be suffered to become a dead letter.

CATHOLICS MAY NOW PARTICIPATE IN ITALIAN ELECTIONS

The proof offered for this assertion is that at the Parliamentary as well as the municipal elections that have taken place during the last year the instruction or permission given to Catholics to participate in the voting emanated directly from Cardinal Merry del Val, the Papal Secretary of State. We are

further informed that in order to facilitate co-operation with the civil power in behalf of the established order of society, and with a view of minimizing the chances of jealousy and discord, the Vatican has decided to discourage the creation of a specifically clerical party in Parliament, and consequently will recommend Catholic electors to vote either for Government nominees or for non-militant clericals.

By this judicious course it should be possible to avoid raising in the Chamber of Deputies the inflammatory question of a partial restoration of the Papacy's temporal power, a question which plainly can best be dealt with in friendly negotiations between the Vatican and the Quirinal.—*Literary Digest.*

1905—VOLUNTEER MATTER SOON READY—1905

Send in your orders for Volunteer Matter at once, please. The "ammunition" is not yet ready, but will be soon. The house to house distribution is planned for this year. It worked well last year, except in districts where the population is largely foreign and Catholic. In those parts it is still advisable to serve the Protestant English churches. Let us know how many you can use all told and how you prefer to have them addressed. We will not send all the tracts at once, except where quantity is small. We hope that we may have fresh "Volunteers" this year to join in the work of the free circulation of the Society's literature. Those who participate most freely seem to receive the greater blessing. We do not *urge*. It is a volunteer service. The Master says, "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

THE MEMORIAL CELEBRATION GENERAL

From every quarter reports show that the numbers who celebrated our Lord's Supper on April 16th were much larger than on any previous occasion. It would appear, too, that it was a more solemn occasion and observed more reverentially than ever before. This is right. God forbid that any of us should lose any of our respect or reverence in connection with the great sacrifice or its memorial. In our last we suggested some reasons for celebrating on the anniversary *day* nearest to the year date, and thus keeping the more closely in touch with the days of our Lord's last week of earthly life and their great events. We hope that all of our readers will weigh the matter, that between now and the next Memorial we may be of one heart and one mind on this matter. A few years ago the Jewish mode of reckoning brought the Memorial Supper on Thursday evening. We recall that the harmony of the days of the week with those of the first celebration added special zest as well as peculiar solemnity to the days of that week.

Reports show very many small gatherings. The number celebrating at some of the principal cities follows:—

Boston, Mass., 186; Philadelphia, Pa., 99; Cleveland, O., 73; St. Louis, Mo., 75; Washington, D. C., 94; Richmond, Va., 30; Altoona Pa., 36; Indianapolis, Ind., 67; Toronto, Ont., 58; Columbus, O., 47; Binghamton, N. Y., 37; Chicago, Ill., 170; Providence, R. I., 42; Cincinnati, O., 54; Youngstown, O., 35; Dayton O., 40; Scranton, Pa., 42; Buffalo, N. Y., 40; Houston, Tex., 45; New York City, 109; Los Angeles, Cal., 142; Allegheny, Pa., 525; London, Eng., 190; Glasgow, 142; Liverpool, 66—; Manchester, 37+; Bristol, 29; Edinburgh, 21; Sheffield, 25; Sevenoaks, 21; Dublin, 20; Elberfeld, 64.

* * *

DEAR BROTHER RUSSELL:—Last evening a few of us, seven in number, met and together celebrated the memorial of our dear Redeemer's death. One brother and sister came 25 miles to join with us in this most solemn feast. We realized our dear Lord's presence and felt drawn closer to him in our sincere desire to serve him better. As this was our first celebration since entering into the light of present truth, the partaking of the emblems was, as to their true meaning and import, keenly felt and much appreciated by each one as a great favor. We remembered at the throne of grace all who similarly met together, praying that our heavenly Father would keep each and all from falling and help us to be faithful until death.

Yours in love and fellowship,

———, *Port Jervis, N. Y.*

DEAR BRO. RUSSELL:—Bro. H—— and I met last evening at my house and partook of the Memorial Supper, showing forth the breaking of his body and the pouring forth of his blood, our passover sacrificed for us, at the same time renewing our pledge of consecration to him and to his service.

Our hearts assured us of his presence, though the eyes of our flesh saw him not. We realized somewhat of the infinite love of our Father in giving his only begotten Son, "a ransom for all," but especially of them that believe; and more, that the Son willingly, joyfully, made the great sacrifice. Shall we not then patiently endure our light afflictions in the hope of sharing with our Head an "eternal weight of glory"?

In our present state we can but faintly estimate the infinite wisdom and love that conceived the plan and bestowed this gift upon mankind, and we can only measure our love for him by the love we bear to the brethren. This is commonly called "Holy Week," and is not this season indeed holy to us? We pray its solemnizing and humbling influence may continue and grow till we drink of the new wine with our Head in the Kingdom. May his blessing continue with you and your helpers, and may your work prosper as our Head deems best.

Always yours, in the greater love begotten of the greatest of all events, that we have just been commemorating.

———, *Winnipeg, Man.*

A BIBLE STUDY ON KNOWLEDGE

FOR MAY

(For method of using these Studies and meaning of abbreviations, see our issue of March 1.)

1. What is the importance of knowledge? Matt. 4:4; Z. '02-245-248; Z. '03-166 (2nd col. ¶3) to 167.
2. In what four ways may knowledge be obtained? A. 121, ¶ 3.
3. In which of these ways did Adam possess a knowledge of evil before he sinned? A. 122, ¶ 2.
4. Where is the source of all true knowledge? Jno. 17:17; Prov. 2:6; Jno. 6:45; E. 54, ¶ 1, 2, 3.
5. How is knowledge "God's first gift to man"? Z. '03-435.
6. What is the relation between knowledge and faith? A. 13, ¶ 1; A. 20, ¶ 2; A. 21, ¶ 1; Z. '94-329 (1st col. ¶ 2); Z. '99-3 (2nd col. ¶ 1.)
7. Who only are counted "worthy" to know "the deep things of God"? Psa. 25:9, 12, 14; Matt. 11:25; Z. '00-136 (1st. col. ¶ 3); Z. '02-332 (1st col. ¶ 3, 4) and (2nd col. ¶ 1); Z. '97-255-257.
8. Is knowledge necessary to *salvation?* Rom. 10:17; A. 102 (¶ 1) to 106; Acts 10:22; Z. '02-108 (2nd).
9. What is the difference between knowing *about* God and *knowing God?* Jno. 17:3; Z. '97-115 (1st col. ¶ 1, 2, 3); Z. '97-117 (2nd col. ¶ 1); Z. '00-136 (2nd col. ¶ 1).
10. Does knowledge increase responsibility? Luke 12:47, 48; F. 719, ¶ 1; A. 349, ¶ 1.
11. What is our duty toward building up each other in knowledge? F. 263, 264; Z. '03-207 (2nd col. ¶ 1).
12. How do we *know* we are accepted as probationary members of the body of Christ? 1 Thes. 1:4, 5; E. 249, 250; F. 191, ¶ 1.
13. What is our present inheritance through obedience to our knowledge of God's will? Eph. 1:7, 18; Z. '01-55 (2nd col. ¶ 1) to 56.
14. What effect does the knowledge of the truth have upon superstitious fears? Jno. 8:32; Z. '03-62 (1st col. ¶ 2) and (2nd col.).
15. How do we "*grow* in knowledge"? Prov. 2:3-6; 2 Pet. 3:18; Z. '03-61 (2nd col. ¶ 1 to 4) and 62 ¶ 1; Z. '03-70 (1st col. ¶ 1).
16. What is the significance of "the helmet of salvation," and is it *more important now* than in the past? Eph. 6:17; F. 658, ¶ 1; Z. '01-286 ("Philosophy of the Ransom.") Z. '03-69 (2nd col. ¶ 1).
17. Can we give too much attention to acquiring knowledge? F. 319, ¶ 1; Z. '99-156 (1st col. ¶ 1).
18. What is the relation between knowledge and *love?* 1 Cor. 13:2; Z. '03-56 (1st col. ¶ 1, 2); 2 Pet. 1:8; E. 259 (¶ 1 to 3); Z. '00-184 (1st col. ¶ 2, 3); Z. '03-200 (1st col. ¶ 1 to 3); Z. '97-234 (1st col. ¶ 1).

19. What is the difference between the knowledge which *precedes* justifying faith, and the knowledge which we should *"add to"* our faith? 2 Pet. 1:5; Z. '96-221 ("Questions of Interest").
20. How are "grace and peace multiplied" unto us through knowledge? 2 Pet. 1:2, 3; Z. '97-114 (1st and 2nd cols.); A. 346.
21. What is the relation between knowledge and *prayer?* Jno. 15:7; F. 679, 680; F. 688, ¶ 1; Z. '03-204 (1st and 2nd cols.).
22. Do *all kinds* of knowledge profit us? Jno. 17:17; F. 137, ¶ 2.
23. How can we explain the Apostle's statement, "Ye know all things," and "need not that any man teach you?" 1 Jno. 2:20, 27; E. 304 to 311; F. 260, 261.
24. Explain Isaiah 53:11. E. 100, ¶ 1, 2; Z. '95-156 (2nd col. ¶ 1).
25. Should we expect to have any knowledge of the *future?* Amos 3:7; Jno. 16:13; B. 15, ¶ 3; Z. '02-86 (2nd col. ¶ 1).
26. What evidences have we that Dan. 12:4 is being fulfilled? A. 337, ¶ 1; D. 414, ¶ 1; Z. '02-86 (1st col. ¶ 1 to 3).
27. When will "the knowledge of the Lord fill the earth as the waters cover the sea," and "all men come unto *the knowledge of the truth"?* Isa. 11:9; 1 Tim. 2:4; A. 74, ¶3; E. 20, ¶ 2; A. 105, ¶ 2.
28. What will be the relation between knowledge and faith in the *Millennial Age?* Z. '00-238 (2nd col. ¶ 1, 2) to 239; F. 106 (¶ 3) to 107.

"I PRAY FOR THEM"

JOHN 17:15-26.—MAY 14.

On the night of the institution of the memorial of his death, our Lord, so far from being concerned wholly with himself and his approaching crucifixion, was specially thinking of and praying for his disciples. The closing verse of John 16 records his words of admonition, "These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These words spake Jesus and lifted up his eyes to heaven in prayer for his disciples, saying, "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me."

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the church in the words, "Pray without ceasing." Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples they were not yet begotten of the holy Spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer.

So it is or should be with the Lord's followers. Proportionately as we grow in his character likeness we will similarly pray without ceasing and in everything give thanks, singing and making melody in our hearts to the Lord, realizing him as the center of all our hopes and ambitions and joys. And similarly we will avail ourselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly comforter from whom we will derive the greater blessing and joy.

THE CHURCH NOT THE WORLD

In this prayer, as elsewhere throughout the inspired Word, a sharp line of distinction is drawn as between the church and the world. A great loss is sustained by those who do not see this, for it wonderfully assists in the "rightly dividing of the Word of Truth." "God so loved the world," Jesus "by the grace of God tasted death for every man," and was a propitiation for the sins of the whole world, yet he is not of the world, and those who become his disciples are not of the world. "Ye are not of the world even as I am not of the world." The losing of the clear line of distinction between the church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the church, and this is called civilization, and thus a large proportion of the world are today mistakenly recognized as part of the church. This is to their disadvantage, for not discerning that those who are of the church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord's people need to remember that, judged from the standpoint of the world and the nominal church, they must be extremists if they would come up to the standards set for them by the Lord and the apostles—standards illustrated in the lives of Jesus and the apostles, in their self-denials even unto death.

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come—would not come until after the selection of the church, the body of Christ. He prayed for the apostles especially, because they would be his special representatives in the world, and his prayer included also all of the five hundred brethren who up to that time had believed on him with sincere hearts. Not only so, but (v. 20) he extended the petition so as to cover all of a similar class even to the end of the age—all who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples, his followers in the narrow way in very truth.

WHAT HE DID NOT PRAY FOR

As we look out over the world today and take a view of the nominal Christian church, and attempt to put ourselves in the place of the nominal Christian believer and his professed view of matters, and if, then, we suppose that the Lord prayed for the present condition of things, his prayer would be something like this:

I pray that my followers may become very numerous, very wealthy and very learned, that they may be the notables of the world. I pray that they may be divided up into great denominations, some holding one fragment of truth and some another, blending the same with much of inconsistency and error. I pray that there may be a dignified class, self-satisfied and reverential in form, who may be known as Episcopalians. I pray for another dignified class who will hold the Westminster Confession of Faith, and subsequently in 1902 supplement it with a briefer statement which, in effect, will contradict it. I pray for another great schism under the leadership of Wesley, which shall mingle with its devotions many worldly customs and attractions, and shall prosper greatly and be able to boast the building of one church every day in the year. I pray for another great sect or party of my followers, to name my name and be the followers of Luther. I pray for the great Roman Catholic church, which will claim to be my kingdom, claim to reign in power and great dignity and honor over the kingdoms of the earth, claim that its head and representative is my vicegerent, the spiritual emperor of the world. I pray that its cunning policy may keep my Word from reaching the public, and that it may represent my great sacrifice for sins in its innumerable sacrifices of the mass, and that it may prosper and "wear out the saints of the most high God."

I pray also for all the little sects and parties and splits, that they may prosper, that each may think that it has the truth and be satisfied with its creeds, and be hindered from searching the Scriptures to know therefrom the way, the truth and the life. I pray for all these that they may be thus scattered and separated and have fences between each other. I pray further that they may not only have denominational lines to separate them, but, additionally, political lines and lines of national prejudice, so that millions of them of one party or nationality may threaten and make war upon and slaughter those of another nationality or party. I pray that these national distinctions amongst them shall run so high that it will require hundreds of millions of dollars every year for armies and

weapons and battleships to fight each other or to threaten each other or to intimidate each other. I pray all this that the heathen world may be charmed with the glorious effect of my teachings upon Christendom, and that all the heathen may say with one voice, Let us also become partisan and sectarian. Let us also arm and fight. Let us also learn of the practices of these Christian nations that they do not have the entire monopoly of profanity and drunkenness and debauchery, that we may share in these.

WHAT OUR LORD DID PRAY FOR

Very different was our Lord's petition. His prayer represents his disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world, not many great, not many wise, not many learned, not many rich, not many noble—chiefly the poor and altogether a "little flock." The characteristics of the disciples whom Jesus personally gathered were to be expected in all who should afterward be gathered to him as his true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord "knoweth them that are his;" and in harmony with this prayer he has not during the age separated his people from the world, but left them in the world, merely separating them so far as the heart is concerned—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted his followers.

Then the chief sect of the Jews called themselves God's holy people (the meaning of the word Pharisee), and the whole nation stood on a plane of outward morality which the Lord declared was in his sight a farce. He called the leaders whited sepulchers, inwardly full of corruption. He told them that while they washed the outside of the cup they left it filthy within; that while they made broad their phylacteries and prayed in public, in their hearts they were far from a condition of holiness or love—so far that they would be willing to wrongfully take a home from a poor widow if the outward forms of the law permitted and if the transaction would not bring too much reproach. (Matt. 23:14, 23-28) It is much the same today; there is an outward gloss or veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from him, busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

Our Lord prayed that his true followers might be kept by heavenly power free from such conditions—out of sympathy with them, not of them. And we believe this has been true all down throughout this Gospel age. We believe that the Lord's prayer has been fulfilled, and that his scattered little flock, the branches of the true vine, have flourished in heart, spiritually, keeping up a separate life entirely, from the nominal system, which is only a part of the world. We believe that the same is true today, and that these in the world but not of it are now, in the harvest time, being called out of Babylon, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." But as the entire number of Israelites who returned from Babylon when the opportunity offered was only about 50,000, so we may expect here that the Lord has so arranged matters respecting the popularity of error and the unpopularity of the truth, that the number ready and glad to forsake all to follow the truth and the right will be few.

"SANCTIFY THEM THROUGH THY TRUTH"

The prayer, continuing, points out two things—first, how the Lord's followers will be kept, and, secondly, why they will be kept. (1) They will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the holy Spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the truth in their hearts. The truth will sanctify or separate them. Not any truth, not all truth, but the truth—the truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, "My Word is truth"—the truth which only sanctifies and separates my disciples from the world.

We are aware that "doctrine" has become very unpopular in every quarter of the world and in the nominal church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. The prophet describes the matter, saying, "All tables are full of vomit"—every creed formulated in the dark ages is necessarily repulsive today. But the truth, "Thy Word is truth," never becomes stale, never becomes rancid or offensive; it is still the bread from heaven, it is still the Word of Life; and all who are of the truth, all who have progressed from being merely babes in Christ and by partaking of the meat of his Word have come to an appreciation of it, all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the divine plan,

"IT SATISFIES MY LONGINGS AS NOTHING ELSE CAN DO"

The truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being re-entered by seven devils. Our hearts need not only to be cleansed from sin through justification of life, through faith in Christ, but they need also to be filled with the Lord himself; and our Lord, who calls himself the truth, furnishes to our hearts various truths as foods, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling he sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

GOD'S POWER IN GOD'S TIME

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised kingdom can establish righteousness; hence our hearts as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the First Resurrection, and that then our grandest hopes and ideals will be realized in the kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master's associates in the heavenly kingdom.

Our Lord declares, "As thou hast sent me into the world, even so have I also sent them into the world." It is evident enough how the Father sent the Son, who left the glory which he had with the Father before the world was made flesh and dwelt amongst us; but in what sense are we sent into the world, we who are born of the world? Of course the apostles were specially sent once, but all the Lord's followers are sent in a sense or degree. We are not sent until we are separated from the world to be his in heart and in truth. Then he gave us a commission or a message, a work to do in the world in his name and for the cause which he represents, namely, the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As he was in the world, so are we in the world; hence he calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to sin and in favor of righteousness and truth and right.

GLORY SHARED WITH CHURCH

Continuing our Lord declares, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's plan, namely, that his disciples were to be developed for the purpose of becoming his joint-heirs in the kingdom, sharers in his glory. At first thought such a sharing of the great glory of the kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be a contraction or diminution of the dignity or authority of Moses.

But as Moses in the type was very meek, and gladly wel-

comed all the elders to joint-service, saying, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" (Num. 11:29), so the Lord Jesus, so far from feeling that the gathering out of the church to be his joint-heirs in the kingdom would diminish his glory, joined heartily in the divine plan, and declares here that he set himself apart, he separated himself from that feature of the glory and dignity of the Father's reward that his followers might have a share in it, that they might become his joint-heirs, being set apart and brought to this honor through the truth, through the great and precious promises bestowed upon them. This same thought seems to be presented in the words (vs. 22, 23)—"The glory which thou gavest me I have given them, that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others should be exalted to the divine nature, participators in the kingdom, in this prayer to the Father declares his full acquiescence in the plan, his hearty co-operation, his joy to have it so. What a thought this gives to us as the prospective bride, already espoused to the heavenly Bridegroom. He is pleased to exalt us from our lowly estate to be one with himself in his kingdom, in his throne, in his Father's love.

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the body. How we should more and more feel what the Scriptures describe as "in honor preferring one another," and which rejoices in the prosperity of a brother, in his growing usefulness in the church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

"THAT THEY ALL MAY BE ONE"

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.—Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son—a fellowship divine which cannot be produced by earthly creeds and fetters. So it is today, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father—they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son and the church, the bride, are all one—in spirit and in truth.

WITH CHRIST, SHARING HIS GLORY

Our Lord's words (v. 24), "Father, I will that they also whom thou hast given me go with me where I am, that they may behold my glory which thou hast given me." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world—even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us for our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;—this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

AS A DECEIVER, YET TRUE

JOHN 18:28-40.—MAY 21.

GOLDEN TEXT:—*"Everyone that is of the truth heareth his voice."*

Our lesson relates to the trial of Jesus in the judgment hall of Pilate's palace. He stood before the representative of the greatest empire in the world, greatly disadvantaged yet remarkably calm and self-possessed. It was still early in the morning, probably eight o'clock or earlier. There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples, then washed their feet, then instituted the Memorial Supper as a symbol of his own death, the breaking of the bread of life to his followers. Then he bade Judas do whatever he intended to do, knowing full well the results. Then he talked to his disciples en route to Gethsemane about the vine and the branches, and prayed for

them as in John 17, and, reaching Gethsemane, was in an agony of prayer on his own account, anxious to be shown that his work had all been thoroughly and satisfactorily done to the Father's approval.

From the moment that he got that approval through the angel who ministered unto him, all was peace and calm. His arrest, the scattering of his disciples, the hearing before the High-priest's court, the raillery, the smiting, the pulling of the hair of his face, the spitting upon him, his being blindfolded and asked to prophesy who had struck him, all this ignominy he endured patiently, and then, it being contrary to Jewish law to condemn a man in the night, his further trial was postponed until the members of the Sanhedrin could be called at daybreak to formally condemn him. Meanwhile his dear followers had all scattered like sheep, and the beloved Peter had denied him even with cursing before the cock crew. After passing through all these experiences, and probably without having been furnished with refreshments, it is remarkable that our Lord—weakened through his ministries and the giving out of his vitality in the healing of others—should have been so calm and strong as he stood before Pilate.

His enemies, the members of the Sanhedrin, and the High-priest, who had before determined that he should be put to death, with murder in their hearts had still a form of godliness, and would not enter the judgment hall because, according to their tradition, this would have constituted a defilement of their holiness. Alas, how deceitful the human heart can be! How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. This which is so conspicuously illustrated in this lesson is observable in our day as well in many of the affairs of life. Hypocrisy seems to be a very general failing, and sometimes the falsity is hidden from the heart of the deceiver as it probably was in this case. We remembered Peter's words subsequently respecting these very men: "I wot that in ignorance ye did it, as did also your rulers." The fact that great crimes may be committed in ignorance, and even with the thought of doing God service, should make all who are children of the light, all who are lovers of the truth and righteousness, to be very careful indeed to search their own hearts and motives earnestly lest they also should be of this class—self-deceived.

THAT THEY MIGHT EAT THE PASSOVER

This expression has caused some confusion of thought. Jesus and his disciples ate the Passover Supper the evening before. Why, then, it is asked, should these fear to be contaminated lest they should thus be prevented from eating the Passover Supper, if it were in the past? We reply that their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. We must bear in mind when using this word Passover that it is applicable both to the Supper and to the Feast week which followed it, and that the Jews thought more of the Feast week, while we as Christions center our interests specially in the Passover Supper, or rather in the Memorial Supper instituted that evening to take the place of the Passover Supper for the Lord's followers throughout this Gospel age.

Our Lord frequently reproved the Jews along this very line of making clean the outside of the cup while inwardly it was filthy—of presenting a clean outward appearance as individuals and as a nation while at heart far from pure. On one occasion he reminded them that they would fast with great solemnity and outward show of restraint of appetite, whereas in their hearts they had that lack of love, that selfishness which would permit them to appropriate anything and to figuratively devour widows' houses. The Lord said nothing against outward ceremonies of cleanliness, purity and holiness, but declared that these would never take the place of the heart purity which in God's sight is all important.

When Pilate discerned that they would not enter the judgment hall he remembered their customs, and went to an outer court and had his official chair placed there. Much to their surprise he asked them to name their charges against the prisoner.

Evidently from his previous custom they had expected that Pilate would receive any culprit that they would bring to him, and be satisfied that if they had condemned one of their own nation he must be indeed a bad man and worthy of condemnation and execution at the hands of the Romans. Their surprise is indicated in their reply: "If he were not an evil-doer we would not have delivered him up to thee"—Do you suppose, Pilate, that we would be willing to place in your hands as the representative of Roman authority any of our citizens of good repute?

TAKE YE HIM AND JUDGE HIM

Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. The context shows us that he discerned that it was because of malice and envy that they were thus dealing with Jesus—that he was not an ordinary criminal, one whose liberty would in any wise be calculated to disturb the peace of the Roman empire.

The reply of the disappointed Jewish rulers was to the effect that they would have been willing, indeed, to attend to the whole matter, only that authority to put any man to death had been taken from them. The Jewish Talmud contains this statement: "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel." Supposing this to be a correct statement, it follows that in divine providence the power of the Jews to punish an offender with death had been taken away that very year in which our Lord was arraigned. This is the more remarkable when we remember that the Jews never crucified any one, and that crucifixion was the legal and official method of putting to death under Roman law, and that prophecy long before had declared, "Cursed is every one that hangeth on a tree," and that our Lord himself prophesied his crucifixion, saying, "And I, if I be lifted up, will draw all men unto me." This he said signifying what death he should die. (John 12: 32, 33) Only by that taking of the authority away from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified.

The real charge against Jesus according to the Jewish trial was that he was a blasphemer, that he had declared himself to be the Son of God. The Jews never claimed to be sons of God; the highest station known amongst them was that occupied by Abraham, namely, a friend of God, and that occupied by Moses, namely, a servant of God, the prophets also being servants. Not until Christ came as the head of the new house of sons were any recognized as sons. To this agree the words of the Apostle, "Moses verily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast the confidence of our faith and rejoicing firm unto the end." This charge of blasphemy under which our Lord was convicted before the Sanhedrin was punishable with stoning to death, but the power of putting to death being out of the hands of the Jews and in the hands of the Romans altered the whole matter, and our Lord was crucified, was made a curse for us according to the forestatement of prophecy.

THE KING OF THE JEWS

Luke gives us other particulars respecting the trial (23: 2), informing us that the Jews brought their charges under three counts—all of them signifying treason against the Roman government. (1) Sedition. (2) Forbidding to give tribute to Caesar. (3) That he claimed himself to be an anointed king. Doubtless witnesses were produced to substantiate these charges.

No man could occupy the position which Pilate held without possessing some degree of mental acumen and thought. And though but a heathen and a sinful man, Pilate quickly discerned the true status of the case before him, that it was a case of religious persecution, that the accusers were not interested in upholding the Roman government, and that the accused was not a menace to that government in any particular. After hearing the testimony Pilate entered again into the judgment hall to personally speak with the prisoner and to consider what he should do in the matter. Here all four of the evangelists agree that his first words to Jesus were, "Art thou the King of the Jews?"

This was a question which our Lord could not properly evade. He was the King of the Jews; he had left the heavenly glory to assume this very position; his coming had been heralded for centuries before and had constituted the basis of the divine promises and prophecies. He could not deny the fact now before Pilate; to have done so would have been to counteract and overthrow his own teachings and the very faith which he wished to establish according to the divine plan. At the same time it was due to Pilate and to us all that he should plainly show by his answer that he was not seeking to wrest the government from Pilate and the Romans at this time. The answer was along this line—"Sayest thou this thing of thyself, or did others tell it thee of me?" or perhaps we might paraphrase the answer thus: "Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?"

Pilate's retort was, "You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. It is your own nation and the chief religious rulers of the same, over whom you might be esteemed to be a prince or king—it is

these very men who have delivered you to me, who have put you in my power, who want me to put you to death. What have you done to them? In what way have you so displeased them and angered them and aroused their fierce jealousy?"

Our Lord was calm and moderate, yet just to the point: "My kingdom is not of this world," not a kingdom of the present order or arrangement. This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood—more probably would have confused him. How brief and how wise was this answer! Our Lord proceeded to call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his sway, his kingdom authority by force; that if his kingdom were thus to be established he would never have permitted himself to thus have been left at the mercy of his enemies; that his kingdom was not from hence, was not yet due to come into power. In one of our Lord's parables he pointed out this very same lesson, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." He marks his kingdom as beginning at his second advent.

Pilate evidently caught the thought, as is implied in his answer, "Art thou not a King, then?"—Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? Our Lord replied, Yes, you were right in your original assumption that I am a King. I was born a King, I came into the world for this very purpose of being a King, all my testimony is in line with this great truth; every one who is honest, everyone who is of the truth heareth my voice and is thus drawn to be my disciple or follower and to appreciate me as King. Others, however, are in the majority and do not recognize me now, and will not until the time shall come when I shall set up my kingdom. Thus we paraphrase the record.

"WHAT IS TRUTH?"

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. Many would not wish to lie or deceive egregiously or injuriously, but nevertheless deception is considered a part of the life and character and practice of every successful person in business and in society. So, catching at our Lord's last statement, Pilate, as he turned on his heel to go back to the Jews, said, "Yes, but who will tell us how closely that word truth or sincerity should be or could be applied in life's affairs?"

It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the truth, must be sincere. It would appear that the Lord is during this Gospel age especially calling this class, the truth-hungry, the sincere, the honest-hearted, and that others are not apt to be much influenced by any of the hopes and promises now extended; but that even if such persons should now get a clew of the Truth they do not hold it long, not being at heart children of the truth, children of the light. How important, then, that we should be honest-hearted to begin with, sincere in all our words and thoughts and conduct; and while this honesty of word and deed should guide all of our relationships with the world, we should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word! Only the sincere will ever be truly overcomers.

Poor Pilate, as he thought of his own disregard for sincerity in many of the prominent affairs of his life, and as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, feared that question, What is truth? What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth, beyond his power to properly weigh, and apparently equally beyond the power of appreciation of the chiefest of the Jews. Jesus himself apparently was the only representative and exponent of the truth—he was preaching a doctrine which evidently was too high above the heads of his own nation. We may see, however, that in the Lord's plan this preaching of the truth is the means whereby the Lord would gather together a people for himself, his jewels during this Gospel age.

No wonder the Scriptures tell us that those whom the Lord is thus choosing along the lines of truth and sincerity are peculiar people, different from the majority, and no wonder either that they tell us that in all they will be but a little flock. Let us, dear readers, make every effort that by the grace of God we may be amongst these very elect ones. Let us prize the truth above riches or honor of men—yea, above life itself; so shall we be true disciples, followers of him who is the truth, and who prayed for us saying, "Sanctify them through thy truth, Thy Word is truth."

"I FIND NO FAULT IN HIM"

In these words we have Pilate's verdict—not guilty. According to Roman law this was the proper ending of the case. But the Jews, realizing now that after all their efforts their prey was about to escape from them, were angered and threatened Pilate, not too openly so as to taunt him, but in a very effective manner. Not long before they had accused him to the emperor, and now in covert language they threatened a further accusation, hinting that this time their charges would probably be very powerful in the estimation of the emperor. They intimated that their charge would be that Pilate was fostering sedition, that he was no friend to the emperor. Cæsar, that they themselves were more loyal than he; that when they found a seditious person of their own nation raising a disturbance they freely brought him to Pilate, merely asking for his execution, and that the emperor's representative was guilty of treason in refusing to execute one who claimed that he was the King of the Jews and was gathering to his standard many of the people all through the length and breadth of Palestine.

Pilate at once discerned that such a charge brought by such influential persons would be a serious matter in the eyes of the emperor; but, hearing of Galilee, he inquired if Jesus were by birth a Galilean, and receiving an affirmative answer, he found a loophole and said, Then he belongs to Herod's jurisdiction and I transfer the whole matter to Herod's court; let him deal with him.—Luke 23:5-12.

We remember how the Lord was maltreated by Herod and his soldiers, crowned with thorns, invested with a purple robe and returned to Pilate. It was in the meantime, probably, that Pilate's wife told him of her dream respecting Jesus, and no doubt the governor was doubly perplexed when the prisoner was returned to his court in the gorgeous robe which made more prominent his real claims, and yet made even more ridiculous the pretensions of the Jewish priests and rulers that he was a dangerous person, a menace to the government.

It occurred to Pilate that one way to appease the Jews—to let them feel that they had not been utterly defeated—would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually respited at this season every year. He proposed this, but the rabble cried out for Barabbas, who was really a seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. It was then that Pilate asked, "What, then, shall I do with Jesus?" and, instigated by the priests and Pharisees, the answer came, "Crucify him! Crucify him!"

"VOX POPULI, VOX DEI"

Alas, poor fallen human nature! How little it is to be relied upon! How untruthful is the proverb, "*Vox populi, vox Dei*"—The voice of the people is the voice of God. If we could suppose the world filled with perfect men and women, in the image and likeness of God and actuated by the spirit of holiness, then, indeed, we could suppose that the voice of the multitude would be the voice of God. But the very reverse is not infrequently the case; the voice of the people is often the voice of the demons who are deluding them, as the Apostle intimates, saying, "The god of this world hath blinded the minds of them that believe not."

In accord with this thought, that the judgment of the world is not to be depended upon under present conditions, is our Lord's suggestion to all of us, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, [blind, still servants of sin in fellowship instead of opposition to the principles of selfishness now prevailing] the world would love its own. But now ye are not of the world, for I have chosen you out of the world, that you should go and bring forth fruit and that your fruitage should be perpetual." To us, then, the voice of Jesus is the voice of God, and only his sheep hear his voice and follow him. We are glad, however, to remember the assurances of the divine promise that ultimately all the families of the earth shall be blessed and brought to a knowledge of the truth, released from the bondage of sin and Satan, who then will be placed under restraint. Meantime those who stand for the right must be content to be of the minority, but their faith will be strengthened by the assurance that he that is for us is more than all that be against us. By and by, when the clouds of darkness of this present time shall have rolled away and the new kingdom shall be in power, the Sun of righteousness shall shine forth, and the righteous shall be in the majority, and whosoever will not obey the laws of that empire shall be destroyed from amongst the people.—Acts 3:23.

FAVORABLE PRESS COMMENTS FROM AUSTRALIA

"MILLENNIAL DAWN is the title of a book of 350 pages dealing with the future age of peace and content to which the Scriptures point and to which the whole creation moves. The preface indicates that six other volumes are to follow, so that on the completion of the seventh volume there will be a whole library on a very absorbing and interesting study. Much in the book commends itself to us, and while some current theologies would almost reject it in toto, it is a sound exposition of Scripture along the line of pre-millennialism, a theory which, based on Scripture, advocates the view that the Millennium must be preceded by the second advent of Christ.

"We believe the positions taken up by Mr. Charles T. Russell, the author, to be in the main true, and in accordance with the Bible teaching. The chart given in the front of the volume is a help to the understanding of the subsequent chapters. There is no doubt that matters pertaining to the last things are, in the mind of the average believer, in a state of flux. . . . In this volume much is cleared up, and a scheme of the 'ages' propounded which is both interesting and edifying, if not quite final on the subject.

"The book as a whole is most loyal to the Scriptures, and has interesting and vindicating chapters on The Permission of Evil, The Day of Judgment, Ransom and Restitution, The Existence of an Intelligent Creator, The Bible as a Divine Revelation, Viewed in the Light of Reason; and in matters of eschatology would probably open the eyes of Presbyterian and Methodist divines to their profit and advantage. The book is issued by the WATCH TOWER BIBLE AND TRACT SOCIETY, Allegheny, Pa., U. S. A.; it is neatly got up on good paper, has clear type, and is a marvel of cheapness."—*Evening Mail*, Bendigo, Vic., Oct 7, 1904.

"MILLENNIAL DAWN," by Charles T. Russell:—Watch Tower Bible and Tract Society, Allegheny, Pa., U. S. A.

"Whenever human methods of reasoning have failed to solve the 'Divine Plan of the Ages,' whenever our system of theology has failed to harmonize in itself every statement of the Bible, we have been prone to console ourselves with the unsatisfying reflection that God's ways are not our ways. Revised versions of the Bible have helped but little, for we have been content to accept as unquestionable a system of theology based in many cases upon an erroneous interpretation of Holy Writ. The book under notice convinces us that this is so. It claims to unfold a system of theology that harmonizes in itself every statement of the Bible, and appears to thoroughly justify its claim. Where it differs from the system of theology commonly preached, it upholds its claim by the strongest scriptural evidence. It is designed to be a 'helping hand for Bible students,' and will, we believe, be hailed as a book of glad tidings, strengthening the earnest and encouraging the weakhearted. Those who have loved their Bibles and found therein comfort and help in adversity, will find new beauties revealed, and derive fresh hopes in the light of this interesting guide.

"The various creeds of today teach that the many hundreds of millions of Christless heathen are on the road to everlasting torment. Most Christian people appear to accept this idea with a shudder, perhaps, at the awful punishment for blameless ignorance. Missionary enterprise is not without energy, but among such countless hordes, the best missionary efforts in the world are as the drops of water that wear a stone. Then there are those humane persons who argue that a merciful Creator will not punish with eternal torture the blameless ignorance of the heathen. In other words, that either Christ's sacrifice or heathen ignorance will suffice for salvation. They don't mean this, but that is what the argument amounts to. When asked, 'What must I do to be saved?' the Apostles answered, 'Believe on the Lord Jesus Christ.' 'There is none other name under Heaven given among men whereby we must be saved.'—Acts 4:12.

"These difficulties have long wanted a solution in vain. Altogether it cannot be said that the system of theology commonly accepted among Christian peoples is a satisfactory one. Not only has it been repugnant to our ideas of justice that the ignorant shall be punished while salvation through ignorance is opposed to reason and Scripture; but it has occurred to many that of those who fail in the broad light of Christianity, all are not equally culpable. Some have been brought up surrounded by every influence for good, others in associations of vice and wickedness. Clearly the struggle has not been at all equal. Christ said to Capernaum, 'If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.'

"The author of 'MILLENNIAL DAWN' quotes many Scriptures to show that the day will come when all, under whatever conditions they have lived, will have equal opportunities, when any who sin wilfully against full light and ability will perish in the second death. And should anyone during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life, and will be 'cut off,' though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: 'As a lad shall one die a hundred years old.' (Isa. 65:20) Thus all must have at least one hundred years of trial, and if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

"This is a very different idea of the Judgment than that ordinarily held by Christians, but it is a hopeful one, and tho space does not permit us to give the whole array of reasoning put forward by the author, we trust sufficient has been said on the point to induce a study of the book. . . . We heartily commend it to all Bible readers, and hope that it will prove the boon to them we anticipate from our careful reading."—*Daily Argus*, Bathurst, N. S. W., Nov. 17, 1904.

* * *

DEAR FRIEND:—I tender you special thanks for the volume, MILLENNIAL DAWN, which I have already read, and *re-read* with intense interest, as it has thrown an entirely new light upon many passages of Scripture which previously were a puzzle and worry to me. I would be very glad to see any subsequent volumes by the same author, and shall be only too happy at any time to give a friendly notice of same through the columns of our paper.

Trusting that the book may be instrumental in removing many of the misconceptions regarding the attributes and plans of our heavenly Father, I remain,

Yours fraternally,

————, *Editor, New South Wales.*

DEAR FRIEND:—I thank you very much for sending me *The Divine Plan of the Ages*, which I have been studying at intervals ever since it reached me—as I have been endeavoring to read and study my Bible all my thinking years. The work is inestimable; it has opened the eyes of my understanding, and lifted a harrowing weight from my mind. This grand opposite arrangement, and application of the Scriptures texts is far and away before anything of the kind I have ever been privileged to see. The study of them all in their respective and most reasonable connections as now presented dispels the gloom of the stern ascetic Calvinism, in the atmosphere of which I was brought up in Scotland.

Our so-called spiritual advisers in these parts would perhaps be benefitted by the study of this book; for, alas! they don't seem to know too much about the Bible Truths they profess to preach and explain. I have resided here many years, and there seems to be far less fear and love of God in men's hearts now than even in what were termed the wild old times. We are fallen upon evil days; the age is throbbing with mercenary passion, and grows mad with the lust of gold; men's hearts are failing them for fear. Truly I believe and have believed for years past, that we are fast approaching the close of this dispensation.

And so, may the Lord Jesus come quickly; for with the advent of his chariot wheels and the brightness of his coming, such a rose-light will flush over the world that the tired nations will up-leap with joy.

Yours faithfully,

———— *Editor, New South Wales.*

A LITTLE TALK WITH JESUS

A little talk with Jesus
At the closing of the day,—
How it quiets every anxious fear,
And drives our doubts away.

A little talk with Jesus,—
How it soothes the aching brain,
How it rests the weary, fainting heart,
And makes us strong again.

A little talk with Jesus,—
How it lights the darkest hour,
How it keeps us "watching unto prayer,"
And foils the Tempter's power.

A little talk with Jesus,—
There can nothing take its place,—
How we long to reach our heavenly home,
And see him face to face!

—*G. W. Seibert.*

VIEWS FROM THE WATCH TOWER

THE WRONG-HEADEDNESS OF HIGHER CRITICISM

Emil Reich, a Hungarian writer, discussing and contradicting the conclusions of Higher Critics, in the *Contemporary Review*, says,—"The complete wrong-headedness of the whole method of higher criticism cannot fail to be manifest to anybody who bases his judgment upon the true essence of the matter in dispute, and not upon mere externals.

"Some of the latest samples of philological jugglery with which the public has been duped are too amusing to be omitted. If only read from the humorous standpoint, it is doubtful whether any book could afford a merrier half-hour than one of the latest achievements of Prof. Hugo Winckler—two volumes in which he finally dissolves into myth the small portion of Jewish history which had been mercifully left to us. Listen a while, and you shall hear how Jewish tradition is a mere flimsy plagiarism of Babylonian myths. Among the general massacre of Biblical personalities we can only mention a few of the victims. What person has hitherto been more historical than Joseph? But to Professor Winckler he is an obvious astral myth, for in the 43d chapter of Genesis, verse 5, does he not come at noon? And is not this clear enough proof that he is a mere personification of the sun? Besides, if we are disposed to doubt, we must recollect that Joseph dreamed that the sun, moon, and eleven stars bowed down to him; and whom should they bow to save the sun? Joshua, too, is the sun. For he is the son of Nun, and does not Nun, being interpreted, mean fish? and does not the sun at the spring equinox issue from the constellation of *Pisces?* What could be more conclusive? Besides does it not amply explain why Joshua's companion is Caleb? Now Caleb is Kaleb, and Kaleb is Kelb, and Kelb is a dog. So of course Caleb is clearly put for the dog star Sirius." This, as he suggests, is "philology run mad" and "utter misconception."

"They imagine because they have been able to trace similarities, or even identities, between the purely external phenomena of Judaism or of Christianity and the religious ceremonials of ancient Babylonia, that they have thereby proved that Christianity and Judaism are nothing but cribs of what the Babylonians long before possessed." But "within the last few weeks matter has been published which should finally turn the higher critics out of the position in which they have been so long comfortably entrenched."

Reference is here made to the recent discovery in east Africa, of an obscure tribe of negroes, whose religious myths and traditions show an extraordinary similarity to those of the Hebrew Scriptures. Herr Reich argues that this confirms the thought that Babylonia and other lands possessing such religious foundations got them from the Hebrew; contradicting the "higher critical thought" that the Hebrew ideas on religious subjects were but a rehash of what the people of Babylonia possessed long, long before Moses' day. Continuing on this line he says:

"Arabia, at all times the 'store chamber of nations,' was never able to feed her untold thousands of hardy, beautiful, gifted people. Accordingly, they emigrated in all directions, as they did in the times of Mohammed and at other times. Thousands of years before Christ a stock of religious and other legends had grown up among them about the great riddles of the world. This they carried into their new countries; and thus the Babylonians, the Hebrews, the Masai, and very probably many another now unknown tribe from Arabia, whether in Persia, Afghanistan, Beluchistan, or India, preserved, and still preserves the legends about creation, the deluge, the decalogue, etc., in their aboriginal form. It is just as possible, with purely philological arguments, to deduce the Masai legends from Hebrew stories as it is to deduce Hebrew legends from Babylonian myths. Or, to put it in a different fashion, the same philological arguments that have served to declare the Hebrew legends as mere copies of Babylonian myths, may now be employed in proving that all the Hebrew legends are of Masai origin, or vice versa. This absolute inability of the philological method of higher criticism to decide definitely which is the parent and which the child, at once condemns it." . . . . .

"It is evident that philological reasoning which brings us to results which are so little permanent results, which are absolutely overturned by the first chance discovery, must have something fundamentally wrong in it. This fundamental and initial vice, *quod tractu temporis convalescere nequit* [which the lapse of time cannot heal], which can be cured by the moderation and soberness of Hommel, who together with a few other historians, has not yet given in to the claims of the 'higher critics,' nor by a still greater refinement of philological methods—this initial fault has vitiated and will vitiate all modern hypercriticism of ancient records. Nor is there any particular difficulty in finding out the true nature of this fault. It is this: The history of the ancient nations must be constructed not on the basis of the philological study of their records, but mainly on the basis of considerations of geography, or, as the present writer has ventured to call it, of geo-politics. What made the few tribes, 'Semitic' or other, in Palestine, Syria, and Phenicia, so important a factor in history was neither their language nor their 'race.' The Hebrews and the Phenicians have indeed played in history a role of the first magnitude. So have even in a greater measure, the Hellens. All the three were—and this is the capital point—border-nations proper. They lived on the great line of friction between the powerful and civilized inland empires of Assyria, Babylon, Egypt, the Hittites, the Phrygians, the Lydians, etc. All these inland empires necessarily, and as a matter of history, gravitated toward the 'Great Sea' of the Mediterranean; all the peoples on the 'line' between the Mediterranean and the territories of the conflicting empires were then necessarily exposed to the maximum of friction, danger, and deeply agitated activity. Those nations were called the Hellenes, the Phenicians, the Hebrews, the Edomites, etc. Being in imminent danger of absorption at the hands of the empires, those nations could not but see, and did see, that they could protect themselves with success only by having recourse either to the immense leverage of sea-power, which the empires did not possess; or by energizing themselves both intellectually and politically to a degree much more intense than the empires had ever done. Accordingly some of them were forced to lay extraordinary premiums on higher intellect and spiritual growth, by means of which they resisted the more massive onslaught of the intellectually inferior empires. . . . . That gigantic intellectual struggles, such as those border nations were forced to undertake or else perish, can not be conducted without personalities of the first order, only a mere text-critic can doubt. One may deny the existence of the Jews; but once their existence is conceded one can not deny the existence of Moses. One may deny the existence of the Carthusians; but once their existence, *i. e.*, their secular spiritual struggle with all the forces of life is admitted, one can not possibly deny the historic existence of St. Bruno. One may minimize, or doubt the Reformation; but certainly not Luther. Higher criticism has arrived at its final term: bankruptcy."

POPE PIUS X. AND FRANCE

The conflict between the French government and the Pope continues and is expected soon to result in the dissolution of the "Concordat" and thus in a complete separation of church and state in France. The "Concordat" is an agreement in writing under which France is bound to support and defend Roman Catholicism in France and to some extent its missions, etc., in foreign lands. In consideration of this the papacy acknowledges the right of the French government to have a voice in determining who may or may not be the bishops, arch-bishops and cardinals of France.

The present trouble, it will be remembered, began with the determination of the French to put their schools on a higher level, to accomplish which, necessitated the prohibiting of further teaching by Jesuits, nuns and others of monastic orders, in their official garbs, etc. In other words France wanted such free schools as have so greatly profited the people of the United States. This led to wordy-strife, many ecclesiastics attacking and denouncing the Government. These in turn were opposed by the Government which speaking for the majority of the people, declared such strife to be against France, and some of the bitterest, accused of attempts to foment rebellion and civil commotion were expelled from the country.

As one bishopric after another became vacant and a successor was nominated by the Pope he was seen to be of the bitter anti-France kind and was refused under the terms of the "Concordat." The Pope has refused to nominate other bishops more acceptable to the French until now ten bishoprics or sees are vacant, and the Catholic populations of the same are, it is claimed, suffering "spiritual deprivations" as a consequence. We doubt this, but it is a cause for continued and increasing friction.

France is firm and declares she will cut the "Concordat" knot and be free to manage her own church affairs—either paying such priests and bishops, etc., as she chooses or leaving them as in the United States to be supported by the

people who desire them. The latter plan is not likely, however, because the French people, unused to paying their preachers, could not be expected to voluntarily contribute more than a tithe of the amount now paid to support the clergy, and because the Government and wealthier class would fear to lose a restraint over the masses maintainable through a paid ministry.

The Pope is blamed by many "liberal" French Catholics for being short-sighted and likely to do great injury to Romanism. The Pope on the contrary declares that he is quite willing that France should do her worst, declares that he will not recede, and that the breaking of the "Concordat" will furnish him the better opportunity to "purge" the French clergy amongst whom he implies there is serious unfaithfulness—the result of their semi-political appointments.

A writer in *The Edinburgh Review* criticizes the Pope's course as unwise and says:—

"Certain prelates of unblemished reputation, whose only offenses are their attitude of reserve toward the congregations (religious orders), their refusal to support the campaign against the republic, and—in a few cases—their sympathy with the movement toward a scientific theology, are already marked out for attack. The refusal of Rome to institute to the ten sees now vacant gives color to this belief, which is entertained in quarters usually well informed and has been encouraged by the clerical press. This process of 'purging' would be facilitated by the repeal of the Concordat."

The writer thinks that then,—

"The bishops and higher clergy would be simply nominees of Rome. Thus the rights of the laity, surviving, however faintly, under the present system, as in our own '*conge d'elire*,' would be extinguished; thus the last vestige of popular election, without which the early church refused to acknowledge a bishop as legitimately appointed, would disappear. The present method of selection is not ideal. 'Le gouvernement propose un fripon; Rome un cure de campagne: on nomme un imbecile' ['The Government proposes a rascal; Rome a country pastor; an idiot is appointed'] said a cynic."

We cannot concur in this view. If the French Government shall "hire" the priests and bishops, Rome's nominations will be of insignificant force, unless done privately, through the people. The same writer gives the following portrait of the Pope, which at least gives him credit for sincerity.

"Everything is against him: his seminary training, his provincialism, his seclusion from the free air of the world. France—her people, her history, her language even—is strange to him: he sees 'men as trees, walking;' he misconceives the situation with which he has to deal. He sees, because he is prepared to see it, an atheist ministry kept in power by the vote of a godless majority, persecuted religious—guileless Jesuits and peace-loving Assumptionists—secularism rampant in the schools; unbelief, in the shape of criticism, invading the clergy; religion attacked from without and from within. And his singleness of purpose forbids him to take into account the motives of prudence that would have weighed with his predecessor; he is for rebuilding the walls of Jerusalem, sword as well as trowel in hand."

"As to the reasons for the estrangement from religion of so large a proportion of the French people thoughtful Catholics are pretty well agreed. They hold Rome to be chiefly responsible. The Vatican, they say, has for the last half-century and more persistently encouraged fanatics and crushed every movement that promised to bring about a revival of religion in France. There have been several such movements since the time of Lamennais, and they have all met the same fate as that with which he was identified. In the early nineties there was a great revival of enthusiasm among French Catholics; partly, at least due to the encyclical *Rerum Novarum* of Leo XIII, and other utterances of the late Pope which seemed to be progressive in tendency. This enthusiasm found expression in such organizations as the 'Union progressiste de la Jeunesse catholique,' of which M. Felix Boudin was the founder. The movement was bitterly opposed by the Ultramontane party in France, but it grew stronger and more influential in spite of their opposition until at last Rome, as usual, yielded to the fanatics, and the movement was ended by the letter of Leo XIII, condemning 'Americanism' in January, 1899.

"If ever a Pope had need of accurate information and prudent counsel, that Pope is Pius X. Never was the incompatibility between Catholicism, as a polity, and society more palpable; never was the opposition between Catholic teaching, as commonly presented, and science more radical or more widely felt. This incompatibility and this opposition have reached their climax in France."

In our opinion the Lord is overruling in France, as elsewhere to the intent that now in this "harvest" time his sincere truth-hungry people may be fed the meat in due season, each according to his condition and hunger. Whoever overlooks the supervision of our present Lord in the affairs of the nations and churches of "Christendom," ignores the principal factors in the momentous events through which the world is now passing, and which will culminate in anarchy, world-wide, by the end of A. D., 1914, according to our reading of the prophetic Word.

HOLY RUSSIA IN THE BALANCES

Many of the Russians are very religious. In their estimation the term "Holy Russia" is applied in all sincerity. To them (as to the Chinese) all the remainder of the world is benighted and barbarian. The Czar is their emperor and pope. God is the "Great Father," the Czar is the "Little Father." To them the fulfilment of our Lord's prayer petition, "Thy kingdom come," means the spread of the Russian empire over all the earth.

Some time ago they were mere serfs—slaves to the nobles. The reform movement of some time since, changing all that and making the people free, was hailed as a boon from heaven through the "Little Father." The measure was really a good one, but in selfish hands it has been perverted. Instead of the many nobles, Russia now has, besides the Czar, his close relatives, the Grand Dukes, under whom a bureaucracy has sprung up that oppresses both the nobles, used to favor, and the people who, released from slavery, had hoped for so much more liberty and prosperity. Thus it happens that Russia is full of discontent and both the upper and the lower classes are longing for a change. The Czar no doubt is doing his best, but is in a trying position. His close relatives as his advisers control the army of office-holders, who, drawn from the lower social planes, are their willing tools—each for his price, of imperial favor and financial prosperity.

The shaking which Russia is experiencing from the Japanese is joined to the shaking and discontent at home, and the results look ominous. Where it will end none can tell. The shaking will no doubt awaken the poor, ignorant peasantry and at a great cost of pain and sorrow may prove a blessing in disguise. The *N. Y. Sun* gives particulars respecting a great revolutionary demonstration recently at the renowned *University of St. Petersburg*, participated in by the faculty as well as the students. The meeting denounced the government, tore a portrait of the Czar to shreds and displayed a red flag and a motto, "Hail to the Constituent Assembly." It voted to discontinue the work of the University for the remainder of the term and passed

RESOLUTIONS AS FOLLOWS:

"Effete Russian absolutism is drawing daily—nay, hourly—to its inevitable doom. Powerless to cope with an awakened people, in its agony it devises one measure more ridiculous than another and one method more reckless than another to delay its downfall.

"It entered upon a criminal adventure in the Far East, which has cost the people tens of thousands of lives and millions of hard-earned money. Conscious of its goal, the intelligence of the students has long conducted a stubborn fight to obtain the most elementary human rights, often falling fainting before the brutal force of an unbridled Government until at last the proletariat entered the historic arena, and at the same time, as it came to the knowledge of itself, dealt czardom the heaviest blows.

"The recent bloody events have clearly shown what absolutism is capable of in defense of its pitiful, shameful existence. The sincere, fraternal, harmonious action of the proletariat on those days of January signed the death-warrant of absolutism and without doubt insured the speedy political liberation of Russia.

"We, as a section of the educated community, conscious of our goal, welcome the solidarity of workmen and put forward the following demands:

"First—Summoning a legislative assembly on the basis of a universal, equal, and secret ballot of male and female citizens; freedom of speech; freedom of the press; freedom of organization and of striking.

"Second—Amnesty for all who have been punished for their political or religious convictions.

"Third—The fact of belonging to any particular nationality shall not prejudice political rights.

"Further, as a guarantee against interference of the Russian Government in the free execution of these demands, a people's militia must immediately be formed, in whose ranks all citizens can fight to realize our aspirations.

"Recognizing the significance of this historical moment,

when Russia is emerging from a period of ferment into open revolt, and when every one has but one end in view, we can not pursue our studies, and therefore suspend them until September. By that time events will have furnished new material for the solution of these questions."

HOW RUSSIAN NOBILITY VIEW THINGS

The following is from the *N. Y. Tribune*, an editorial.

"A significant light in cast upon the state of unrest pervading all classes in Russia by the personal message of a prominent Russian to a friend in this country which we are permitted to publish. For obvious reasons it would not do to give the writer's name or furnish any hint of his identity. He belongs, however, to a wealthy family which is on terms of intimacy with the imperial household. He is related to members of the Ministry and is himself a high official. His message was written in French on one of the Red Cross picture postal cards which have been sold in large numbers to swell the fund to care for the victims of Japanese bullets. His words, literally translated, are:

" 'I had wished to write thee a letter, above all, about our ideas on the war. The war is most unpopular, and we all desire our own defeat. We hope that it will open the eyes of the common people to the fraud of our government, which is universally hated. One hears on all sides that the Japanese are fighting for our freedom—there is no where the slightest feeling against the Japanese.'

"How this remarkable sentiment ever came to be let out of Russia is a subject for speculation, but certainly it came out by mail and was duly delivered in this country by the postal authorities.

. . . If on 'all sides' among the Russian upper classes it is said that the Japanese are fighting for Russian freedom and an intelligent Russian can report 'we all desire our own defeat,' on what a precarious foundation must the whole bureaucracy, with its domestic and foreign troubles, stand? However we may consider this letter, it is prophetic of important changes in Russian society."

* * *

The world is making history very rapidly. One year counts for almost as much as fifty long ago,—for more indeed. How easily all we expect of Scripture fulfilment can come about by October, 1914!

INGERSOLL'S CHANCES FOR SALVATION

A minister having expressed hope that Robert Ingersoll may be reckoned amongst the saved, the New York *Herald* sent reporters to interview ministers of various denominations on the subject. Some of the replies quoted below seem peculiar, to say the least. The keynote of all is that faith is not essential; a contradiction to the Scriptural declaration that—"without faith it is impossible to please God," and many others of like import. We quote:

The Rev. William B. Bodine, rector of the Protestant Episcopal Church of the Savior, said: "I do not know why any agnostic, if honest in his beliefs, should not enter the kingdom of heaven."

What kind of a kingdom does this gentleman—titled, ordained, and doubtless esteemed, but Scripturally an unlearned "teacher"—imagine? He certainly does not stumble into the erroneous idea that each denomination of Christendom is a kingdom of heaven, for doubtless, he knows that Ingersoll was not a member of any of them in his lifetime, and could not join any of them since. We are bound to suppose that he has in mind the glorious kingdom to be established at our Lord's second advent, respecting which he said to his apostles and footstep followers: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." Our Lord again said to his followers, "Through much tribulation shall ye enter the kingdom;" and again, "Blessed are the poor in spirit for theirs is the kingdom of heaven," and "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven;" and again, "Except a man be born again he cannot enter the kingdom of heaven."

We have no unkind word or wish for Mr. Ingersoll, but we confess that we never knew him as meek or "poor in spirit," nor as persecuted for righteousness, nor as "born again," nor as one of the Lord's jewels, his "little flock." If this reverend gentleman teaches truthfully on this subject we would like very much to hear him tell us just what classes of men are outside the "little flock" and not "born again."

The Rev. Chas. W. Bickley, of the Mariners' Methodist Episcopal Bethel, said: "I cannot believe that an all-merciful Father will punish his erring children when they unknowingly disregard his divinity. Ingersoll's many good acts and strict moral life will plead with him who abundantly pardons."

Here an appeal is made to divine mercy regardless of the divine testimony that all of God's mercy is exercised through Christ—that "there is none other name given, under heaven or amongst men, whereby we must be saved." Hope built on any other foundation is false hope. And any teaching of any other hope is false teaching.

We are glad to note the sentiment of compassion expressed, but must repudiate the thought, that Ingersoll or any other member of the human family has or ever had such acts and morals as would *plead* his cause with God and secure his forgiveness. If that be true teaching it would follow that Christ died in vain, "the just for the unjust to bring us to God,"—then every man should be told to let his acts and morals "plead" for him.

Ingersoll's acts and morals do not need to "plead" for him; because God had compassion on him and all of our race before we were born, and sent forth his Son to redeem us all from our death sentence and to make possible to all a return to divine favor. All must learn of this favor in God's "due time," and if the present life was not Ingersoll's due time to learn of God's grace his will surely come to him in the future life. And he will have a full opportunity to profit by the "resurrection by judgments."—John 5:28, 29.

The Rev. Dr. William Lyons, of the First Unitarian Church of Brookline, said that "the statement of the clergyman who said that if Ingersoll was sincere and honest in his belief he would be saved, is morally all right. We must all come to the truth, and Ingersoll, no matter what his belief, has come to the truth in the life hereafter."

This reverend gentleman's views would be amusing were the subject a less serious one. We could have agreed had he said that Mr. Ingersoll will come to a knowledge of the truth in the life hereafter, but we deny that he could come to any knowledge in death, because, as the Scriptures declare, "The dead know not anything." "There is neither wisdom nor knowledge nor device in the grave." (Eccl. 9:10) How then can it be said that dead Mr. Ingersoll "*has*" come to knowledge beyond that enjoyed while alive? As to how he "has" attained knowledge in "*the life hereafter*" is not explained. The life hereafter is still future, and must be entered upon before any knowledge respecting it can be acquired.

Rt. Rev. Jas. A. McFaul, Bishop of Trenton, said: "Robert Ingersoll evidently owed his prejudice against Christianity to his early Calvinistic experience. Had he studied the doctrines and practices of the Catholic church he would have beyond doubt regarded Christianity in a more favorable light. If he was sincere in his belief and lived a moral life we are allowed to hope that God has shown him mercy."

Like the minister first quoted, Bishop McFaul evidently thinks that an "*agnostic*" can be honest in his "*beliefs*." But here we are in trouble, for the word "agnostic" signifies *without belief;* and Ingersoll, a professed and boasted agnostic, could not therefore be considered "honest in his beliefs" when he had none. The gentleman must therefore be understood to mean that he was honest in his disbeliefs.

The bishop kindly says: "We are allowed to hope that God has shown him mercy." We fear that his kindness of heart led the bishop to abbreviate his statement of his "hopes," and that many readers will not accurately understand his words unless we amplify for him, as we are about to do. When he says, "We are allowed to hope," it implies that the teachings of Roman Catholicism grant the hope. Only, therefore, when we know those teachings can we properly weigh the bishop's hope for Ingersoll. Thus delimited it is—

(1) A hope that although a hell of everlasting and untellable anguish is set forth as the penalty of all heretics—all living in Christian lands and not giving adherence to the church of Rome,—yet as a glimmer of hope is held out for all heathens and idiots, or others not knowingly and willingly opposed to Papacy, so there is such an allowance of hope for Ingersoll.

(2) But what does this "hope" amount to? This: That he has gone to purgatory for hundreds or perhaps thousands of years, and may hope "some sweet day" to get out of it and into heaven. This is either a warm or a cold hope, according to chance, as taught by Doctor Dante in his great poem, "Inferno." He pictures some frozen solid in the ice, and others in other quarters burning in fiery ovens.

The bishop is "allowed to hope" that Ingersoll will get the full limit of punishment, hot or cold or alternated, because he left no money to pay for masses, nor has he friends who will spend their money for them thus to secure a curtailment of his sentence.

No intelligent Catholic, can, on reflection, doubt that we have rightly outlined the bishop's "hope," for if bishop's,

archbishops, cardinals and even popes must tarry for a longer or shorter period in purgatory, according to Catholic doctrine, it follows, as beyond peradventure, that Ingersoll would be required to tarry quite a while in Inferno to get rid of his unbeliefs, etc.

The Rev. A. A. Berle, Congregationalist, said: "Colonel Ingersoll was a brave, chivalrous, high-hearted man, resolute in his championship of what he believed to be true, infinitely more to be respected than certain clerical infidels who discredit both the gospel and the Bible by covert insinuations. Peace to his ashes!"

We are pleased to find in the list of comments this one which we can unqualifiedly endorse. Mr. Ingersoll's outspoken opposition to the Bible is indeed to his credit as compared with the covert attacks on the Bible of so-called "higher critics," who in the name of the Lord and under vows of belief and under pay as defenders of the faith, are doing all in their power to undermine the Scriptures. Yes, Ingersoll was saintly as compared with these.

"Peace be to his ashes!" We can agree to this, too. His ashes are in the cold ground. He is suffering nothing, enjoying nothing, simply waiting unconsciously for the Lord's Millennial kingdom, which will overthrow sin and every evil, causing the knowledge of the Lord to fill the earth, and calling forth from the tomb all of our race to test their willingness to live everlastingly, righteously, under reasonable conditions, or die the second death as utter reprobates. We have hope that Ingersoll when called forth from the tomb will be one of many to accept and obey the new government and share the blessing of the destruction of sin and all enemies, even "the last enemy"—death.

DR. S. G. LEE'S FUNNY DREAM OF THE FUTURE CHURCH

"The Christian religion is facing the most obstinate and bewildering crisis in its history. The church is not in a commanding position because the rest of the world is more eloquent than we are—is not so bodiless. The new church is going to be the next feat of the strong man. He has attended to the other things. The iron in the ground in America—the unborn iron—is organized into a steel trust. The very coal, down in its thousands of years' sleep in the earth, is massed or nearly all massed and is getting ready to move as one body for the winter. The very ice on the ponds, before it is frozen, has a body all waiting for it, distributing it to its finger-tips in the great cities. Even sugar has a body. Millions of hens are laying eggs today as if they were one hen, for a syndicate out in Chicago. We are familiar enough with the fact that all powerful ideas are magnificently organized, and insist on having bodies. It is the fundamental fact that every man is dealing with, in the conduct of his business every year, and yet right in the midst of it we have the spectacle of the Christian churches still clinging to a sort of pleasant basket-picnic idea of religion, separate churches, separate denominations of separate churches, flocking feebly together on the round earth, each family bringing its own little basket of its own special food and keeping a little apart and chewing on it, looking over its shoulders at the others perhaps now and then in a sort of empty, anxious, kind-hearted way—getting together for a few remarks, or a city census, possibly. But that is all.

"As I see the church of the future, we are not going to give anything up; we are all going to have our individual ways, our chapels, but we are all going to insist upon having a great central cathedral in every city, which shall belong to all of us. The church of the future is going to be a great spiritual metropolis, every man going there, every man belonging there. It shall be like a great worshiping street of souls. Men shall feel in church as in some great hushed city of each other's lives. It shall be the one place where a man can go with a whole human race and face God. It is simple enough to get people to agree if we have something big enough. It is going to be a church where Jonathan Edwards and John Wesley and Ralph Waldo Emerson and Cardinal Newman and Luther would be able to worship in the same pew—and without having to be born several hundred years ago—to have people see that their souls belonged together. The church of the future is going to give room to every man's life while he has it. If it does this, we will all get together. And if we all get together, the cathedral is inevitable. We will soon give God a body on the earth. The church in every town at last shall be to every man and to every growing boy the greatest thing he knows. It shall be like the sky over the other things. It shall be fair to God. I am convinced that not until we have the cathedral in every community to symbolize the oneness in the churches, and the denominational chapels clustered about it to symbolize their individuality, can we expect a church that will at once command and invite great cities and mighty men. The nations of the earth shall be seen kneeling in it, and all the institutions of the sons of men, the universities, the corporations, the very railroads, the stately lines of ships from around the sea, shall bow themselves and the great brutal mines from the hollows of the earth—all these shall come, and be seen kneeling there before the God who is the God of all that is. To say that he is the God of all that is, is what the cathedral is for. With its hundreds of voices, its hundreds of instruments of praise, its scores of preachers, its unceasing services and kinds of services, it shall enfold all men in one prayer and song. The same men will separate to be theological, perhaps. They will need to go off into different rooms and back parlors to be intellectual, and into different offices, or parish houses to perform the details and to execute the business of religion; but for worship, the one thing that all Christians have in common, they are going to unite, that the worship may be worshipful, that the spirit may have a body and God be made amazing on the earth."—*The Outlook.*

THE GREATEST EVENT OF HISTORY

JOHN 19:17-30.—MAY 28.

GOLDEN TEXT:—"*Christ died for our sins according to the Scriptures.*"—1 Cor. 15:3.

Calvary was the scene of the most wonderful event of history, the fulcrum as it were upon which divine Love and Justice operated for the rolling away of the curse resting upon humanity. Its site is not definitely known, yet the Latin word Calvary furnishes a clue, being an equivalent to the Hebrew word Golgotha and signifying "the place of the skull." There is a bare knoll of a hill, with two caves in the front, which, looked at from a distance has rather the appearance of a skull, the caves and the brush growing therein representing the eye sockets. It is presumed that this was the place of the crucifixion. The same custom of describing rocks and hills by things which they somewhat resemble still prevails. Thus we have Sentinel Dome and Bridal Vail Falls in the Yosemite. Pulpit Rock and Tea-kettle Rock in the Rocky Mountains, the Owl's Head in the White Mountains and Cæsar's Head in the Blue Ridge.

Crucifixion is a most horrible and torturous form of death, yet it was not the torture of death which our Redeemer suffered on our behalf which so much gives us a feeling of sympathy and sorrow as our minds go back to Calvary and the scenes preceding it. Two others were crucified with Jesus; many others had suffered a similar death before and since, and some, we may presume, suffered as much or more agony through longer-drawn-out torture, gradual burning at the stake, lacerations, etc. The thought which impresses our hearts most deeply is that our dear Savior's experiences not only were undeserved, unmerited by the one "who went about doing good," but that his experiences were in connection with the payment of our penalty, so that "by his stripes we are healed."—Isa. 53:5.

"THE LOVE OF CHRIST CONSTRAINETH US"

The thought that Christ died for our sins, the Just for the unjust, that he might bring us to God—that we might be restored to divine favor, released from the just curse or sentence of death which was upon us—this thought moves our hearts to loving sympathy. "The love of Christ constraineth us; and we thus judge that if one died for all, then were all dead [under just sentence of death]: and that we who live should henceforth not live unto ourselves but unto him who died for us."—2 Cor. 5:14, 15.

"In the cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Proportionately as in our days the D. D.'s and college professors and the "wise of this world" are denying the necessity for our Lord's death and the value of the precious blood as an atonement for the sins of mankind, in that same proportion must those whose eyes have been opened by the grace of God to see the divine plan emphasize more and more the value of the cross as the basis of reconciliation between God and man. There is a great falling away in our day from

this foundation feature of the Gospel. Jesus is presented as good, noble, a wonderful and wise teacher, whose words are suitable for texts and comments; but the sin of the world is denied when it is claimed that man is by an evolutionary process rising from the monkey condition to the divine likeness, and if there is no sin of the world to be atoned for, of course, the Scriptural record that Jesus made atonement for the sins of the world is in error, and this is the view that is rapidly spreading throughout Christendom and destroying all true Christian faith.

Any other faith is not the true Christian faith, not the faith once delivered to the saints, not the faith that is pleasing to God, not the faith that is the basis for justification and forgiveness of sins, not the faith that is to be respected and honored, blessed and rewarded by the Lord in due time. We cannot enunciate this matter too distinctly, even though it may offend some to be told that they are not Christians in the Scriptural sense of the word when they no longer hold the doctrine of the atonement through the blood of the cross —through the death of Jesus. Ultimately this doctrine will be seen to be the touchstone which will clearly show who are the Lord's and who are not. Those who lose this hub or center of faith, lose all part and lot in Christ so far, at least, as the present age is concerned. They are no more Christians than are Mohammedans or Jews or Confucians or Brahmins. Jews, Mohammedans and infidels believe that Jesus lived and that he died and that he was a great teacher, but this does make them Christians and does not justify them. We are justified, as the Apostle points out, "Through faith in his blood."—Rom. 3:25.

"VIA DOLOROSA"—THE WAY OF THE CROSS

The way from Pilate's judgment hall to Calvary was indeed a sorrowful way, a doleful way. Pilate felt uncomfortable in having done the only thing he could reasonably have been expected to do under all the circumstances. The chief priests and doctors of divinity had scored a victory, and might be expected to exult as they saw their victim led as a lamb to the slaughter. Yet we must give them credit for some conscience and must suppose that they were far from happy; that although they had said to Pilate, "His blood be upon us and upon our children," they felt a mysterious dread of this wonderful person against whom they were prevailing. To suppose that their hearts were not troubled would be to discredit them everyway. On the way tender women, not disciples of Jesus, wept as Jesus passed by. Pilate had endeavored to appeal to the accusers of Jesus by having him scourged and then presenting him before them, crying, *Ecce Homo*—Behold the man! Look at the man whom you are asking me to crucify: no man in all your nation has such a face and form as his; not one of you for a moment considers that he is a wicked man; his face shows to the contrary. Will you not be satisfied? Will not your anger against him be appeased by the scourging which he has received? Will you not consent that I should let him go? But all these appeals were futile. His enemies were so filled with bitterness and envy that they were blind to his personal attractions. These, however, appealed to the women as he passed; they wept. Jesus was the most composed of all in that scene, because he had the assurance that he was doing the Father's will. This assurance had kept him calm and unmoved from the moment the angel appeared in Gethsemane to give him the word of favor and thus strengthen him. He was ready to endure anything that would be the Father's will, that would carry out the Father's plan, he had such confidence in the wisdom, the love, the justice and the power of God. To the weeping women he said, "Weep not for me, weep for yourselves"—doubtless having in mind the awful trouble which thirty-seven years after came upon that city.

"LET HIM TAKE UP HIS CROSS AND FOLLOW ME"

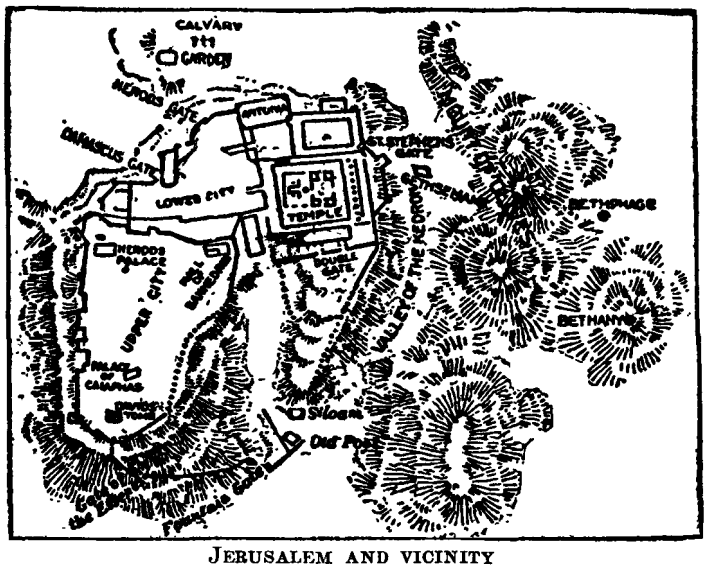
Jesus, bearing his cross, headed the procession, accompanied by four Roman soldiers; following came the two thieves with their crosses and four soldiers guarding each, the whole under the charge of a Centurion. Our Redeemer, less coarse by nature, less animal, more intelligent than the thieves, was probably less able naturally than they to carry the heavy timber of the cross—besides, he had been under a nervous strain and without food for about twelve hours. Evidently he was scarcely able to carry his load, and the Centurion compelled Simon of Cyrene, a countryman, to bear the cross after Jesus. Whether this means that he walked behind Jesus in the procession, carrying the cross, or that he carried the hinder part of the cross with Jesus, is uncertain; but in any event he had a most glorious opportunity, even though it was compulsory.

Many of the Lord's dear people, reading the account, have wished that they could have had a share in the carrying of that cross. Where were Peter, James and John and the others? Alas, they allowed fear to hinder them, to deprive them of a most glorious service. While thinking of this it is well to remember that our Lord has graciously provided that all of his followers may share in the carrying of his cross. The offense of the cross, the weight of the cross, has not ceased; the cross of Christ is still in the world; the privilege is still with us to bear it with him, following after him. Although the apostles lost the privilege of bearing the literal cross for Jesus, they gloriously recovered from their fear, and we have the record of their noble service, bearing the cross of Christ for all the years of their lives afterwards.

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, "No cross, no crown;" let us remember the Apostle's words, "If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him" Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as "members of his body," and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

"HE WAS NUMBERED WITH THE TRANSGRESSORS"

Our Lord's crucifixion between two thieves may be viewed from various standpoints. To himself it would mean the depths of humiliation. Every noble and pure man or woman prizing purity in his own heart would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves—accounted one of them. And if this is true with us in our imperfect condition of mind and heart, and our imperfect appreciation of justice and of sin, how much more intense must this feeling have been in the perfect one, our Lord. How he must have loathed sin, how utterly opposed to it in every sense of the word he must have been, and how much more shame he must have felt than we could possibly have felt in his position. From the heavenly Father's standpoint this permission that his Son be numbered with the transgressors was evidently to be a demonstration to angels and to men of the Son's loyalty of heart to the utmost extreme, as we read, "He humbled himself unto death, even the death of the cross."



JERUSALEM AND VICINITY

Thus the Lord demonstrated, not only by his willingness to die, but his willingness to die in the most despicable manner, his full self-renunciation, the complete deadness of his own will and the thorough aliveness of his own heart and mind to his Father's will. In all this he became an illustration to his followers, as the Apostle suggests, "Humble yourselves, therefore, under the mighty hand of God [no matter how deep the humiliation which obedience to God may bring] that he may exalt you in due time." From the standpoint of the priests and Pharisees the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr, it would de-

mean and degrade him before the people, and make any ashamed to acknowledge themselves the followers of a religious teacher who was publicly executed as a malefactor, as an enemy of God and man. How could it be expected that any could ever glory in the cross of Christ? But how wonderfully God's plans overrule all human arrangements, and make even the wrath and envy and villainy of the human heart work out to his praise and in accord with his plan?

KILLING THE PRINCE OF LIFE

The distance from Pilate's palace to the Place of the Skull is not great, though the latter is outside the city wall. The spot was soon reached, the crosses were laid upon the ground, and the soldiers quickly stripped the prisoners and nailed them, probably with wooden spikes, to the crosses which they then lifted and dropped into the holes previously prepared for them, the feet of the crucified coming within about two feet of the ground. The agony incident to such a proceeding can be better imagined than described, especially at the moment when the cross dropped into the socket, and when the weight of the body together with the swinging and surging and jolting of the cross would make the pain terrible in the extreme, more to one of refined temperament and nervous system than to the coarser and more brutal—severer, therefore, to our Lord than to his two companions. Well may the devoted disciples of Jesus say to themselves, "My Lord bore this for me," and we may ask ourselves in turn what have we borne for him of shame or ignominy or pain? The very thought of this should make us ashamed to mention boastfully any trials we may have endured, and also make us more courageous to be patient and to endure all things which divine providence may permit to come to our cup because of our discipleship.

THE KING OF THE JEWS

It was Pilate's turn to get even with the envious and malicious Jewish rulers who had forced him, contrary to his will as well as contrary to justice, to crucify Jesus. It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. In Jesus' case he wrote, "Jesus of Nazareth, the King of the Jews." Mark gives the inscription, "The King of the Jews," and Luke, "This is the King of the Jews." All three may be correct, for the notice was written in three languages, Hebrew, Greek and Latin.

In his trial before the High Priest he was sentenced to death as a blasphemer in calling himself the Son of God; but as we have seen this charge would not stand before Pilate, since the Roman government cared nothing whether a man blasphemed one god or another. To secure his execution by the Romans he was charged with rebellion against Rome, claiming that he was the King of the Jews. Pilate's decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely anointed to be the King of earth. But as he said, "My kingdom is not from hence"—not yet. As he represents elsewhere, the time is coming when "he shall take unto himself his great power and reign." Those who acknowledge him as King now are a very small and very insignificant people in the world—"not many great, not many wise, not many learned"—"chiefly the poor of this world, rich in faith."

To some it seems to be a pleasing fiction to say that Jesus is now the King of the world and is reigning, that Christendom is his kingdom, and that the 400,000,000 of nominal professors are his loyal subjects. Those who thus conclude are nearly as blind and prejudiced as were the doctors of divinity who secured our Lord's death. It would be as truthful to call black white as to call "Christendom" the empire of Christ and its people the servants of Christ. "His servants ye are to whom ye render service," was our Lord's standpoint, and accordingly the Lord has few real servants in the world today—the great majority are serving sin in some of its numerous forms of selfishness, and are glad to think that the day of Christ, the day of the Anointed, when he shall take to himself his great power and reign under the whole heaven, is far distant.

Those who "love his appearing," whose souls long for the presence of the King and the inauguration of his reign of righteousness in the earth are a woefully small number. But all who are of the "little flock," soldiers of the cross, should specially appreciate one another's fellowship and should be ready, as the Scriptures exhort, to "lay down their lives for the brethren." And he who would lay down his life for a brother will surely be careful in all his dealings to do nothing against the truth but for the truth, nothing to stumble any, but everything possible to assist the members of the body of Christ, "The feet of him."

"SITTING DOWN THEY WATCHED HIM THERE"

MATT. 27:36.

The Roman soldiers, ignorant of God and the principles of righteousness—their highest conception of responsibility being to obey orders—seemed to have no heart whatever; the quivering flesh of their victims seemed to have touched no tender spot. They sat down and looked at him, and straightway began to divide his garments amongst them. "The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the chilton"—the tunic, in our text called a coat—a kind of shirt fitting somewhat closely and reaching from the neck to the ankles, for which they cast lots

As those soldiers coldly looked at the Lamb of God, who was suffering the just for the unjust as their redemption price, and as they were dividing his raiment as their perquisites, they resembled to a considerable degree the whole of "Christendom" from that time to the present. Millions in all parts of the civilized world have heard of Jesus and his love and his sacrifice and that it was on our behalf, and are still totally unmoved, unconcerned, without thankfulness or appreciation. They are willing, indeed, to receive and divide amongst themselves day by day the various blessings and advantages which have come to them through his death, yet even these are received without appreciation or thankfulness or gratitude. The most kindly view of such an attitude of heart is that which the Apostle has expressed, saying, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of God's goodness shining in the face of Jesus Christ should shine into their hearts"

WITH HIM IN HIS DYING HOUR

With the Lord in his dying hour were four of his very special friends: his mother, her cousin the wife of Cleopas, Mary Magdalene and John. We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. The popular bitterness which had led to the crucifixion of Jesus had extended in considerable measure to his followers. It was natural that they should be afraid; it had even been hinted that Lazarus would be put to death also. The three women with him might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one; and as for John, we remember that he had a friend in the High Priest's household, who permitted him to be present when Jesus was first brought before the High Priest and when Peter was afraid to be known even in the outer apartments. Quite probably the High Priest's servant was present at the time of the crucifixion to give a report of the whole proceedings. John's courage to be present may have been influenced by these circumstances. It was at this time that Jesus, although in great pain, commended his mother to his disciple's care—"Woman, behold thy son;" and to the disciple, "Behold thy mother." We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his body" in their dark hours; and he will count it as done to himself.

Another Scripture remained to be fulfilled. The prophet had declared of him, "They gave me gall and vinegar to drink." This would be another mark or identification of him, and is given as the reason why Jesus mentioned this thirst. Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while, but now the time was come to express the matter, to give occasion for the fulfilment of the Scripture respecting him. Gall and vinegar was given him, not as an injury but as a kindness. It was supposed that the mixture would assuage thirst to some degree.

Having thus fulfilled the various Scriptures relating to the career, our Lord realized that the end of his course had come. It was probably at this juncture that the Father's fellowship was withdrawn from him for a moment; that for a little space at least he should experience all that the sinner could ever experience of the withdrawal of divine favor; for he was being treated as the sinner for us that we on his account might be treated of God as righteous. Of all our Lord's experiences we believe that this moment, in which the Father completely hid his face from him, was the most trying moment, the severest ordeal, and the one apparently which our Lord had not foreseen. Bereft of every earthly comfort and favor, privilege and blessing, up to this moment he possessed a realization of fellowship and communion with the Father; but now for that to be taken away, that upon which his whole life had depended, that was the severest trial.

In agony he cried, "My God, my God, why hast thou

forsaken me! What have I done to cause a cloud to come between thee and me? Have I not been faithful even unto death?" He probably soon realized the meaning of his experience, that it was necessary for him thus to fill up the cup of suffering and to demonstrate to the very limit his loyalty and obedience and to thus fully and completely meet the penalty against our race. Probably still under this cloud but with this realization he cried, "It is finished!" and died. We often speak of people dying of broken hearts, and use the term figuratively, but so far as can be known our Lord experienced this very matter actually. Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. We have all felt this at times—a weight and heaviness of heart under certain peculiar nervous strains. This in our Lord's case seems to have been so intense that the heart was literally ruptured. He died of a broken heart.

THE SOLON JOURNAL DISCONTINUED

The brethren of the "Solon Association" request us to explain that its "Solon Journal" was started largely to reach and advantage WATCH TOWER readers, and that having issued the four numbers promised to our readers its further publication has been abandoned for the present, because its motive was misunderstood or not appreciated. Subscriptions paid in will be refunded. Those of our readers interested in the purposes of the Solon Association, or who desire to use it further, are promised every assistance if they will address "Solon Association," P. O. Box 1134, Pittsburgh.

"I AM ALIVE FOREVERMORE"

JOHN 20:11-23.—JUNE 4.

GOLDEN TEXT:—*"But now is Christ risen from the dead, and become the first-fruits of them that slept."*—1 Cor. 15:20.

While the death of Christ was the greatest event in history, his resurrection from death readily holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before. The word death signifies the absence of life just as truly when applied to our Redeemer as when applied to others. The Scriptural statement that "The dead know not anything" applied to him while dead as truly as to others, as also the declaration, "There is neither wisdom nor knowledge nor device in the grave"—sheol, hades. No religion in the world other than that taught in the Bible teaches the resurrection of the dead. Heathen philosophies assume, contrary to the Scriptures, contrary to reason, contrary to facts, contrary to all the evidences of the senses, that the dead are not dead, but, on the contrary, more alive than ever before.

It is because so many Christian people have imbibed much of heathen philosophy on this subject of death that to many of them the resurrection of the dead is a superfluous matter, to say the least. Indeed they reason soundly when they say that if Abraham lived 175 years in this world and at death passed into the spirit world more alive than ever, where he has been enjoying himself in spirit surroundings for the past 3,800 years, they can see no reason why he might not continue to enjoy himself just as well for all eternity in that condition. Indeed they argue forcefully, logically, that if, according to their expectations, his resurrection by and by will mean a return to earthly condition after so long an experience in spirit conditions, he doubtless would, if given his choice, prefer that there should be no resurrection.

THE INSPIRED RECORD REASONABLE

The difficulty is that the Scriptural teachings on the subject are wholly overlooked in such reasoning. According to the Scriptures Abraham has known nothing since he died, and the moment of his resurrection will mean the revival of all his previous experiences and hopes at a time and under conditions which will permit of the fulfilment to him of all of God's gracious promises. Without resurrection he would be, as the infidel claims, "dead as a door nail." From this Scriptural point of view it will be readily seen that the resurrection of the dead is all important, that on it depends all hopes of eternal life. That this is the Scriptural teaching we shall see.

The Golden Text of our Lesson is from the chapter which explains the subject of resurrection more particularly than does any other chapter in the Bible. It assures us that Christ was dead and that he is arisen from the dead. In this it agrees with our Lord's own words (Rev. 1:18), "I am he that liveth and was dead; and behold, I am alive forevermore." How plain, how forceful are these words when given their proper weight, their true signification! Life and death are here referred to as opposites—he is not dead now, but is alive; when he was dead he was not alive. It seems strange that it should be necessary to examine so simple a statement. It surely would not be necessary to discuss the matter at all with thinking people were it not that the error of thinking of the dead as alive is so prevalent, so deeply entrenched in all our minds, in all our thoughts.

Further, our Golden Text declares that our Lord in his resurrection became the "first-fruits of them that slept." What does this mean? It means what the Apostle states in other language, saying that he "should be the first that should rise from the dead;" and again, he was the "first-born from the dead." (Acts 26:23; Col. 1:18) None before him was ever resurrected, though a few were temporarily awakened, as, for instance, Lazarus, the daughter of Jairus, and the widow of Nain's son. Jesus was the first to be raised completely out of death's power—to perfection of life, of being, on any plane of existence. And the word "first-fruits" carries with it the thought that there are to be others who similarly will pass completely out of death conditions into perfect life conditions.

"IF THERE BE NO RESURRECTION"

In the context (1 Cor. 15:12-18) the Apostle seeks to impress upon his hearers the importance of the doctrine of the resurrection as connected with the Christian religion. He wrote at a time when the Greek philosophies were invading all parts of the then civilized world, and when many, imbued with the Platonic theory that the dead are alive, had become interested in Christ and were more or less associating the Platonic view that there is no death with the Christian view that death is the penalty for sin, but that Christ paid that penalty, and that as a result the resurrection from the dead is made possible for every member of Adam's race. Because of the prevalence of the error the Apostle was constrained to state the truth in the most positive form. He says:

"If Christ hath been preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and your faith is also vain. Yea, we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

There is no reasonable ground for misunderstanding these plain statements. Only deep-seated errors have hindered us from attaching to these inspired words their true meaning. They mean what they say: that if Jesus remained dead, if he was not raised up from death to life, he did not complete the work he undertook, he did not become the Savior, the Deliverer. True, indeed, his death was necessary as the redemption price, but it was also a part of the divine plan that if he accomplished the sacrifice in a manner satisfactory to the Father, he would be raised from death to a higher plane of existence, to a higher than human nature, to the divine nature, and that thus raised he should have the opportunity of presenting the merit of his sacrifice on behalf of the church first and subsequently for the sins of the whole world.

If he remained in death, was not resurrected, it would be a proof that he had failed to come up to the divine requirements. If he remained in death, was not resurrected, then he could never present his sacrifice on our behalf, could never appear as our advocate and mediator, could never secure our release from the sentence of death, and could never be our helper to bring us back into accord with the Father. Hence, as the Apostle says, "If Christ be not risen the teachings of the apostles are all false," for they are all built upon this central fact that "Jesus rose on the third day." Hence again, as he states it, if Christ be not risen it proves that our hope of forgiveness of sins through the merit of his sacrifice is a vain one—then he did not appear on our behalf, he did not offer the merit of his sacrifice in mediation of our sins, we are not reconciled to the Father, we are yet in our sins, yet under condemnation, without hope.

"MANY INFALLIBLE PROOFS"

Then comes in our Golden Text, in which the Apostle reassures us that it is no fable, that Christ arose from the dead, that it was not only necessary to our salvation, but that it is a fact well attested. He proceeds in his argument to show that thus by the resurrection of Christ is ultimately to come the resurrection of the church to full harmony with God, ultimately to be completely delivered from the power of sin and death—"As all in Adam die, so all in Christ shall be made alive"—a full release from death, which is the great enemy. He proceeds to say that ultimately, at his second advent, "Christ must reign until he hath put all enemies under his feet. The last enemy to be destroyed is death."

With this view of the importance of the resurrection of Jesus, we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. All four of the evangelists give the details respecting our Lord's resurrection and manifestation to his apostles with great particularity. In the book of the Acts (1:3), the writer begins with this assurance, that Jesus "showed himself alive after his passion by many infallible proofs, being seen of his disciples [occasionally] during the space of forty days, speaking of the things pertaining to the kingdom of God."

When the Apostle would outline the great plan of God he shows the importance of the resurrection, not only for Jesus but also for all who ever shall be blessed through him as the Savior. He begins his dissertation on the subject by saying, "I delivered to you first of all that which I also received [first of all]: how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. After that he was seen of James, then of all the apostles, and last of all he was seen of me also, as of one born out of due time."

A VERY PREVALENT ERROR

Those who think of the dead as being alive and who still desire to apply in some manner the Scriptural teaching respecting the resurrection, have forced themselves to the thought that it is a resurrection of the body that is promised, which is a mistake. It is the being or soul that has the promise of a resurrection, and some beings or souls are to be resurrected to one plane of existence and others to another plane. For instance, the promise to the church of Christ is a resurrection in a spirit body. The Apostle describes "the" resurrection of "the" dead as the resurrection of the church, born again to a new nature, a spiritual, a heavenly nature. He says of the being or soul of such, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body."

Although not discussing particularly the resurrection for the remainder of the world, the Apostle intimates that not all will be raised celestial bodies, heavenly bodies, and he explains that there is a glory for the celestial and a glory also for the terrestrial. He proceeds to contrast the first Adam, of the earth earthly, with the second Adam, the heavenly Lord, saying, "The first was made a living soul [an animal being], the last was made a life-giving spirit." But it was not until our Lord's resurrection that he became a life-giving spirit, for as the Apostle Peter declares elsewhere, "He was put to death in the flesh, but quickened in the spirit." These two Adams are samples or patterns of what mankind may attain to in the resurrection: the church is to attain to the likeness of the second Adam, the world the likeness of the first Adam—"as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

Only the church of this Gospel age has been granted the opportunity of becoming spiritual children of God, joint-heirs with Christ their Lord. Theirs is the great blessing, the privilege of the first resurrection, concerning which the Scriptures declare, "Blessed and holy are they who have part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is this wonderful hope that God has set before us in the Gospel, the hope of participation with our Redeemer in the sufferings of this present time and also in the glories that shall follow, and our hope is attainable in and through and by the first resurrection, of which the Lord was the first fruits

Subsequently will come the world's opportunity for a resurrection. This is elsewhere described as restitution, a return to all that was lost in Adam—a return to the likeness of God in the flesh which Adam had before he transgressed. and which all of his children are yet to attain to if they will —through the redemption which is in Christ Jesus and during the period of his Millennial kingdom. The world's hope in Christ is a resurrection hope and a glorious one, but the hope of the Church excels in glory, honor and immortality.

MARY THE FIRST WITNESS

The honor of being the first witness to whom our Lord manifested himself after his resurrection came to Mary Magdalene, who at one time was possessed by evil spirits, but who, being freed from their domination became a faithful and loyal follower of Jesus. This was not the Mary, sister of Lazarus and Martha, neither was it Mary the "sinner," who washed our Lord's feet with her tears in the Pharisee's house. She is called Mary Magdalene, probably because her home town was Magdala.

Early on the next morning after the Sabbath—corresponding to our Sunday, the first day of the week—Mary had an appointment with others of the Lord's friends to go to the tomb with spices, etc., to embalm his body, a proceeding which had been impossible because of the lateness of the hour of his crucifixion, and because on the Sabbath intervening no such work was permissible under the Law. Their thought was to take advantage of the very earliest opportunity for the embalming before decomposition could set in. Arising earlier than her companions Mary went alone to the sepulcher, and, looking in, saw that the body of Jesus was gone. She wondered why he had been removed and where, and wept; then stooping down again, because the door of the sepulcher was low, she beheld two persons in white raiment, whom she recognized as angels, sitting at the head and foot of the place where Jesus' body had lain, as though they were keeping guard. They asked why she wept; she answered because they had taken away her Lord and she knew not where they had laid him.

Turning, Mary saw a man near her, whom she took to be the caretaker of the garden in which was Joseph's tomb. He also asked why she wept, and she appealed to him that if he had removed the body, being dissatisfied that it should remain in that tomb, if he would give it to her care she would take charge of it. Nothing about this person indicated who he was. He looked like a gardener, probably had on gardener's clothing—(his own clothing we know had been appropriated by the soldiers who crucified him, and the linen clothes were still lying in the tomb). It was not until Jesus called her by name, probably in the old familiar voice, that she recognized that the one before her was her Lord—in a different body, in another form, but still he.

Falling at his feet and clasping them she simply uttered the word, "Rabboni!" Master; but Jesus did not encourage her to thus continue, but intimated rather that, having knowledge of his resurrection, she should become the newsbearer or gospeller to the disciples, informing them that he was risen and that by and by he would ascend, "To your Father and to my Father, to your God and to my God."

ART THOU A STRANGER?

Our risen Lord evidently revealed himself to Mary only by his voice. The clothing was not such as he had previously worn nor was the appearance the same; she knew him not until he spoke. Later in the day two of his disciples were going to Emmaus and the Lord overtook them and saluted them kindly, inquiring why they were of such sad countenances and evidently in deep sorrow. They knew him not, they saw not the print of the nails in his hands nor in his feet, they saw not the features they had long known nor the clothing. They said to him, "Art thou a stranger in these parts and hast not heard about Jesus?" etc. He took occasion to open unto them the Scriptures, to point out to them from the prophecies how it was necessary that Messiah should thus suffer in order to enter into his glory, in order that his kingdom might come, in order that mankind might be blessed, in order that an elect church might be gathered to be associated with him in the blessing of the world.

Finally, after being with them probably for several hours, and doubtless being esteemed a very wonderful man indeed, who could thus open up the Scriptures so as to cause their hearts to burn within them with love and devotion and with faith, he revealed himself to them in the breaking of bread and immediately vanished. Something about his words or about his manner of giving thanks told them at once that this was their Lord, and accounted for all the peculiar phenomena they had noted.

The same evening he met with his assembled disciples, who, in fear of the Jews, behind fast-closed doors, were dis-

cussing their own safety and also the reports of Mary and the other women at the sepulcher when Jesus appeared suddenly in their midst. They were astounded and fearful. How could any being get into their midst while the doors were fast? Surely the being before them must be a spirit. They were in fear and trepidation, but the Master's words, "Peace," stilled their fears. He showed them his hands and his side, and he ate before them and said, "Handle me and see that it is I: a spirit [*pneuma*] hath not flesh and bones, as ye see me have." Then were they glad as they realized the truth, and so are all glad who realize this great fact of our Lord's resurrection from the dead and who have any conception whatever its weighty importance as connected with the divine plan of our salvation.

WHY THE DIFFERENT FORMS?

We may be sure that there was some good and wise purpose served by the Lord's course—by his appearing in various forms and later on vanishing from sight. Nothing, we may be sure, was done in vain; everything had a purpose, especially at such a time. It is for us to reverently examine the matter and note the purpose, the object, of such manifestations. We accept them as follows: (1) Our Lord would convince them that he was not any longer the fleshly Jesus whom they had known for several years; he would convince them that although put to death in the flesh he was quickened in the spirit, that henceforth he was a spirit being. They knew about angels—Mary herself had seen two in the sepulcher; they knew that angels could appear and disappear; they knew that angels could assume human form and flesh; they knew from the record that angels had appeared to Abraham and had eaten dinner with him, and that Abraham knew not that they were angels until subsequently.

Our Lord would show his disciples that not only was he not dead, but that now he could go and come like the angels, he could appear and disappear, he could manifest himself in the flesh or be present without flesh, he could create clothing as easily as the flesh for these appearances and did so, yet none of the clothing and none of the flesh were the same that they had previously been in contact with. The clothing was with the soldiers still—the flesh, we know not where it is; we simply know that Jesus was not raised in the flesh, and we know also that the elements of the fleshly body are not at all necessary to God for the creation of a spirit body.

Our Lord illustrated in his own person the very lesson he had given them on the occasion of the visit of Nicodemus. He then said that those born of the spirit could go and come like the wind, and that none would know whence they came nor whither they went. How appropriate that he should illustrate this and thus give them their first lessons in spiritual things, which, however, they would not be fully able to appreciate until after Pentecost, when the holy Spirit would be poured out.

"A SPIRIT HATH NOT FLESH"

But some, perhaps, may say, Did not Jesus contradict the thought that he was a spirit when he used the words, A spirit hath not flesh and bones as ye see me have? The two thoughts are quite in harmony: they were not seeing the spirit Jesus, they were merely seeing the flesh and bones which the spirit Jesus assumed for the purpose of conversing with them, just as the angels assumed flesh-and-bone bodies when they made certain communications as recorded in the Old Testament Scriptures. He did not say, "A spirit hath not flesh and bones as ye see I am," but "as ye see me have."

The spirit Jesus manifested himself through the flesh and bones and clothing. He saw that, if they could but realize that they were looking at flesh and bones their fear would depart, and as they would be thus calmed, Jesus would be the better able to explain to them the fact of his resurrection and to give them the initiatory lessons connected with their future work as his representatives in the world when he should be gone. This was the object of his various manifestations during those forty days, about eleven in all, and very brief in every case. The appearing in the flesh would remove their fear and enable them to hear the better what he had to say to them. Their seeing him on two occasions in a body of flesh resembling the one he had been crucified in, and perhaps in clothing resembling that the soldiers had divided among themselves, assisted them also to grasp the thought of the resurrection, that he was no longer dead; and his appearing in different forms proved to them conclusively that none of these forms was his own proper one, but that they were merely so many appearances through which he communicated with them.

Doubtless it was for this same reason that he remained forty days, manifesting himself occasionally, yet invisible to them all the remainder of that period. He would have them learn gradually not to expect him again in the flesh, but to realize, nevertheless, his presence with them and care over them, so that they might the better understand, when he should leave them, how he could still maintain his presence with them and his guardianship of all their interests. He was sending them forth as his special representatives in the world as his words indicated, "Peace be unto you. As the Father hath sent me even so send I you." Jesus Christ was the Father's representative; we are the special representatives of our Lord and Head, though of course through him and in him representatives also of the Father.

"RECEIVE YE THE HOLY SPIRIT"

The disciples had not yet received the holy Spirit. Only Jesus had ever received it in the sense of a begetting, although the prophets had received it in a mechanical sense to work in them and through them. This is in harmony with the statement elsewhere made, that "the holy Spirit was not yet given because Jesus was not yet glorified." In other words, God could not communicate his spirit to any until after the merit of Christ's sacrifice had been appropriated to them. This was done after the Lord had ascended up on high, there to appear in the presence of God on our behalf. Forthwith the holy Spirit, in Pentecostal power and blessing, was shed forth.

The Lord would have the disciples anticipate the blessing that was to come to them; he would have them understand that the holy Spirit he would send would not be a person, but the Father's spirit and his own spirit—the breath or spirit of God, the breath or spirit of Jesus, the spirit of truth, the spirit of holiness, the spirit of a sound mind.

"WHOSESOEVER SINS YE REMIT"

Our Lord's declaration that his disciples might or might not remit sins is not to be understood after the manner in vogue amongst Roman Catholics, Greek Catholics, etc.—that a priest by virtue of the sacrifice of the mass or otherwise, is able to remit sins. The thought rather is that these twelve apostles in particular, and less particularly all the Lord's true members while in the world, would be under the influence and guidance and instruction of his holy Spirit to such an extent that they would know the terms and conditions on which it would be possible to forgive sins, and that they might thus know so certainly as to be able to tell their hearers whether or not their sins were forgiven by the Lord.

We have this privilege still, and every true child of God should know how to exercise it, so that if brought into contact with penitent sinners he could render them the necessary assistance and indicate to them upon what particular terms they might know that their sins were forgiven of the Lord. For instance, we may assure any one who gives evidence of contrition, of heart repentance, restitution to the extent of ability, faith in Christ and obedient desire to walk according to his ways—we may assure any such person that his sins are forgiven; not that we have the power to forgive them, but we, being intimate with the Master and knowing his mind on the subject, can speak for him as his mouthpiece, to declare the terms of reconciliation. Whoever can know about his own sins, should know also how to direct and assist others in knowing of the cancelation of their sins.

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VIEWS FROM THE WATCH TOWER

RELIGIOUS LIBERTY IN RUSSIA

The Czar has commemorated Easter by an edict granting religious freedom to all the religions of his empire except the Jewish. The principal newspapers of the world seem to consider this one of the most momentous events in Russia's history. It is presumed to be granted with a view to the conciliation of the various classes affected.

The Greek Catholic church is still the "orthodox," the State Church, however, with advantages every way over all competitors. For some time all religions have been tolerated in Russia, but hampered by various disabilities, and none were permitted to either publicly or privately proselyte. A man born a Mohammedan, for instance, might continue thus to worship, but if he ever became a Greek Catholic it would go hard with any

who would convert him back to Mohammedanism or anything else, and in leaving the Greek church he would forfeit all his civil rights. Indeed, only the Greek Catholics had any civil rights. Others could not hold property, were debarred from certain schools, and although compelled to do military service, they could not rank higher than privates. They were not permitted to erect church or school buildings nor to circulate controversial literature. Their marriages were "illegal" unless performed by a Greek Catholic priest, etc. It is estimated that about one-third of the Czar's subjects are benefited by this "ukase" or order. The chief party of dissenters in Russia are styled "Old Believers." These, though but slightly different from the Greek Catholics in forms, have been persecuted for nearly two hundred and fifty years. After referring to these "Old Believers," *The Herald* says:—

"The humbler dissenters have had a much harder time, being hunted down until secretly they gave rise to a breed of sects. One preached redemption by suicide and a fiery or a bloody baptism; others worshiped images of Napoleon as the Messiah, believing that he escaped to Siberia and would return some day and establish a reign of justice and peace, and still others indulged in most licentious rites. Of these dissenters there are about 12,000,000.

"The Emperor's act will affect about forty millions belonging to alien faiths, such as the Catholics, and Lutherans of Poland and the Baltic Provinces, the Protestants of Finland and the followers of Islam and Buddha in the Urals, the Crimea, the Caucasus, Turkestan and Central Asia."

The Chicago *Record-Herald* says:—

"The Easter decree seems to put an end to all religious persecution. Secession from the State Church is not to be punished as a crime and is not to involve any loss or forfeiture of rights. Dissenters are to be permitted to establish monasteries and schools, print and circulate religious works and maintain missions. It is stated that the decree also affects the millions belonging to alien faiths.

"Those who know the influence of the orthodox church in Russia will regard this decree as more revolutionary even than that of March. The right—indeed the duty—of enforcing conformity and preventing heresy, within the church has been aggressively asserted by the exponents of the old policy, and even the priests, who a few weeks ago published a bold appeal for the separation of the church from the bureaucratic organization and the restoration of the independence it enjoyed prior to the abolition of the patriarchate by Peter the Great did not go so far as to include a demand for real religious freedom. As the liberals pointed out, the priests wanted more power and dignity for the church, but not more liberty for the individual subject. The Czar has declared the movement for church independence inopportune, but in conferring religious freedom on the empire he has done more than that movement contemplated. And religious liberty spells other liberty. It is an earnest as well as an achievement."

The New York *Tribune* remarks on the exception of the Jews:—

"The Jews, five million strong, are still outlawed. That may be because the Jewish religion is esteemed in Russia less highly than the Mohammedan. It may be because the Jews are a nation without a country, and no foreign government is inclined to champion their cause, and therefore no political end is to be served by emancipating them. Whatever the reason, this omission must be deplored as gravely marring what would otherwise be one of the most splendid acts in the history of Russian government."

* * *

Apparently conciliatory measures will avert any immediate collapse of the Russian government; but many of her sons are incessantly planning a complete revolution. It will doubtless come in due course within the next ten years, as a part of the great world-trouble predicted at the consummation of this age.

THE OPEN SHOP AND SOCIALISM

A builder of large experience, a WATCH TOWER reader, sends us a clipping from *The Builder*, with the remark,—"This will cause a rapid growth in Socialism." We agree that it will have this effect, and that Socialism means ultimately the Bible-predicted anarchy, though we are equally sure that many of the best and noblest Socialists are totally blind to this result. We quote the article entire:—

EIDLITZ ON ARBITRATION

"At a dinner given by the Contractors' Protective Association in New York recently Charles L. Eidlitz, president of the Building Trades Employers' Association, declared, in responding to the toast, 'Arbitration,' that the next fight with the building trades unions in that city will be for 'the open shop.'

"Continuing, Mr. Eidlitz said: 'We will have peace for a year, possibly for a year and a half, and then, I am confident, trouble will break out again. But our fight then will not be along the line of union principles. It will be for the open shop—the non-union shop.

"'Arbitration reminds me of the practice of taking candy with medicine in order to make the dose more pleasant. So it is with arbitration according to the theory of union workmen. They seek arbitration as candy in order to administer to us a dose which at all times is severe. The labor unions of today believe there is only one way to settle a labor trouble, and that way is their way.

"'Greater labor troubles within a year and a half in the building trades than we have ever had, with an 'open shop' for us all at the end of the struggle, is my prediction.

"'It has been said that the only good Indian is a dead Indian. I would change that so as to say that the sentiment of the men who would erect buildings here, if they only had half a chance, is that the only good union, so far as our business is concerned, is a dead one. Arbitration has proven a failure and our only hope lies in the 'open shop.' That is sure to come in the building trades within a year and a half at the most.'"—*The Builder.*

THE DUTY OF CHURCH MEMBERSHIP

The Pittsburg *Christian Advocate* publishes a query from a Methodist minister as follows:—

"Within the limits of my pastoral charge are a number of professedly Christian people who do not seem to realize it to be their duty to become members of any church. Otherwise they give evidence of sincerity in their profession. What scriptural arguments may be brought to bear in order to convince them of their duty to the visible church?"

The Advocate's editor proceeds to prove that every true Christian should belong to some one of the numerous man-made sects;—should get behind some one of the numerous man-made creed-fences;—should declare, I am of Wesley, or Calvin, or Luther, or some man;—should thus separate himself from other fellow-members of the same body of Christ;—should *belong* to men and not merely to Christ, as the Scriptures direct.

Of course *The Advocate* did not put the matter in this its true form, but, following the general delusion, argues that whoever is not a member of a sect is not a member of the church of Christ.

As the question evidently refers to WATCH TOWER readers who stand fast in the liberty wherewith Christ makes free and avoid all sectarian yokes of bondage, we give our answer to the question very briefly, thus:—

Every true Christian, that is every believer in the atonement, secured by the precious blood, who has consecrated his all to his Savior and is striving daily even though stumblingly to walk in his steps, has a duty toward the visible church—toward the fellow-members of the church of Christ.

(1) He should recognize *all* such and that without partiality, loving and striving to serve them as "brethren" in deed and in doctrine.

(2) Should he find these "brethren" bound in sectarian "bundles" (Matt. 13:30) he should not join a "bundle" to please them and encourage them in their error; but standing fast in his liberty in Christ he should seek the deliverance of the "brethren." His duty is to lift up the standard and get the true wheat out of all the tare-bundles into the same liberty, in union with Christ, the only Head.

(3) If he cannot have full fellowship at first, he will be all the more in the position the Savior himself occupied before he got a faithful few delivered from Jewish bondage and error. He should be just as kind and helpful to opposing brethren as their wrong ideas and position will permit; and he should foster fellowship specially with those who more and more hear the voice of the Shepherd and come out of Babylon.

(4) The great mistake seems to be in what is called a church. As bricks and beams and stones do not make a church, neither is every assemblage of well-dressed people a church. Christ's church is composed only of those *united to him* in faith and obedience, and these will know and fellowship each other always, and need not names, badges, grips and passwords.

SCHOLARLY INFIDELITY CLAIMED

"An educated man who would today quote the Bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated hearers. Our Bible is but the mould of two thousand years ago, into which was poured the fundamental principles of religion. Its facts are not history as they have been considered for the past nineteen centuries. Indeed, there is no history in the Bible."

These were the words of President J. Gould Schurman of

Cornell University yesterday when he addressed 1,200 students from the pulpit of Sage chapel, the occasion being the first Sunday of the second semester of the university year.

His subject was "The Christianity of Today."

President Schurman said that the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries. The Bible, he said, can no longer be considered a textbook of science. It seems strange to us that men should ever have considered it as such.

Explaining the miracles which the Bible attributes to Jesus Christ, President Schurman said:

"We have today our Christian Science and our faith cure, by means of which we see one man exerting great powers over both the minds and bodies of another. Who can say what great influence Jesus Christ might have had in conformity even with the laws of nature over the minds and bodies of men.

"Although we have broken away from the garb in which the teachings of Christ were first clothed, the principles he taught are still needed to save our race from despair, materialism and scepticism, and our young men from low standards. I know from experience that *most of you who come to the university from homes where you have been taught to believe in the Bible begin to doubt its teachings when you begin to learn from science that what it states as historical facts cannot be true.* I wish to help you in this stage and show you that behind the statements in the Bible, which we must cast aside, are principles of religion which we must follow today." —*New York Sun.*

INFIDELITY SIMILARLY TAUGHT ABROAD

Considerable comment and discussion has followed an address delivered by the Dean of Westminster to Sunday-school teachers. The dean declared that "our whole conception of the inspiration of the Bible has been altered." In support of this theory he referred to the first two chapters of Genesis as portions of the Bible which must be taken as parables and allegories. He went on to say that these and many other stories, such as that of the talking serpent and the talking ass, are not now regarded as literal statements of historical facts, but as imagery, clothing certain spiritual lessons. In short, the dean advanced as his view of the Bible the one that is too well known to need further description than is indicated in the above passage. It is his position in the church that has given rise to public discussion. Many clergymen have expressed surprise, and Canon McCormick protests that this sort of thing upsets the whole foundation of belief, because it attacks the question of inspiration. He says: "We cannot believe one part of the Bible is inspired and another is not, because we believe that the compilers were inspired."—Cablegram to *Globe-Democrat.*

"ALMA MATER" WILL SUCCEED DOXOLOGY

The "Doxology" has been discarded at the University of Chicago. The faculty has agreed with students that college songs do more to breed a true religious and college spirit than the chanting of the tenets of Christian belief, and today at all chapel services in the junior college the college song "Alma Mater" was substituted for the doxology. The gist of the recommendation of the students to the professors was that a college spirit was the aim of the morning chapel service.—*Toledo Times.*

These items tell the tale of the rapid departure of faith in the Bible as a divine revelation. But still worse is the fact that even the public school text-books are being remodeled, so as to affect the child-mind at its earliest and most impressive stage of development. What must be the great loss and far-reaching blight that will result? True, much that has been taught as truth is rankly unscriptural and unreasonable; but with all that, there was still an element of truth in every creed, on which some hope and reverence hung ever so tentatively.

We see in this war of Scholastic Infidelity a preparation for the great anarchistic trouble with which the Scriptures predict this age will end in a baptism of fire and blood. Thank God for its assurances of the Golden Age to follow speedily.

SPIRITUALISTIC MANIFESTATIONS INCREASING

Be not deceived, said our Master. So far as we are able we desire that all TOWER readers may be proof against the deceptions of the fallen angels, who, personating the dead, are rapidly deluding the world as they are granted more power in this "evil day," as predicted. It is remarkable that as Higher Criticism's denial of divine inspiration of the Bible finds its advocates in the Christian ministry, so Spiritism is choosing the same channel, so far as it is able, to deceive the whole world.

While the *St. Louis Post-Dispatch* tells of a "spirit photograph" of General Lee, taken without intention when a group was photographed on a veranda—above their heads—word comes from Chicago of a spirit-painted portrait produced in daylight in the presence of the widely known Rev. Isaac Funk, D. D., and for him; and another paper publishes a bishop's declaration of his faith in such manifestations as from the dead.

Can we not see that the influence of the demons is growing, and does not this betoken a great night of darkness so far as the light of the Bible is concerned? Yes, the forces of evil are being let loose to tempt them that, professing Christ, have received not the truth in the love of it.—2 Thes. 2:10.

We quote below the newspaper reports referred to:

TIME COMING WHEN COMMUNICATION WITH THE OTHER WORLD WILL BE EASY, DECLARES BISHOP FALLOWS

Chicago, Ill.—"As a Christian and a believer in the Bible, I must believe in communication between the two worlds—that in which we live and that to which our friends have gone."

Bishop Samuel Fallows of the Reformed Episcopal Diocese of Chicago, made this statement today.

"But," he went on, "I have a profound distrust of the mediums who are pretending to be able to call up spirits at will.

"I believe in apparitions, however, and think it possible that there are persons possessed of a certain mysterious psychic power which enables them to make of their spirits a channel, as it were, through which the earth-bound spirit can communicate with the friend from the other side.

"We are still in a state of groping. I believe the time will come, with the further development of those psychic powers of which we are just beginning to get an inkling, when communication with the other world will be very easy."—*Inquirer.*

REV. I. K. FUNK, D. D.'S EXPERIENCES

Amazing Stories of Pictures Growing on Canvas Before the Eyes of Witnesses Revealed in Connection with Bangs Sisters

Chicago, Ill.—Details of a seance at which a $1,500 picture was painted by dead masters wielding the brush in the mysterious world of spirits under the mediumship of the Bang sisters, 654 West Adams street, have come to light.

The amazing story is given on the authority of a spiritualist, who had it first hand from Dr. Isaac Funk of New York, who paid $1,500 for the "spirit painting."

Dr. Funk is one of the proprietors of Funk & Wagnalls, one of the largest publishing firms of the United States. He formerly was a Methodist minister. He is editor of the Standard dictionary.

"Funk, when in Chicago last September, visited the Bangs sisters," said this informant. "He has long been interested in spirit phenomena. But only recently he had taken up the investigation of spirit painting. This is a rare manifestation of spirit power. The Bangs sisters are among a very few mediums through whom dead artists paint."

Dr. Funk was ushered into a south room on the second floor at the end of the hall. It was barren of everything save a table and a few chairs. Light was admitted through one window. No one except the two sisters, Dr. Funk and a friend were in the room.

The sisters showed them several white canvases, both on stretchers and off, and asked Dr. Funk to select any one he desired. He picked out one about 20x24, which was already on a stretcher.

Nobody spoke or moved. In about three minutes a cloud seemed to pass over the canvas, leaving a pearl-gray effect for a background.

A few minutes more and a dull outline of a portrait appeared. Every few minutes it grew more distinct. Then followed the various colors, and in 45 minutes the picture, a perfect likeness, was completed.

AT M. E. BIBLE CONFERENCE—LOS ANGELES

Dr. Biederwolf is reported to have answered the question, "What is the Evangelical Church?" as follows,—very truthfully:

"I don't know what your idea is, but mine is something like the following:

"The Evangelical church must be pure in doctrine. I mean true to the evangelical creed. The revival of the next fifty years must be a revival of doctrine. The preacher must first take his stand on the inspiration of this Book, and be steadfast, immovable, abounding in the Word of the Lord. Once give yourself up to the unsubstantial supposition that like all other good books it has its errors as well as its truth, its only superiority being that it has a little more of the latter, and you will either wreck your faith on the barren reefs of a shallow liberalism or, like a coward, will use the pulpit of the Lord Christ to minister to your pride and purse. If this book is

the Word of God the only important thing for this world to know is, what it says, and the only call you or I ever had from God is to make clear and emphatic to the world the message it contains. Blessed Book!

"And now for the message. The evangelistic church must above all be evangelical in its preaching. I wonder if we haven't been placing too little emphasis on the trenchant doctrines of the world in our concern for practical righteousness; science has put such a beautiful dress on man's wickedness that we have almost forgotten there is such a thing as sin.

"Never as today has the world been so disposed to doubt and deny the real meaning of the cross. And this finds encouragement in a two-fold tendency of the ministry, the one seeking to please the world with some weak and dilettante palliation, the other ignoring the cross well nigh altogether. Of the first class none are, I presume, here today; they are not usually found in such places; but, brethren, what about the other class? We hear about the wide range of the pulpit, but that is not true—its range is very limited indeed—but this is true in a sense only—it should be determined to know nothing save Jesus Christ and him crucified, and when anything crowded in means the cross crowded out both are out of their place and the preacher, too."

THOUGHTS REGARDING JONAH

DEAR BROTHER RUSSELL:—Herewith I send you some suggestions which have occurred to me in studying the Book of Jonah, and which, perhaps, may prove interesting to you.

Your brother in Christ, D. KIHLGREN.

The book of Jonah has been especially assailed by the "higher critics," and they have ridiculed the story of Jonah being swallowed by a fish, as a fable. On the other hand, the prophecy of Jonah seems to have been, doctrinally at least, largely a mystery to God's people. It has, however, valuable practical lessons which no doubt have been appreciated, namely, God's *love* to the repentant Ninevites; his *kindness* in reproving the murmuring prophet, and as showing how God sometimes uses very imperfect instruments in carrying out his designs, etc.

Jonah offers a sharp contrast to the other prophets along several lines, viz.:—

1. His character: disobedient, ignoble.
2. His mission: To a *heathen* city.
3. His success: *Unparalleled.*
4. His predictions: *Failed.*

However, Jonah was nevertheless a prophet of God, whose predictions at another time came true. See 2 Kings 14:25. He was from Gath-Hephes, in *Galilee,* tho contradicted by the unscrupulous or else ignorant Pharisees when they wished to gain a point of argument.—John 7:52.

Our Lord applied Jonah's experiences in connection with the fish as being typical of himself.—Matt. 12:39, 40.

In "Old Theology" Tract No. 41, Jonah 3:10; 4:11, is referred to as a testimony from this prophet in regard to "the restitution of all things." In view of these references being given as proof, the inference evidently is that Nineveh in some way foreshadowed the world in the Millennial age. With this view, I have wondered whether Jonah in his disobedience and fleeing from God might have represented Adam, and hence also our Lord Jesus, who took the sinner's place.

Jonah's disobedient course led to the sea where he took ship. Christ's sacrificial course (taking the sinner's place) brought him in contact with the Jewish people.

The Revelator tells us that water is a symbol of "peoples, nations and tongues."—Rev. 17:15.

The agitated waters in Jonah's case find a parallel in the lawless mob, which clamored for Christ's death. The air in motion (wind) which agitated the water may represent Satan, "the prince of the power of the air" (Eph. 2:2), which then had freedom to work (Luke 23:53). The ship, being at the mercy of the sea, may represent the Roman government, and the crew might represent Pilate; for as the crew prayed to be considered innocent for casting Jonah overboard, so Pilate washed his hands, declaring his innocence, being forced to deliver Christ to death.

If these premises be true, may they not also be applicable to some extent to all the members of Christ's body, who, like Christ, have been accused of being the real sinners, "turning the world upside down," named heretics all through the Gospel age, and one government after another, like the Roman, has been compelled by God's nominal people to exterminate them, to cast them overboard.

Since Jonah in his experience with the fish typified our Lord's death and resurrection "on the third day," may he not also typify the church, the Lord's body, which is to be raised on the third thousand-year-day?—See Z. W. T. 1901, page 122.

If Jonah, then, when cast ashore by the fish, represents *The* Christ resurrected, then the application of the reference in tract No. 41 seem to be quite forceful, as Jonah would then represent the *great* prophet, and Nineveh the world.

Forty days was the length of Nineveh's trial time. The number forty seems to be associated in several instances with a time of trial, for instance, Israel's forty years in the wilderness; Christ's temptation, forty days; the Jewish and Gospel harvests, 40 years each. May it be that Nineveh's forty days of repentence indicate in this way the 1,000 years of the world's trial time?

But did Jonah's predictions *really* fail?

No, the *old,* the *wicked* Nineveh *did* perish. In its place came *repentant* Nineveh. So with the world in the Millennial age: The *wicked* shall be *destroyed,* but there will be opportunities for all to have the wickedness *cleansed out,* and thus be spared. (See the *double* cleansing process—"*burning*" and "*judgment,*" in Isa. 4:4).

One thing is sure, and that is that Jonah does *not* in his murmuring represent *The Christ.* May be the murmuring experiences are only practical lessons, or, may it be that Jonah in this represents a class that *poses* as God's mouthpieces, but who do not like this "Millennial nonsense" of having Nineveh spared? If so, would the "gourd" which pleased, and which shielded Jonah, be suggestive of the "Confederacy," the "Image of the Beast," which will grow up very suddenly and shield the gray heads of the D. D.'s for a short while from the scorching rays of the sun of truth?

THE MESSAGE OF THE RISEN CHRIST

REVELATION 1:10-20.—JUNE 11.

GOLDEN TEXT:—*"I am he that liveth and was dead: and, behold, I am alive for evermore."*

The messages of our glorious Lord, sent through the Apostle John and given to us in the symbols of the book of Revelation, are as truly the Savior's messages as those uttered during his earthly ministry and those subsequently sent us through the apostles.

The book of Revelation was written at a time when severe persecution was upon the infant church—near the close of the first century, probably A. D. 93-96, in the reign of the Emperor Domitian, though some date it nearly thirty years earlier, in the reign of Nero. No matter—in either case it was written at a time of special peril and severe persecution. For a time the Lord allowed the truth to become well planted and to take root; the gifts of miracles and other gifts in the church at that time assisted in this matter.

For a time, although there were persecutions of individuals such as are recorded in Acts, the believers as a whole were not subjected to the severest of trials at first. It was when the truth began to spread, and had not only the enmity of the Jews, but also of the Greeks, that emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know, so it will be in the not-far-distant future. For a long time the pure truth has been hidden from men, and worldliness in the form of godliness has had the upper hand in influential circles; but doubtless, as the troublous times the Scriptures predict for the end of this age draw closer, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats under various pretexts. We shall not be surprised to find a considerable measure of persecution against all the children of the light, who will walk up to the light, developed within the next seven years. John, the beloved disciple, in some measure or degree typified or represented the last living members of the little flock. Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" John did not tarry, but a class whom he in some respects illustrated are represented to tarry—a class who see with the eyes of their understanding the visions and revelations which John saw in symbols in a trance.

John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days—an island

almost uninhabitable, rocky barren. The crime for which he suffered this banishment was his faithfulness as a mouthpiece of the Lord. At the time he must have between sixty and ninety years of age, supposing that none of our Lord's disciples were younger than himself at the beginning of his ministry. If his exile in any degree symbolized ostracism, which the Lord's followers may expect in the close of this age—a complete isolation from others and a treatment implying that they are prisoners—we may take comfort in the thought that as the Lord's favor and revelations to John more than offset his persecutions, so the opening of the eyes of our understandings and the granting to us of greater lengths and breadths and heights and depths of knowledge and appreciation of our Lord and his plan will far more than offset the various experiences which in his providence he may permit to come upon us. His assurances is that all things shall work together for good to those who love God, to the called ones according to his purpose. Whoever rests his faith securely upon his promise may indeed with the Apostle Paul count all tribulations as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.

ON THE LORD'S DAY

Presumably John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day—the day on which our Lord rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial age, called in the Scriptures frequently, "The day of Christ." We today, according to our understanding of chronology, are living in the early dawn of this day of Christ, and it is here and now properly that we begin to see the wonderful things of the divine character and plan. But to see these things, to understand these things, we must be in the spirit. Only those who have become new creatures in Christ Jesus can be expected to understand and appreciate spiritual things, and this is the class whom John represented. As John heard a voice behind him and looked in that direction, so we who now are having the realities find that the message is behind us, and turn and look toward the past to see the fulfillment of the various features of the divine plan and to hear and understand the message given to his people by the risen Lord. The voice said, "What thou seest write in a book and send to the seven churches"—naming seven prominent churches in Asia Minor. (The words, "I am Alpha and Omega, the first and the last," are not found in the oldest Greek manuscripts and are properly omitted in the Revised Version. These words, however, do occur in the Greek MSS. in verse 8 and again in Revelation 21:6, and a portion of them later on in this lesson.)

There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole church of Christ, the number seven representing completeness and the order representing different epochs in the history of the church. Thus the church at Ephesus would represent the condition of the church in the Apostle's days at the time of the writing of the messages, while the Laodicean church would represent the church in our day —in the end of this Gospel age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the messages given to these seven churches apply to and fit historically the one church of the living God, over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations—in the seven golden candlesticks, the seven stars, etc.

SEVEN GOLDEN CANDLESTICKS

Turning and looking, John saw in symbol as we may now see with the eye of faith and understanding. He saw one like *a* Son of man [like a man—like a priest, as implied by the clothes described] walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with his church throughout the past eighteen centuries and more, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has sometimes shone out into the darkness, how much of trimming has been necessary and how much more may yet be necessary!

In the Tabernacle, and subsequently in the Temple of Solomon, the golden candlesticks or lampstands were placed by the Lord's direction—not seven candlesticks, but one with seven branches, representing the whole church, the complete church during this Gospel age. In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated—the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel age, including his "members." It holds forth the light of life, the light that shines in the darkness and which he directed should be so let shine before men that they might see our good works and glorify the Father in heaven. Alas! the Master evidently found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is represented by his messages, chidings, encouragements, etc., given to each of these epoch churches represented by the different candlesticks or lampstands. It is to be noted that the lampstand represents the nominal church of Christ rather than the true. This is shown by the fact that in the Lord's addressing each of these lampstands or churches he finds fault with the many and approves the few, especially so in the last, the seventh, the Laodicean church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word-picture of verses 13-16 as a portrait of our Lord in glory. It is a symbolical picture merely. He will not look as here described when we see him as he is and behold his glory. This symbolical picture, nevertheless, has precious lessons for us, more useful than an attempt to describe to our minds the appearance of our Lord as a spirit being, "dwelling in light which no man can approach unto," and which we cannot appreciate until we shall be "changed" and be like him and see him as he is.

His head and hair as white as wool and snow tell us of his wisdom, and that he is the "Ancient of Days;" they speak also of splendor and purity. His eyes, like a flame of fire, tell us in symbol that our Master is all-seeing, omniscient; that he is not deceived by outward forms or ceremonies, but can and does read every thought and intent of the heart. The contemplation of his glance should of itself purge and purify our hearts to the extent of ability, to put far from us everything which would have his disapproval.

Having described the head, John mentions the hands and feet. The remainder of the body was covered with a garment which reached from his head to his feet. This may possibly represent the fact that the glory of Christ was manifested in his own person, in his own ministry and in that of his twelve apostles, his representatives, and that with their death the body of truth was almost completely vailed throughout the eighteen centuries intervening until now, in the end of the age, the feet members will be illuminated by the truth and shine forth—not like the Head, but as polished brass. When we think of the great advantage every way which we of the present age possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness. We who have the focused rays of divine inspiration and revelation from the past 6,000 years shining upon us with almost burning brightness, how it should consume in us all the dross of selfishness, how it should purify us, how humble it should make us, how we should be even in our flesh polished, bright, luminous representatives of the glorious Head and members of the Christ!

"IN HIS RIGHT HAND SEVEN STARS"

The countenance of the majestic one present amongst the candlesticks is represented as being like lightning. This reminds us of Daniel's description of the holy one who communicated the message of God to him upon one occasion; it reminds us of Paul's description of the great light that he saw on his way to Damascus, which represented to his understanding the glorified Lord shining above the brightness of the sun at noonday. So great was the splendor that John fell as dead when he beheld it, just as Daniel fell prostrated and was like a dead man in the presence of the mighty one whom he saw, and just as Saul of Tarsus fell down before the majesty displayed to him. So symbolically with us, when once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eyes of our understanding of him with whom we have to do, as the great heart-searcher and caretaker of his church, we fall before him humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his favor and blessing. But as he touched John gently, raising

him up, so he has spoken to us comfort, peace and love, assuring us that we have not an High-Priest that cannot be touched with a feeling of our infirmities, but, on the contrary, one who is able to sympathize and mercifully to assist, one who has bought us with his own precious blood, who has accepted us and will number us as his body members so long as we abide in him, seeking in our hearts to know and to do his will.

His comforting assurance to use is (1) "Fear not." The same message that the Father sent us through the prophet Isaiah, saying, "Their fear of me is not of me, but is taught by the precepts of men." (Isa. 29:13) This lesson, "Fear not," is one of the first that we must learn. We cannot come into close sympathy with our Lord and be taught of him respecting other features of his plan until we learn this lesson, "Fear not," until we learn to have confidence in him as the one who loved us and bought us with his precious blood, and whose purposes toward us continually are for our welfare and, if we submit ourselves to his guidance, to bring us off conquerors and more than conquerors. (2) "I am the First and the Last." We must recognize our Lord as the one who was the beginning of the creation of God and the end of it, the one by whom were all things, the one who is next to the Father, his very representative in everything pertaining to the affairs of the universe.

(3) We must recognize him as the one who was dead, the one who really died for our sins, but who as really was raised out of death by the power of the Father. (4) We must realize that he is alive for evermore, that death has no more dominion over him, that the work is finished, that neither sacrifices of the mass nor death in any other sense or form has dominion over him nor ever will have, nor will ever be needed; his work is perfect, and, as he cried on the cross, "It is finished." (5) We must recognize that he has the keys, the authority, the power over the tomb, to deliver from it all who are there imprisoned. We must also realize that he has the "key," the power over death, so that those whom he liberates from the prison-house of death, the tomb, like those who have not yet gone into it, but who are under the sentence of death, may all be ultimately delivered, set free from the dominion of sin and death, delivered into the full liberty of the sons of God, righteousness and life eternal.

It is this one whom we thus know, thus recognize as the instructor and caretaker of the candlesticks, the churches; whom we are to recognize also as having in his right hand, in his favor as well as in his power, seven stars—the angels or messengers of the seven churches. These stars apparently represent special ministers or servants of the church. In Revelation 12:1 the church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve apostles as the special lights of the church. Similarly, in the picture before us, the seven stars which the Lord holds in his right hand seem to represent special light-bearers in the church in each of the seven phases or developments. That they are held in his right hand seems to teach us that these should be considered as in some special sense under the Master's guidance and protection and care in the interest of the churches which they represented.

It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each appropriate time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. Our Lord himself is represented by the great light of the sun, and his special messengers in the church throughout the entire period are consistently enough represented as stars. The difference between the figures of the star and the candlestick is manifest: the star light is the heavenly light, the spiritual enlightenment or instruction; the lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's church in the world and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

A SHARP, TWO-EDGED SWORD

No part of the description could more thoroughly convince us that the description of our Lord here given is a symbolical one than does this statement that out of his mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning to us. It speaks of the Word of the Lord as the sword of the spirit, "sharper than any two-edged sword." It reminds us that our Lord's words are not one-sided, not merely directed against sin in one class, that his word is sharp and cutting in every direction, that sin is reproved by him as much when found in his most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without getting rid of the beam in his own eye. It assures us that if we do not show mercy to those who are our debtors we must not expect mercy from him who has proposed to extend his mercy to us.

How heart-searching is the Word of God when we get to understand it—not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father, secondly to our Lord and Head, and thirdly to all his brethren, fourthly to the world in general, groaning and travailing in pain, waiting for the glorious blessings of the coming day, and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great adversary.

THE HEAVENLY JERUSALEM

REV. 22:1-11.—JUNE 18.

GOLDEN TEXT:—*"To him that overcometh will I grant to sit with me in my throne."*—Rev. 3:21.

Those who claim that God's kingdom was set up in power at Pentecost, and that it since has been conquering the world, and that it will proceed until God's will is done on earth as in heaven, and that then Christ's second advent will take place and he will say, Well done, I could not have done better myself, and that then he will proceed to take all the faithful to heaven and to burn up the world;—these dear friends have a specially hard task before them when they touch upon the book of Revelation, as the present International Sunday lesson does. They must admit that the first three chapters, containing the messages to the churches, imply nothing of the kind. Referring to seven different epochs in the church's history, they suggest nothing to the effect that the church is now reigning, but, quite to the contrary, that it will be a suffering church down to the very last. It promises a coming reign to those who faithfully endure the trials of the present time preceding the reign. Each one of the messages closes with an exhortation, To him that overcometh, I will grant, etc.

All the intervening chapters between the third and the twentieth deal with conflicts between good and evil, and evidently cover the entire period of this Gospel age; yet in all of these presentations the evil is shown to be triumphant, and the people of the saints of the Most High God are worn out and cry from under the altar, etc. Not much a reign of righteousness that, surely; and how thinking people close their minds to all this is passing strange.

It is at the conclusion of this book of symbols, from the eighteenth to the twenty-second chapters, that the close of this Gospel age and the inauguration of the Millennial age is pictured, and the triumph of the Lord and of his saints is shown. The introduction of that reign of righteousness, Christ's Millennial kingdom, is shown, marked by wonderful events connected with our Lord's second advent, the glorification of his church, the binding of Satan, the rising of the Sun of Righteousness, the blessing of the world, the scattering of its darkness, ignorance, etc. One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the church throughout this Gospel age and the triumphant Millennial reign at its close.

Our lesson pertains to the New Jerusalem, which in the preceding context is described as "coming down from heaven as a bride prepared for her husband"—beautiful, pure, gorgeous, resplendent. The City represents the Church in glory, this being indicated by the declaration that it was like unto a bride prepared for her husband, and the further demonstration is in the fact that the angel who called to John, saying, "Come, I will show you the bride, the Lamb's wife," showed him the New Jerusalem descending, etc.—Rev. 21:9, 10.

The words of the Apostle comparing the earthly Jerusalem with the heavenly corroborate the angel's testimony. The entire Gospel age has been the time for the preparation of this New Jerusalem. In one figure we are the city, in another we are the people of the city. The walls are living stones, such as the Apostle Peter describes; the foundation stones are the twelve apostles of the Lamb. The city as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the church, which is his body. Not until

all these have been chosen and found faithful and fitted and prepared for their places, will this city descend to earth in power and come into the possession or control of the earth. The coming of that city to the earth is the symbolical representation of the establishment of God's kingdom in the earth, for a city is a symbol representing government, control. Thus Washington City represents the United States government, St. Petersburg the Russian government, Paris the French government, Rome the Italian, Berlin the German, London the British, etc.

"THE RIVER OF THE WATER OF LIFE"

The throne of God and of the Lamb is represented as being in this city. That is to say, the kingdom, the government that will then be established in the world, will have as its center of authority the divine law and the divine power—every feature of the government will be in accord with the divine will. From the throne of God will proceed the river of the water of life, of crystalline purity, not muddy traditions with false doctrines. No impurity of any kind will be in it: it will be the pure message of the Lord, going forth from the Millennial kingdom for the blessing, refreshment, rejuvenation and eternal life of the whole world of mankind or so many of them as will accept the blessed provisions. Not only will the message of peace and the offer of life thus go forth from the throne to the whole world, but, additionally, there will be trees of life on both sides of the river, bearing twelve manner of fruits and yielding their fruits every month, and the leaves of these shall be for the healing of the nations.

The symbolic picture suggests nourishment and healing for the sin-sick, starving world, which then may partake freely of the blessings and privileges thus symbolized. No longer will it be necessary to say to men, "The weaknesses of your fallen flesh will be with you until death, for although the Lord has graciously covered your sins because of faith in the Redeemer and the desire to walk in his way, nevertheless there is no escape from the consequences of sin, there is nothing that will absolutely heal." When the new dispensation, represented by this symbolical city and its river of the water of life and the trees of life with their leaves of healing, is made available to men, it will be the beginning of the times of restitution spoken by the Lord through the mouth of all the holy prophets since the world began. (Acts 3:19-21) The restitution will affect all the willing and obedient, not only physically but mentally and morally: the uplift will be individual and world-wide. This is the very object of providing the river of life, the trees of life, their fruits and their leaves.

"WHOSOEVER WILL MAY COME"

The call of this Gospel age is a limited one, "He that hath an ear, let him hear," and let him come, and, coming, be one of the elect. But the majority of our race cannot hear the message in the present time, hence cannot come, hence cannot be of the elect. The Scriptures clearly indicate a reserve in the matter of the Lord's grace at the present time, our Lord's word on the subject being, "No man can come unto me except the Father which sent me draw him." Again, "If I be lifted up I will draw all men unto me." This Gospel age is the period in which the Father is drawing the church to be the bride of Christ, but as soon as the marriage of the Lamb shall have taken place, as soon as the New Jerusalem, the church in glory, shall have been established in the earth, the drawing of all the families of the earth will ensue. They will not be drawn, however, to the same things to which we have been drawn; they will not be drawn to the heavenly things, to the joint-heirship with Christ in his kingdom; they will not be invited to become members of his bride, for that bride class, that kingdom class, will then be completely beyond the possibility of any further additions.

This river of the water of life represents the blessed influence that will proceed to humanity from the glorified Christ, head and body—from the kingdom of God's dear Son. When the blessed opportunities of that time are thoroughly open to the world, when the Sun of righteousness shall have scattered all the darkness of ignorance and sin, when Satan shall have been bound, when the river of the water of life shall flow freely, then the invitation that will go forth will no longer be a call of the elect, but an invitation to every creature, every member of the human race, to partake of the blessings and privileges which God has provided in Christ, that they may have the everlasting life and everlasting joy which is to be the portion of those who love righteousness and hate iniquity, and who avail themselves of the gracious provision in Christ.

The statement respecting that glorious time and message is, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely."—Verse 17.

There will be a bride then, but there is no bride now. The church is espoused, but the marriage of the Lamb is still deferred, not yet accomplished. The last members of his church must complete their course, must pass their examination and enter into glory with him before the marriage be consummated. But after the marriage there will be not only the holy city, representing the church in her official or governing capacity under Christ her Head, but there will be also the blessed work of the church, the calling of the world's attention to the river of the water of life, to the leaves of healing, to the fruits of the spirit; and the spirit, the power of God, will co-operate with the message that will then be promulgated, and the result undoubtedly will be that all the world shall hear, and that all who love righteousness and hate iniquity will return again to life eternal. It will require all the Millennial age for the delivery of this message to every creature and for them to avail themselves of the privileges.

It will be remembered that the Scriptures nowhere speak of the river of the water of life now. There is none, and can be none until the heavenly city descends, because the river must flow from the midst of it, from the throne. Describing the condition of the Lord's saints at the present time very differently, the Lord declares that those who are his have in them a well of water springing up into life eternal. We know what this is, we know in what sense each individual of the church has received of his spirit, has in him a fountain of grace and truth for his refreshment; but there is no river of the water of life to which he could go or to which he could invite others to go.

"THE HEALING OF THE NATIONS"

It should not be overlooked that the healing and refreshment mentioned in this symbolization does not pertain to the "little flock," the church, but to the world, the nations. The little flock will have been glorified, perfected in the first resurrection, before this offer of healing and restitution of the world is made. Undoubtedly Israel will be the first of the nations to be blessed, but subsequently all the families of the earth, as God's oath-bound covenant has promised.

The glorious blessings and favors of that Millennial period, set apart by the Lord and declared by the mouth of all the holy prophets to be times of restitution of all things spoken of, is summed up most completely in the declaration, "There shall be no more curse." In what more comprehensive language could the Lord declare the end of the reign of sin and death and the commencement of the reign of righteousness unto life eternal? There is a curse upon the world now, official, legal. It has been against us as a race for six thousand years. It is a curse or sentence of death. Although our dear Redeemer has died, the Just for the unjust, although he was made a curse for us, nevertheless up to the present time release from that curse has come to only a small proportion of the race. In the Father's plan the only ones released from the curse, the only ones who have yet escaped the condemnation which is still on the world, is the class which has accepted Christ and is trusting in him.

These are not justified outwardly, actually, but are justified in God's sight, justified by faith. The world realizes not their justification and can appreciate it only by the exercise of faith. By faith they may realize that their sins were laid on Jesus and that his righteousness is imputed to them. Those who can thus exercise the necessary faith have had the opportunity during this Gospel age of consecrating their justified lives, to have fellowship with Jesus in the sufferings of this present time, to have fellowship in his death, to be dead with him. The promise to these is that if faithful in this matter they shall live and be with their Lord, partakers of his glory and sharers in his future work on behalf of the world.

With the end of this age, when the last members of the body shall have finished their course and be glorified with him, he as the great High Priest and they as the under priests, his members, will be prepared to bless the world. Then will be presented to the Father on behalf of the world the merit which came from our dear Redeemer's death on behalf of all, shared by those who rejoiced to suffer with him and who are accepted. Then divine justice will declare the lifting of the curse from all the world of mankind, and then the work of graciously blessing and uplifting and helping them out of their sinful conditions into life everlasting will be possible and will begin. There shall be no more "curse" against humanity, but, on the contrary, they may have fellowship with the Lord, and the throne of his grace and the evidences of his favor will be theirs, and all who desire shall have the opportunity to serve him. All the night of darkness, ignorance, superstition and sin will be past; no longer will the world be dependent for light upon the imperfect shining of such little candles the Lord's people now are.

All who come into accord with the Lord shall see his face —that is, there will be no earth-born cloud between, no hindrances to the Father's love and favor, and his name shall be in their foreheads. They will confess him, they will have his likeness, the various elements which go to make up his glorious name and character will be theirs and will be manifest in their faces. If, even now, under present imperfect conditions, the light of grace and truth in the heart transforms the outward features and makes them more and more bright and glorious, much more, we are sure, will this be true of those who at that time shall come under the influence of the light of divine favor and have their hearts filled with the Lord's Spirit and truth.

"THEY SHALL REIGN"

The developments of that Millennial age will bring the willing and obedient of the human family back to the original perfection, the image and likeness of God, and once more they will have direct communication with the Lord and not merely his written messages through apostles and prophets as now. "And they shall reign forever and ever." This does not refer to the church, whose reign has been previously described. The reference is to the reign of those whom the Millennial age shall find worthy of life eternal—all the unworthy being then cut off in the second death. The account here is in full accord with that of Matthew 25:34—the sheep of that age will at its close be received into the fullest fellowship with the Lord, the goats of that period being destroyed.

The nature of the reign then to be delivered to the world we have already considered on other occasions, and shown that it will be the same reign or kingdom which at his creation was bestowed upon father Adam, as it is written in Psalms 8:6, "Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen with the beasts of the field and fowl of the air and fish of the sea." This dominion of earth was part of what father Adam lost by his disobedience, and was a part, therefore, of what our Lord Jesus purchased by his obedience even unto death, and is to be an element of the restitution to be accomplished during the Millennial reign of Christ.

At the close of that reign the kingdom shall be delivered up to God, even the Father, by being delivered over to those for whom the Father originally intended it, and who by that time will have been fully prepared to receive it. The whole world of perfect men will be a world of kings, though doubtless one of their number will serve particularly as general or representative, just as in the Republic every individual is a sovereign and from their own number they choose a sovereign, a servant.

"SAYINGS FAITHFUL AND TRUE"

Having pictured the work of restitution down to its consummation in the delivery of the kingdom to man, in harmony with the Father's intention, the address of the revelation changes. We are assured that these wonderful promises are faithful and true, that the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Then the Master speaks to all of his church who have ears to hear, saying, "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." The intimation seems to be that the book being symbolical, none can understand it except as its seals are loosed, as its messaage opens before the Lord's people, and that when its sayings, its teachings come to be appreciated, it may be recognized by those who do understand it as an evidence that the Lord's second advent and the establishment of his kingdom are close at hand.

This thought is further borne out by the statement of verse 8. As we have already seen, John the revelator represented those favored members of the church who, living in this end of the Gospel age, are granted the privilege of seeing and appreciating more and more the things which he saw in symbol. The revelation being complete, John fell down before the angel who had given him the revelation to offer him worship. This may signify that in the end of this Gospel age as the whole church, the John class, comes to see the unfolding of the divine plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the divine light now due.

The proprieties of the case are set forth to us in the conduct of the symbolical angel who talked to John and who represented some in the end of this age commissioned to present God's truths to his people. He said, "See thou do it not"—do not worship me, for I am not the author of this plan. I am thy fellow servant, a brother to all the prophets and all those who keep the message of this revelation. God alone should be worshiped: he is the Author of the great plan and will be the finisher of it. It is brought to our attention now by him because it is now "due time" for his people to come to an appreciation of his plans.

"RIGHTEOUS OR FILTHY STILL"

The same thought continues: At the time that the features of this symbolical revelation shall come to be understood and appreciated by the Lord's people, they may know that the time of the completion is near at hand. They are not to feel it necessary to hide the matter. "Seal not the sayings of this book, for the time is at hand." Furthermore, we are not to expect that the telling of this message, the explaining of the divine plan, will have the effect of converting the world. It was not intended to do this and will not do it. Notwithstanding the unfolding of the divine plan, this knowledge will only be for a special class for whom it was intended, namely, the Lord's people—"None of the wicked shall understand, but the wise shall understand." So far as the revelations of the divine plan are concerned they are not intended to turn the filthy to make them righteous, nor will they be inclined contrariwise to turn the righteous to sin. So far as these revelations are concerned they who are righteous may be righteous still, they who are filthy may be filthy still, they who are holy may be holy still.

How true it is that present truth, although in many respects full of comfort and encouragement to the Church in respect to their dear friends who are out of Christ, has no effect whatever upon those who love sin, who are filthy, who are unrighteous. It appeals only to those who are already righteously inclined. This does not mean that it appeals only to those who are saints, who are holy. There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord.

On the other hand the unrighteous and the filthy simply ignore this message and are not moved specially by it. During the Millennial kingdom time, however, we may expect that the vigorous processes of the kingdom will correct many of these filthy and unrighteous, and ultimately develop many of them into lovers of the light and the truth and the way, bringing many of them into full fellowship with the Lord, which will secure to them life everlasting.

BIBLE STUDIES FOR JUNE

Below we announce the prepared lessons for June. Word reaches us that the dear friends who have adopted these studies are growing more and more interested in them. They open up so *thorough* a study of the topics and give *all* opportunity to participate that they supply more "meat," more spiritual nourishment, than can generally be obtained in the same time.

We recommend these studies for *one* of the meetings you usually have or for a new meeting if those now held are all too good to be displaced. Something of this kind is surely needed to refresh the mind along lines already partly understood.

The topic is quite sufficient for one session each on the four Sundays of June—say four questions or so each. If possible have each one who can and will read distinctly take a part. For instance, five could share in the first question, three in the second, three in the third, three in the fourth, thirteen in all. If there are fewer than thirteen willing to take part, give more than one reference to the more competent. In no case should an indifferent reader be given a lengthy selection or reference. The success of the study depends greatly on the wisdom of the leader, who should apportion the references the Sunday previous to the meeting, and assist the friends every way as a true "under shepherd," seeing that ample opportunities are afforded for the reverential investigation of each topic. The leader should briefly sum up the findings of the class on each question before proceeding to the next, and in conclusion should summarize briefly all the questions and the Spiritual answers found. These are the Sunday evening lessons of the Allegheny church at the Bible House Chapel.

* * *

TEMPERANCE—SELF-CONTROL

1. What is the *importance* of self-control? Prov. 25:28; 16:32; E. 125, ¶ 1; Z. '01-295 (2d col. ¶ 2, 3); Z. 01-326 (1st and 2d cols.)

2. Is self-control necessary in the interest of others? 1 Cor. 8:13; Z. '03-43 (1st col. ¶ 2) to 45; Z. '97-234 (2d col. ¶ 1.)
3. Are we to be "temperate in all things"? 1 Cor. 9:25; Z. '97-147, (2d col. ¶ 2); Z. '97-76 (2d col. ¶ 1 to 4.)
4. Does self-control imply purification of the thoughts and intents of *the heart?* 1 Jno. 3:3; Z. '99-216 (1st col. ¶ 1); Z. '01-324 (1st col. ¶ 1, 2.)
5. Does temperance or self-control apply to our *language?* Jas. 1:19, 26; Col. 4:6; Eccl. 5:2; Z. '98-250 (1st col. ¶ 3); Z. '99-75 (2d col. ¶ 1.)
6. Does self-control extend to *business affairs?* 1 Tim. 6:10; Z. '98-250 (2d col. ¶ 1.)
7. Why is temperance necessary in our *eating and drinking?* 1 Cor. 10:31; Z. '98-250)2d col. ¶ 2.)
8. Should we be temperate in our *joys* as well as in our *sorrows?* Z. '98-251 (1st col. ¶ 1, 2); Z. '05-94 (1st col. ¶ 2.)
9. Is it possible to be intemperate in studying the Scriptures and in attending religious meetings? F. 319, ¶ 1; F. 503, ¶ 1.
10. What is the relation of the "new will" toward the control of the flesh? 1 Cor. 9:27; F. 600, ¶ 1; F. 488, ¶ 2; F. 489, ¶ 1; Z. '01-296 (1st col. ¶ 1, 2.)
11. What is the duty of the church toward those "new creatures" who are lacking in self-control? F. 148, ¶ 2; F. 149, ¶ 1; F. 150, ¶ 1; F. 289-292.
12. Why is self-control an essential qualification in an *Elder?* Titus 1:7, 8; F. 251, ¶ 2; Z. '97-156 (2d col. ¶ 2); F. 249, ¶ 2; Z. '99-75 (2d col. ¶ 2); Z. '00-195 (1st col. ¶ 3.)
13. Why is it important that *parents* exercise self-control? Col. 3:21; F. 526, ¶ 1; F. 527, ¶ 1; F. 528, ¶ 1, 2; F. 530, ¶ 1, 2.
14. How can *suggestion* be applied in teaching children self-control? F. 551 (¶ 1) to 554.
15. How can we cultivate self-control? Z. '03-421 (1st col. ¶ 1, 2); Z. '98-251 (1st col. ¶ 4.)
    (a) By prayer, F. 149, ¶ 1, 2.
    (b) By study of the Word, Z. '02-308 (1st col. ¶ 1, 6; 2d col. ¶ 1.)
    (c) By being filled more and more with the holy Spirit, Z. '02-264 (2d col. ¶ 4, 5); E. 275, ¶ 1; E. 283 ¶ 1, 2.
    (d) By fasting, Z. '98-45 (1st col. ¶ 2.)
16. What other most important grace will naturally be developed by attaining a large measure of self-control? Z. '98-251 (1st col. ¶ 3); Z. '96-222 (1st col. ¶ 1.)

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—

We have thought for a long time that we ought to express our gratitude to you for your service rendered to the household of faith in giving out the "meat in due season." It is a little over four years now since the light of present truth reached us, and well do we remember when we first received some of your literature, and through it learned of our heavenly Father's plan. How our hearts went out to him and you as his servant, and we are still very grateful.

We are still rejoicing and how we long to tell the good news, but with our farming work we felt that there was not very much that we could do. But through your encouragement and the much advice and encouragement that we received from our dear Brother Owen, wife and I entered the colporteur work, feeling that if we could sell four or five books each day, we would be satisfied.

Since that time, we have, by the help of our heavenly Father, succeeded in selling over fourteen thousand DAWNS, and we are still rejoicing and have an increasing desire to spread the good news. We are settled here with Sister Roberts for the winter, as my health will not permit me to do much at the work in extreme weather. However, we will do some work here as opportunity offers.

Pray for us that we may continue in this way until our heavenly Father says, "It is enough, come up higher." With Christian love to yourself and all the Bible House friends, from us both.

Yours in the one good hope,

W. H. DICKERSON AND WIFE,—*Ind.*

DEAR BRETHREN:—Believing it might be of interest to you, I will relate how the truth as presented in Millennial Dawn affected a very rank outspoken Infidel, an *old French doctor*, 85 *years old*, an admirer of R. G. Ingersoll, of whom I was warned repeatedly that he was "poison" to all preachers and religious workers.

Unheeding the warnings, I called upon him. After, as a colporteur, stating my business, which seemed to nettle him, he asked if the DAWN taught that the Bible was the inspired word of God. I told him that it did. He at once told me that he wanted nothing further to do with us, and he had enough of Christianity, and that its whole foundation was a fraud and a fake from beginning to end.

I asked leave to intrude further upon his time that he might point out to me wherein the Bible was a fake, and for what purpose.

After a week attempt to entangle the Bible account of Creation, the Levitical Priesthood, etc., he left the Bible and attacked modern theology, and the "so-called Christian governments" as he expressed it.

After being informed that our mission was not to bolster up any creed or theory as held by the several churches, but that it was rather to show and prove the harmony of the Bible with itself, as in contrast with all man-made theologies, which are casting so much reproach upon the Bible, he began to give ear attentively, and finally ordered the first volume of DAWN.

I have called upon him several times since, and really, words cannot justly describe the wonderful change in the spirit and disposition of this man—once haughty and sarcastic, he is now friendly and docile. He has become so interested in "The Plan of the Ages," that he has solicited orders among other free thinkers, and had me leave an extra DAWN in his office for him to sell for me.

Just how he will use this knowledge of the truth is left for time to tell. For my part I am thankful for the privilege of scattering a few, at least, of the precious seeds of truth, even though some fall upon stony soil.

With much Christian love, your brother in Hope,

THOS. COX,—*Missouri.*

DEAR BROTHER:—

It will interest and gratify you to hear that I have had a reading of the six volumes of MILLENNIAL DAWN, which I got from a brother who acts as colporteur in this locality, disseminating these works and other tracts and booklets from the branch Australian depot in Melbourne.

I had my early teaching in the U. Presbyterian school, but for long years I have severed myself from that teaching, and for some time I have been associated with believers in "Life in Christ only," known as Conditional Immortality. Much of what truth you give we have long found and accepted, but I must confess that until I have been led to carefully read your works many of the vast problems in Scripture remained mysteries. I testify that your modest offer of a "helping hand" has been more than affording *some* light, a *ray* of light, but has come as an opened door, revealing a *flood* of light. Thank God for this. To him be all the praise. I am now re-reading these works, and shall apply all my intellect and intelligence to grasp this teaching. I have circulated quite a number of the DAWNS and created much interest in my circle of friends. I am in my 62nd year and feel situated like one called at the eleventh hour. Yours in the faith,

JOSEPH HEATLEY,—*New Zealand.*

HOW THE TRUTH REACHED BRIG. GENERAL HALL

DEAR BROTHER RUSSELL:—

While attending the St. Louis Fair about the middle of last September, I went through a car in the Transportation Building, and there picked up two tracts, "Sequel to Eaton-Russell Debates" and "Criticisms of Millennial Hopes and Prospects Examined." I read them after a time, and became so much interested in their contents that I procured the first volume of MILLENNIAL DAWN and found it interesting beyond anything I ever read. I thank God that I have found it and after a careful study of the same, and reading the other volumes, know that I have a correct understanding of many parts of the Scriptures I never had before. I also thank the kindly hand that placed those tracts in that car, and hope that some of them appealed to many others as they have to me.

Previous to that time I had never heard of MILLENNIAL DAWN. Now I'm trying with God's help to follow the path made so plain and clear therein. The fact that this wonderful work of yours appealed so strongly to me at once is a great encouragement to me to do the best I can.

Faithfully yours in Christ, W. P. HALL,—*U. S. A.*

REMARKABLE CHRONOLOGICAL PARALLELS

BY J. EDGAR, M.D., AN EMINENT SURGEON, OF SCOTLAND

DEAR BROTHER RUSSELL:—The Lord has enabled me to see another remarkable confirmation of the Parallel Dispensations, teaching that 1914 A. D. is the date when Christendom will lose its crown, will be finally overthrown, and when he, "whose right it is," will take his power and reign.

We recognize that the kingdom of fleshly Israel typified Christendom in many respects. Two prominent events, the division of the kingdom into Judah and Israel and its final overthrow as a kingdom, were undoubtedly types, the former of the division of Christendom at the time of the Reformation, the latter of its final overthrow. The remarkable feature which has now come to light is that we have in this a time-parallel.

Under Saul, David and Solomon, the typical kingdom was undivided for the space of 120 years. DAWN II., page 50, shows that the whole period of the kings, including these three, was 513 years. The length of time, therefore, from the division of the typical kingdom on the death of Solomon till the removal of the crown from Zedekiah was 513 minus 120, equal to 393 years. The date of the division of Christendom into Papacy and Protestantism was 1521 A. D. Therefore, 393 years later, i. e., in 1914 A. D., we should expect the final overthrow of "Christendom."

The evidence that 1521 A. D. is the date when the split into Papacy and Protestantism occurred is clear. In June, 1520, Luther received from Pope Leo X. the first bull of excommunication, commanding him to confess his faults within sixty days, or be cast out of the church. On 10th December, 1520 (the third month of the year 1521 by the Jewish mode of reckoning), Luther publicly burnt this bull with a copy of the Canon Law, and on 4th January, 1521, the second bull was issued expelling him from the Romish church. *Blackie's Modern Cyclopedia* states with regard to this: "From this time Luther formally separated from the Roman church, and many of the principal German nobles, the most eminent scholars, and the University of Wittemberg, publicly declared in favor of the reformed doctrines and discipline. Luther's bold refusal to recant at the Diet of Worms (17th April, 1521) gave him increased power, while the Edict of Worms and the ban of the Emperor made his cause a political matter."

THE TIME OF THE END

MILLENNIAL DAWN, Vol. III., proves from a study of Daniel's prophecy of the 1260 days that the Time of the End is a period of 115 years, beginning with 1799 and ending with 1914 A. D. Wondering whether there might be a time-parallel here also, I reckoned back 115 years from 606 B. C., and reached the year 721 B. C. as corresponding with the year 1799 A. D. This date I found to be exactly five years before the death of King Hezekiah. Isaiah 38:5 tells us that the date of Hezekiah's "sickness unto death," from which he miraculously recovered, was fifteen years prior to his death, and was, therefore, ten years before the date 721 B. C., or, in other words, 125 years before 606 B. C. Reckoning a similar period back from 1914 A. D. brings us to 1789 A. D., the year of the French Revolution, from which Christendom recovered, though it must have seemed to be a "sickness unto death."

We are told that, after his recovery, Hezekiah gave way once more to his vain-glory and received the Babylonian ambassadors, just as France once more favored Papacy. We also read that he afterwards led water into Jerusalem for the refreshing of the Lord's people. This seems to shadow forth the founding of the various Bible Societies at the beginning of the last century, mentioned in DAWN III., page 51.

THE SUN-DIAL OF AHAZ

What struck me in examining the above was that the year of the French Revolution, typified by Hezekiah's sickness, was ten years back from the end of the 1260 days of Daniel, the beginning of the Time of the End. Can it be that the sign of the sun-dial given to Hezekiah (Isa. 38:7, 8, 22) should be taken as a prophecy of this, the ten degrees (or steps, R. V.) representing ten years? Did the sign indicate symbolically that, just as the shadow on the sun-dial, on account of Hezekiah's repentance, was set back ten steps, so the date of the French Revolution would be set back ten years, i. e., that after this revolution would break out in 1789 A. D., ten years would require to elapse before the beginning of the Time of the End? The fact that the prophet Isaiah immediately proceeds (ch. 40) to refer to this Time of the End would seem to support this view.

THE 2300 DAYS OF DANIEL

The year 1846 A. D., which ended the 2300 days of Daniel, has been shown in DAWN, Vol. III., to be the date of the cleansing of the sanctuary. The corresponding date in the typical kingdom was 674 B. C. I cannot find this date specified directly in the history of the typical kingdom, but it is significant that at this time the wicked King Manasseh had reigned 42 out of his total 55 years, 674 B. C., therefore, probably corresponds to the date of his repentance and consequent cleansing of the sanctuary.

KING JOSIAH

The period of the good King Josiah's activity extended from 651 till 641, and consisted of a cleansing and reforming work. It ended in 641 with the finding of the Book of the Law and the celebration of the Great Passover. The parallel period in the Gospel age was from 1869 till 1879, the period when most of your cleansing and reforming work was done. So far as I can gather, it was about 1869 that you began to inquire into the teaching of the creeds and of the Scriptures, and it was in 1879 that you founded ZION'S WATCH TOWER, for the purpose of upholding the doctrine of the ransom in all its fulness against the attacks of Mr. Barbour and others, and of announcing the Great Passover, the resurrection of the "dead in Christ" in the year 1878 A. D. and the passing-over of the feet-members since that date at the moment of death.

THE NUMBER FORTY

When we turn back to the early history of the typical kingdom, we find that Saul, David and Solomon each reigned 40 years. It is clear that the reign of Saul represents the Jewish age, that of David the Gospel age, and that of Solomon the Millennial age. The fact that the duration of each reign was 40 years indicates that it represented a complete period of testing and sifting. This would appear to be the thought underlying the number 40 in all the instances in which it is used in the Scriptures. For instance, there were the 40 years' temptation of the children of Israel in the wilderness, Christ's 40 days' temptation, etc. They all seem to foreshadow the 40 years of harvest at the end of the Jewish, of the Gospel, and (possibly) of the Millennial ages.

THREE DAYS AND THREE NIGHTS

It is clear from the Scriptures that Jesus rose on the first day of the week (Mark 16:2), and also that this was "the third day" after his death (Luke 24:21, 46; 1 Cor. 15:4; also Lev. 23:11). It follows that he must have been crucified on a Friday. That this is of importance in estimating the dates of Jesus' birth and death, is pointed out in DAWN II., p. 60. Some object to this that Jesus in saying (Matt. 12:40) that he would be three days and three nights in the heart of the earth, contradicted the statement by the Apostle Paul that he rose on the third day. Those who reason in this way have failed to note that the phrase used by Jesus was purely idiomatic, and implied that he would be in the heart of the earth "till the third day." The proof of his is to be found in Esther 4:16; 5:1; Gen. 42:17, 18; 2 Chron. 10:5, 12. God is his own interpreter.

THE YEAR OF JUBILEE

I had always taken it for granted that the year of Jubilee was an ecclesiastical year; but on studying this subject recently, I noticed that the trumpet was to sound on the day of atonement, the 10th day of the 7th month (Lev. 25:9), and presumably, therefore, began on that day. Accordingly, the year of Jubilee was not an ecclesiastical year, i. e., from Spring to Spring, but a civil year from Autumn to Autumn.

As every 7th year was a Sabbath year, it follows that the 49th year was a Sabbath year. It would seem as if these were ecclesiastical years. If so, then the Jubilee year began in the middle of the 49th year. But it was called the 50th year! Should one reason from this that it was called the 50th year because it was the 50th civil year? The entrance into Canaan took place in the Springtime at the beginning of an ecclesiastical year. Six months afterwards their 2nd civil year began, while it was still the middle of the 1st ecclesiastical year. Consequently, their 50th civil year began, while it was still the middle of their 49th ecclesiastical year. If this be in the interpretation, it is evident that the land had rest on these occasions, not two years, but only eighteen months.

It would seem as if this were a wise provision of the Mosaic Law. It provided that at the beginning of each year of Jubilee, owing to the suspension of work on the land during the previous six months, the restitution of all things was rendered easier of accomplishment; and also after the Jubilee was over, and each had returned to his own land, an opportunity was given to him to prepare the land and get his crop ready for the Spring harvest and the celebration of the Passover and of Pentecost.

TIME-PARALLELS.

PERIOD OF 393 YEARS FROM THE DIVISION OF THE TYPICAL KINGDOM TILL ITS FINAL OVERTHROW.

PERIOD OF 393 YEARS FROM THE DIVISION OF CHRISTENDOM TILL ITS FINAL OVERTHROW.

	B.C.	A.D.	
Division of Kingdom of Fleshly Israel into Judah and Ephraim.—2 Chron. 10;11:1-4.	999	1521	Division of "Christendom" into Protestantism and Papacy at Diet of Worms.
Hezekiah's "sickness unto death." followed by (1) Alliance with Babylon; (2) Supply of water to Jerusalem.—Isa. 38, 39; 2 Chron. 32:30.	731	1789	The French Revolution, followed by (1) Alliance with Papacy. (2) Supply of truth through Bible Societies.
Final overthrow of the typical Kingdom.— 2 Chron. 36:11-21; Ezek. 21:25-27.	606	1914	Final overthrow of Nominal Christendom.

PERIOD OF 125 YEARS.

PERIOD OF 125 YEARS.

There seem, however, to be some deeper meanings in this arrangment. (1) The commencement of the Jubilee year on the day of atonement pointed forward to the time when the antitypical Jubilee would begin on the antitypical day of atonement, the end of the Gospel age. (2) Brother Hemery of London mentioned to me some time ago that he had noticed that events which occurred in the Spring foreshadowed blessings for the church, while those which occurred in the Autumn foreshadowed blessings for the world. This appears to me to be a natural arrangement, as Spring is the beginning of the ecclesiastical year, whereas Autumn is the beginning of the civil year. Applying this thought, we find that the Passover and Pentecost, etc., foreshadowed blessings for the church, whereas the Atonement, the Feast of Tabernacles and the Jubilee foreshadowed blessings for the world.

I am, with love in the Lord to you and to all the dear ones in Christ Jesus.

Yours faithfully,

JOHN EDGAR.

A LATER LETTER

DEAR BROTHER RUSSELL:—

The Lord has guided me to the discovery of another confirmation of the Chronology as set forth in MILLENNIAL DAWN. In studying the Parallel Dispensations, I noted that the 70th week of Daniel's prophecy (Dan. 9:24-27) from 29 till 36 A. D. had its parallel as regards both time and events in the Gospel age from 1874 till 1881 A. D. (DAWN II., p. 219). Thinking that the events at the beginning of the 70 weeks might also have parallels in the Gospel age, I noted your arguments in DAWN II., p. 67, proving that the 70 weeks dated from Nehemiah's commission to build the walls of Jerusalem in the 20th year of Artaxerxes (Neh. 2:1), whereas usually they are reckoned as beginning at the time of Ezra's commission 13 years earlier (Ezra 7:7). I noted also your proofs that the former must have been in the year 454 B. C. Accordingly the latter must have been in the year 467 B. C.

Rollin, in his *Ancient History of the Medes and Persians*, agrees with this. In Book 6, sect. 18, he says that Xerxes died in 473 B. C. and quotes as authorities Ctesias, c. ii; Diodorus, Book xi. p. 52; Justin, Book iii., ch. 1. He says Xerxes reigned 12 years; and in Book 7, sect. 1, states that Artaxerxes was crowned in 473 B. C., and reigned 49 years. In accordance with this, he mentions in sect. 6 of Book 7, that Ezra's commission was in 467 B. C., and Nehemiah's in 454 B. C. Regarding the latter he states: "Artaxerxes immediately caused a decree to be drawn up that the walls and gates of Jerusalem should be rebuilt, and Nehemiah as Governor of Judea was appointed to put this decree in execution. It is from this decree, communicated by Artaxerxes in the 20th year of his reign, for the rebuilding of the walls of Jerusalem, that we date the beginning of the 70 weeks mentioned in the famous prophecy of Daniel, after which the Messiah was to appear and to be put to death."

By deducting 490 years from 1881 A. D., we get the year 1391 A. D., corresponding with 454 B. C. The year 1378 A. D., 13 years earlier, will, therefore, correspond with 467 B. C.

I. EZRA'S COMMISSION IN 467 B. C.

On consulting books on the Reformation, I was not long in discovering that the year 1378 A. D., corresponding with the year 467 B. C., is a very important date indeed. It is the year of the Great Papal Schism, when Wycliffe came out as the Reformer.

Workman, in *Dawn of the Reformation*, p. 172:—"Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two Popes each claiming to be the sole head of the church, each labelling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged that both Popes should be set aside as having little in common with the church of the Holy God. From this position of neutrality he quickly passes into one of antagonism to the Papacy itself."

Archbishop Trench in *Medieval Church History:*—"Gregory XI. died on 27th March, 1378, and the Papal Schism broke out. The year 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did, in nearly all his writings, introduce in some way a statement of his views upon Transubstantiation."

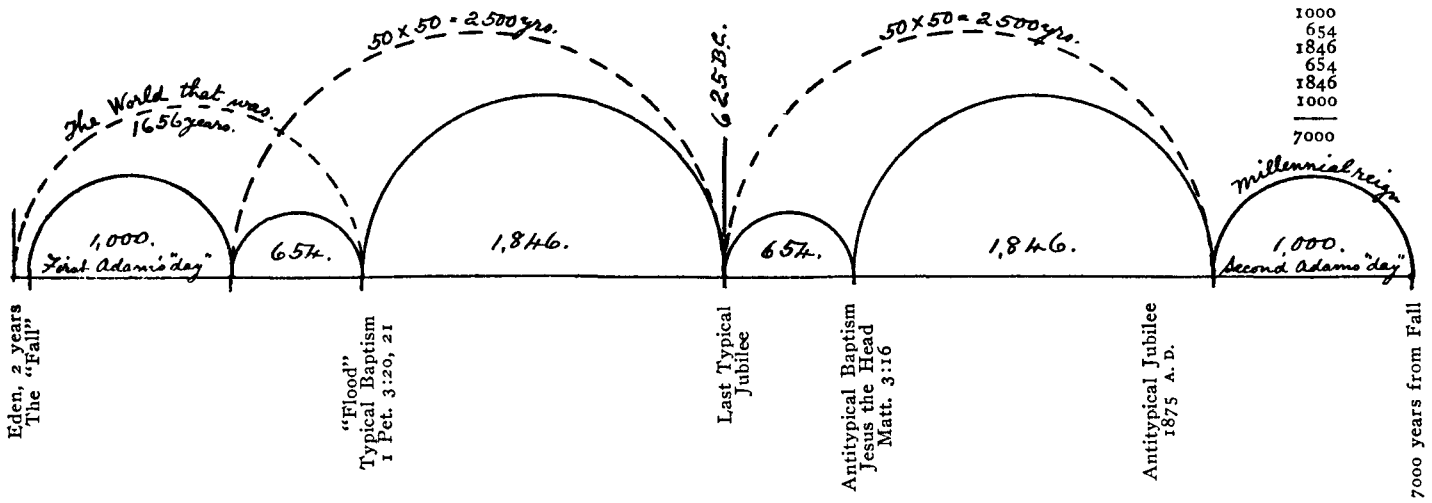
Can anything be more conclusive than that we have here a parallel, not only in time, but also in the events recorded between Ezra's commission in 67 B. C. and Wycliffe's acts in 1378 A. D.? Ezra in leading back from Babylon many of the Israelites, and bringing with him the vessels for the service of the house of God (Ezra 7:19, 20) did for the literal temple what Wycliffe by his doctrinal reforms, especially by his attack upon the doctrine of Transubstantiation, did for the spiritual temple.

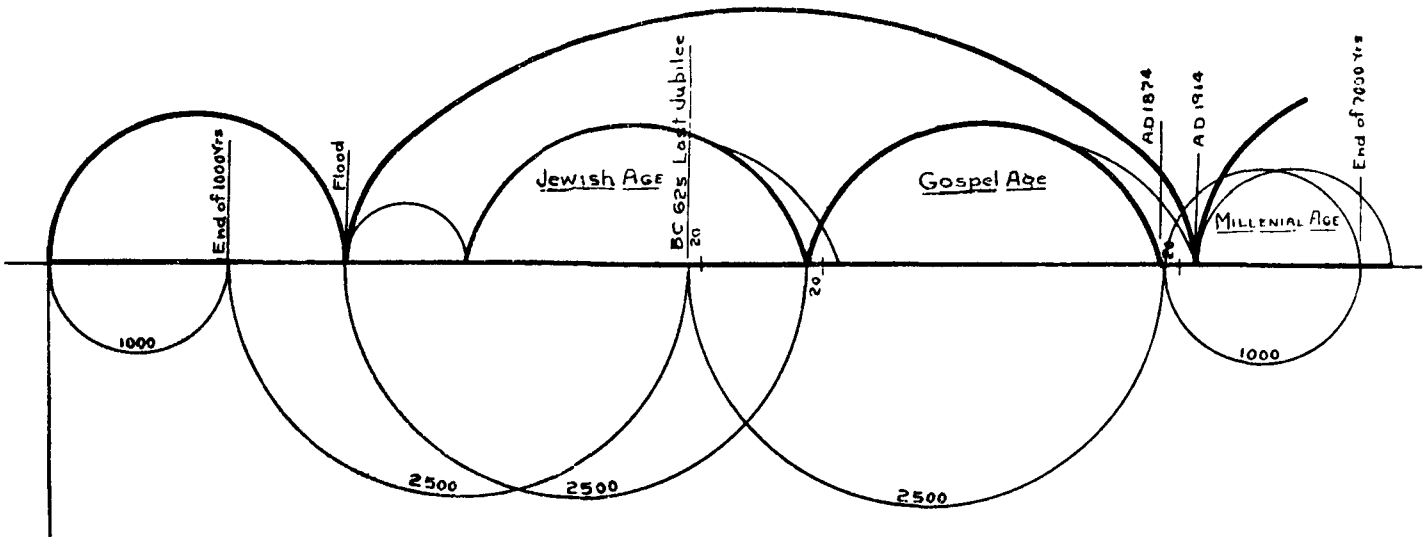
II. NEHEMIAH'S COMMISSION IN 454 B. C.

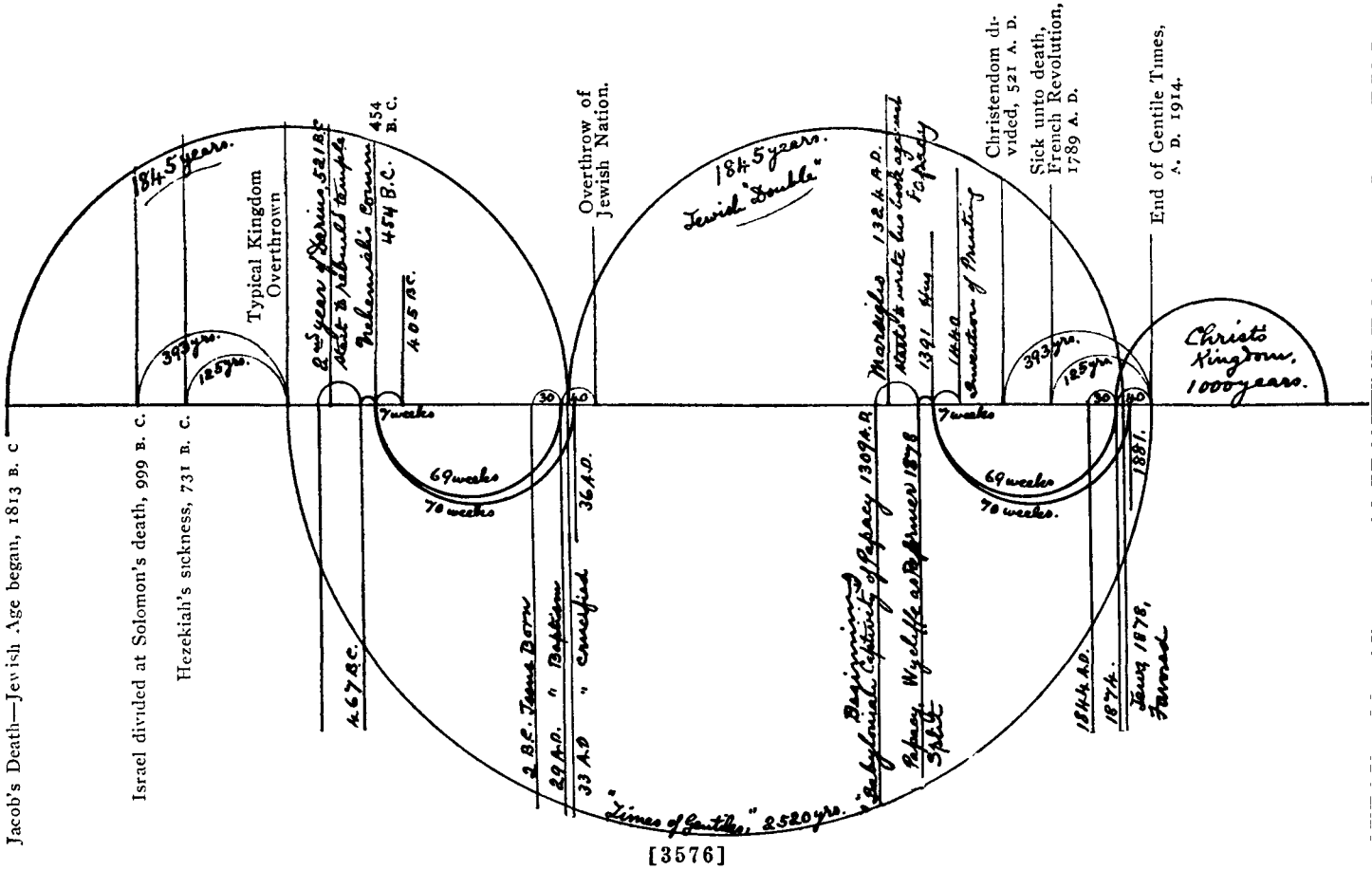
The year 1391 A. D. corresponds with the year 454 B. C. when Nehemiah received his commission to rebuild the walls of Jerusalem. Wycliffe died in 1384, before he could personally carry into effect all that he had longed for, but his works followed him. It was John Hus of Bohemia who more particularly took up the work of reform after Wycliffe's death. Though it was in the early years of the 15th century, up till his martyrdom in 1415 A. D., that his work attracted general notice, yet it was in 1391 that Hus might be said to have received his commission to rebuild the walls of Spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe (Blackie's *Modern Cyclopedia*, Vol. IV., p. 483).

Thatcher and Schwill in *Europe in the Middle Ages*, p. 539·—"Political considerations, the alliance between Henry V. and the Papacy, led to repeated persecutions of his followers, and so all of Wycliffe's efforts at Reform came to nothing. But the cry for the reform of the church was never again hushed in Europe. Through one of his pupils, John Hus of Prague, his teachings were carried to Bohemia, where they also caused a

THREE CHARTS OF HISTORY, SHOWING VARIOUS PARALLELS, ALL CONFIRMATORY OF OUR CHRONOLOGICAL APPLICATIONS.







great uprising." "Hus condemned its (Papacy's) worldliness, its right of secular possessions, and objected to the supremacy of the Pope. The Bible, according to him, ought to be the sole rule of faith."

Professor Lodge in *Close of the Middle Ages*, p. 207:—"The systematic teaching of Hus was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

Burnett in *History of the Reformation*, p. 9:—"Before the end of the 14th century, Wycliffe had extended his line of attack to some of the special doctrines of Western theology: but the movement which he began, though its effects were evanescent in his own country, became in the hands of more stimulating advocates a genuine national force in Bohemia."

III. THE SEVEN WEEKS OF DAN. 7:25

Is there anything in the Gospel age to explain the mysterious division of the 70 weeks into 7 and 62 and 1? By seven weeks is meant a period of 49 years. As the seven weeks date from Nehemiah's commission, the year under consideration will be 1440 A. D. This is the time that Printing was invented, a very important factor in the Reformation.

Archbishop Trench in *Medieval Church History*, p. 423:—"Then while abuses were never rifer, while the lives of the clergy were never fuller of scandal, while the Papal Court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,—the invention of printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wondrous invention there was the revival of learning."

IV. THE RETURN FROM THE BABYLONIAN CAPTIVITY (536 B. C.) AND THE CONSEQUENT LAYING OF THE FOUNDATIONS OF THE TEMPLE AT JERUSALEM

The restoration was not begun, but was finished by Ezra in 467 B. C. In accordance with the Edict of Cyrus (536 B. C.) many of the Israelites returned from Babylon and laid the foundations of the Temple. Ezra 4:24, however, states that the work then "ceased unto the 2nd year of the reign of Darius, king of Persia." The length of time from the Edict of Cyrus in 536 B. C. till the end of the 70 weeks in 36 A. D. is 572 years. Accordingly, the date in the Gospel age which corresponds with 536 B. C. is 1881 minus 572, equal to 1309 A. D. This year is of importance as marking the first year of what is universally known as the "Babylonian captivity" of the Papacy at Avignon, which is generally recognized as forming the foundation of the Reformation. It is curious that the year 536, which in the Jewish age concluded the Babylonian captivity of the Israelites, corresponds with the year 1309 in the Gospel age, which began the "Babylonian captivity" of the Papacy. [May we not reverse the form of this statement and say that it rather marked the first favorable condition for the liberation of the truth, which had long been in bondage to Papacy?—*Editor.*]

Archbishop Trench in *Medieval Church History*, p. 275:—"Then in 1305 the French king contrived that the choice should fall on one who had so sold himself to carry out the wishes and policy of France that he did not feel anywhere safe from popular indignation except on the northern side of the Alps and under the protection of him whom he had engaged to serve. After a brief residence at Bordeaux and then at Poitiers, Clement v. fixed his seat at Avignon. There from 1309 to 1377 he and six following Popes resided. The 'Babylonish Captivity' is the name by which this voluntary exile in a foreign land with a servile dependence on a foreign power, which this exile entailed, is often designated, the name having been suggested by the 70 years or thereabouts for which this exile endured. The Popes could no longer be regarded as independent umpires and arbiters. Nevertheless, they advanced claims to a universal monarchy which stood in ridiculous contrast with their own absolute dependence on the Court of France, a dependence so abject that there were times when the Pope dared not give away the smallest preferment without permission first obtained of the French king."

Professor Lodge in *Close of the Middle Ages*, p. 30:—"In 1309 Clement v. fixed his residence at Avignon. As long as the Popes continued to live there, they were exposed to overwhelming French influence, and could hardly escape the charge made both from England and from Germany, that they were mere vassals of the King of France. It says much for the vitality of the Papal System that the 'Babylonian captivity,' as the next 70 years have been called, did not result in the complete loss not only of the Italian Provinces, but of all spiritual authority in Europe."

Workman in *Dawn of the Reformation*, Vol. I., p. 16:—"The study of the Reformation should always begin with Avignon. The greatness of Luther and Calvin, as contrasted for instance with Marsiglio, Wycliffe and Gerson, does not lie so much in greater zeal, more thorough methods, more logical aim, as in their greater opportunity. The fulness of the time had come."

V. THE REBUILDING OF THE TEMPLE IN THE SECOND TO THE SIXTH YEARS OF DARIUS

As already mentioned, it was only the foundations of the temple which were laid on the return from Babylon. Building operations were not properly begun until the second year of the reign of Darius Hystaspes, king of Persia, and the temple was finished in the sixth year of his reign (Ezra 4:24; 6:15). Ussher's chronology gives the second year of Darius as 520 B. C., and the various authorities seem to corroborate this by placing the date of his accession in the year 521. According to this, the rebuilding of the temple began 16 years after the return from Babylon. The corresponding date in the Gospel age is 1325 (equals 1309 plus 16). The greatest work about this time was the publication of a book against the Papacy by Marsiglio of Padua, but all the authorities which I consulted were unanimous in stating that the year of publication of this book was 1324, not 1325 B. C. Accordingly, I was forced to conclude that there was no time-parallel here, or, as seemed more likely, that the second year of Darius was 521, and not 520 as affirmed. I spent several days in searching all the works on the history of Persia to which I had access, and at length my efforts were rewarded. Professor Rawlinson, in his *Five Great Monarchies*, Vol. 3, p. 404, states that Darius mounted the throne on 1st January, 521 B. C., and he then adds in a footnote on page 408, in connection with the statements of Ezra 5:2 and Haggai 1:14, 15, that "according to Jewish modes of reckoning" the 24th day of the 6th month of the second year of Darius, would be September, 521 B. C., 8½ months after Darius' accession. There can be no doubt that this is true explanation, as both Haggai and Ezra would reckon by the ecclesiastical year beginning in the Spring.

The rebuilding of the temple would, therefore, occupy the four years from 521 to 517 B. C., and the corresponding years in the Gospel age would be 1324 to 1328 A. D It was in 1324 that Marsiglio published his famous book, *Defensor Pacis* (Defender of the Peace), and in 1328 he died. In the autumn of the same year the Emperor Lewis, who had been induced to attempt some of the reforms advocated by Marsiglio, deprived of his (Marsiglio's) advice retired from Rime and relinquished the attempt.

Archbishop Trench in his *Medieval Church History*, p. 280, in describing the story of the "Babylonish Captivity," says:—"As might easily be supposed, words bolder than had ever been uttered before, words striking at the root of the Papal system, and leaving none of its prerogatives unassailed, had found utterances during this time; and more ominous than all the rest, these had not come from such as stood avowedly without the church's pale, but from those within. Foremost among the threatening births of the first half of the 14th century is a book, the 'Defensor Pacis,' written by a physician of Padua, Marsiglio by name (died 1328), in the immediate service of Lewis of Bavaria. No later hand has traced with a finer historical tact the mundane conditions which first made possible, and then favored, the upgrowth of the Papal power; none has searched out with more unpitiable logic the weak places of the Papal armor. An epoch-making book, Neander calls it; and certain, for good or for evil, it was far in advance of its age; so far, that it is difficult to understand how it could very strongly have influenced its age."

Workman in *Dawn of the Reformation*, Vol. I, p. 80:—"In June, 1324, with the help of his friend, John of Jandun,—'the two pests,' as the Pope called them, 'from the abyss of Satan'—he wrote his great work in the incredible space of two months. Two years later, in the summer of 1326, he joined himself to Lewis. He became the leader in a band of visionaries who urged the emperor on in his struggle with 'the great dragon and old serpent,' John xxii. In treatise after treatise, both Marsiglio and Ockham criticised the nature of the Papal power, denied its claims and demanded the restoration of secular supremacy." Page 85:—"The works of Marsiglio give us in clear outline the ideals which now regulate the progress of Europe. The bolts which he forged have shattered the doctrine of divine right and the temporal claims of Papacy. In his emphasis of the value of Scripture, though the hand that wrote was the hand of Marsiglio, the voice seems the voice of Luther: in his call to the laity he foreshadowed Wesley: in his views as to the rights of separate congregations, he was a forerunner of the Independents."

Professor Lodge in his work, *The Close of the Middle Ages*, p. 98, speaking about the struggle between the Emperor Lewis and Pope John xxii., says:—"No previous contest between the

rival heads of Christendom had produced so much literature, or literature of such merit and significance. Michael of Cesena, the General of the Franciscan Order, John of Jandun, and William of Ockham, the 'Invincible Doctor,' exhausted the subtleties of the scholastic philosophy in their championship of the imperial position against Papal pretensions. Above all, Marsiglio of Padua, in his great work, the *Defensor Pacis*, examined with equal acuteness and insight the fundamental relations of the spiritual and secular powers, and laid down principles which were destined to find, at any rate, partial expression in the Reformation. This outburst of literary and philosophical activity was due in great part to the fact that for the first time in the long struggle between Papacy and Empire, the struggle involved doctrinal ideas. Hitherto, the contest had been between church and state, and the church had been for the most part united. But on the present occasion the church was profoundly divided. In spite of all the advantages on the side of the Emperor, the quarrel ended, not exactly in a Papal triumph, yet in the complete and humiliating discomfiture of Lewis. Doubtless the personal character of the Emperor contributed essentially to this result. He could take strenuous measures under the influence of a stronger will, but when he lost his adviser, Marsiglio, his habitual irresolution and his superstitious dread of excommunication returned upon him. In

	B. C.
Return of the Israelites from the Babylonian Captivity to restore the Temple at Jerusalem. Only the foundations laid. (Ezra 1:1-3; 3:10).	536
Restoration of the Temple in 2d to 6th years of Darius (Ezra 4:24; 6:15).	521
Ezra's commission in the 7th year of Artaxerxes to restore vessels to Temple. (Ezra 7:7, 19.)	467
The Seventy Weeks—490 Years. 7 Weeks. Nehemiah's commission in 20th year of Artaxerxes to rebuild walls of Jerusalem. (Neh. 2:1) Troublous times.	454
62 Weeks. End of the 7 weeks, followed by more favorable times.	405
	A. D.
70th Week. Advent of Messiah as Prince.	29
Crucifixion and resurrection of Jesus.	33
Beginning of the casting off of the Jews at end of exclusive favor to Jews.	36
Destruction of Jerusalem and of Jews' national polity.	69
Full loss of favor to the Jews, and anarchy.	70

	A. D.	
	1309 The beginning of what is known as the "Babylonian Captivity" of the Papacy at Avignon. Generally recognized as the foundation of the Reformation.	"Babylonian Captivity" of the Papacy.
	1324 Publication by Marsiglio of Padua of the "Defensor Pacis."	
	1378 The year of the Great Papal Schism which caused Wycliffe in same year (1) to come out as the Reformer, (2) to translate Bible into English, (3) to renounce transubstantiation.	
	1391 Year when Hus became acquainted with Wycliffe's writings. He carried Wycliffe's teachings into effect. Troublous times.	The Seventy Weeks—490 Years. 7 Weeks.
	1440 Invention of printing followed by more favorable times.	62 Weeks.
	1874 Advent of Messiah as King.	70th Week.
	1878 Resurrection of the saints. Beginning at Berlin Congress of return of favor to the Jews. Beginning of the casting-off of the church.	
	1881 End of exclusive favor to church.	
	1914 Full loss of favor to churchianity.	
	1915 Destruction of nominal Christendom in anarchy. Full return of favor to the Jews.	

January, 1328, he was crowned Emperor by two bishops who had been excommunicated. In May, Peter di Corvara, a Franciscan friar, nominated by the Emperor, and accepted by the acclamations of the citizens, assumed the Papal title as Nicholas V. Lewis had committed himself to an enterprise which he had neither the moral nor the material force to carry through. He retired to the Ghibelline strongholds in the north, accompanied by his Antipope. The Roman populace, with characteristic inconstancy, expelled the imperial partisans, and opened their gates to the Orsini and the Neapolitan troops."

The following extract from Poole's *Age of Wycliffe*, p. 28, indicates some of the chief thoughts in Marsiglio's teaching. "Marsiglio's chief work, the *Defensor Pacis*, was written in 1324, while he was still at the University of Paris. He taught Republicanism. The community of all the citizens or their majority, expressing its will either by elected representatives or in their assembled mass, in the supreme power in the state. The people must chose a ruler, but to the hereditary principle he will make no concession whatever. The name church belongs to the entire body of Christian men. It is intolerable that its prerogatives should be usurped by the sacerdotal order. Ex-

communication, for instance, cannot rightly be decreed by any priest or any council of priests. The verdict belongs to the community of the faithful. The power of the clergy is entirely restricted to spiritual affairs; it can only be given effect to by spiritual means. Of heresy as such there is but one judge, Jesus Christ, and his sentence is in the world to come. Errors of opinion lie beyond the cognisance of human judicature. In the New Testament, bishop and priest are convertible designations of the same persons, and the popedom is a later institution of which the historical growth is clearly traceable. St. Peter had no authority over the other apostles; but even supposing he had, it is hazardous to assert that he communicated it to his successors in the Roman See, since we cannot say for certain that he himself ever visited, far less was Bishop of, Rome at all. The Pope in his quality of Christian Bishop can claim no right of supreme judgment in human things, even over the clergy. The keys of St. Peter open and close the door of forgiveness, but forgiveness is the act of God, determined by the repentance of the sinner. The Turnkey is not the Judge. Marsiglio goes through the standard arguments in favor of the Papal assumptions, and rejects them one after another, partly by his resolute insistence on a rational interpretation of the texts of Scripture, partly by the essential distinction between the sacred calling of the priesthood and their extrinsic or worldly connections. My kingdom is not of this world. The ministers of the church should be supported by those to whom they minister, but only in the necessaries of life; but no one of the faithful is bound by Scripture to pay them a tenth or any other part of his income. The clergyman might well supply his needs by other means, as by handicraft, after the example of the apostles. But now that the church has been enriched by ample endowments, the question arises, To whom do these belong? Marsiglio replies that the property can only belong to the person or persons who gave it, or to the state. Nor can the clergyman claim the entire use of it; he is the administrator of a trust, and what is left over after his daily food and raiment are supplied, must be distributed to the poor. Wycliffe was seen by Pope Gregory xi. to be the successor of Marsiglio."

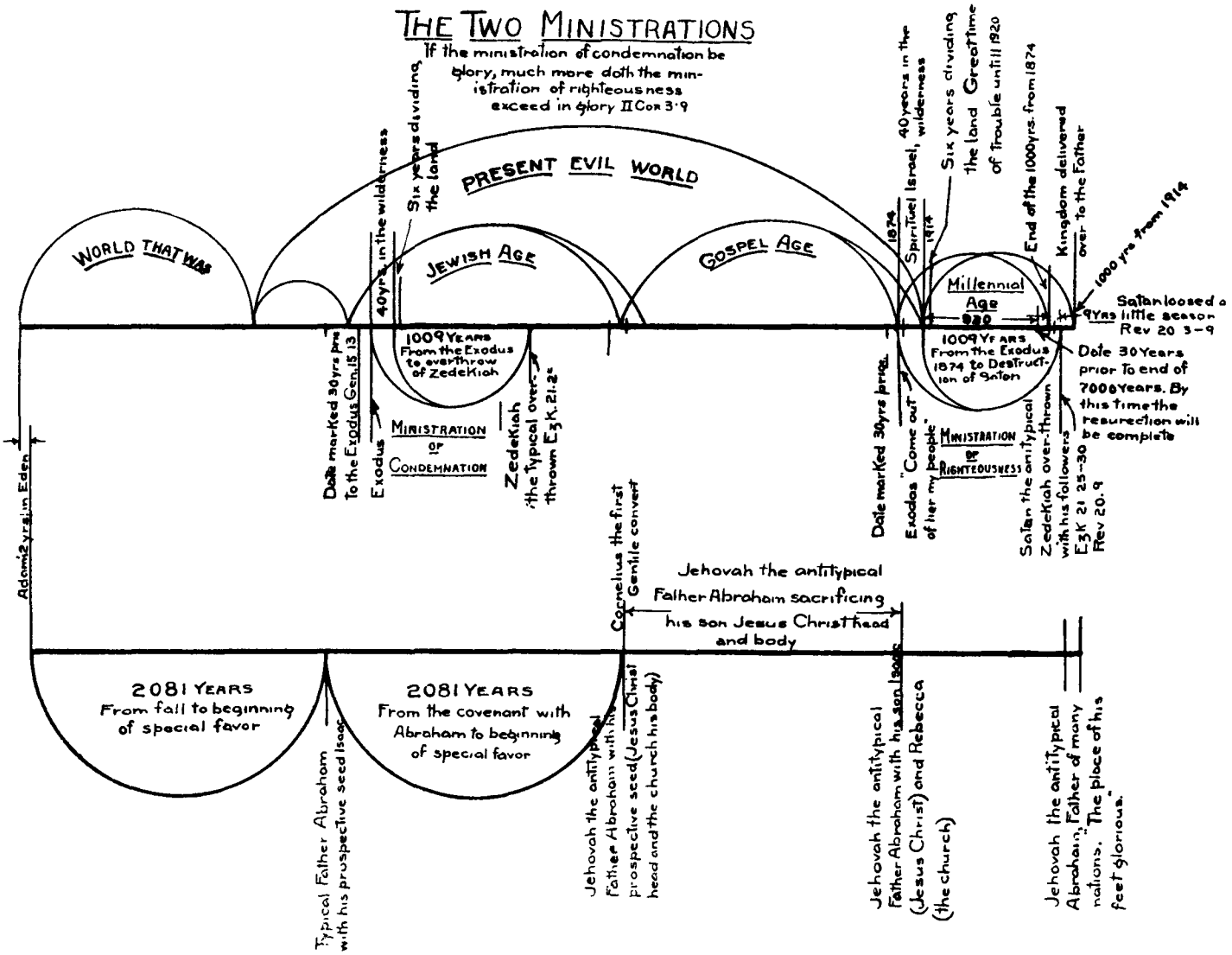
I have given this somewhat fully, as it is so much in line with our own views, setting them down in the order in which they occurred to me in the course of my investigations. On reviewing them, I feel more certain than ever that the hand of God has been in the affairs of men. Such correspondencies

could not be due to chance. Prior to 536 B. C. and 1309 A. D., fleshly and spiritual Israel were completely in the power of Babylon, but these years marked the turning-point, and then step by step the great reform went on. The people had been punished for their sins, but now God was beginning to bestow his favor upon them for a season in order to prepare them for the Messiah. Each of the items noted above was a distinct step in the reformation of Jews and Christians. So much for the beginning of the 70 weeks. The events at the end of the 70 weeks are detailed in DAWN II.

The prophecy of the 70 weeks does not, however, indicate when the final overthrow would take place, and, except for the reference to the seven weeks, no mention is made of any events in the interval between the commission of Nehemiah and the 70th week. In line with this, we find that the historical canon of the Old Testament ends with Ezra and Nehemiah. It is evident that God did not intend to indicate the Lutheran movement in connection with this prophecy. This might have appeared strange to me had I not formerly seen that this movement was typified by the division of the kingdom of Israel on the death of Solomon. All the above stages of reform were in the church, but Luther's reform was a complete revolt, resulting in a division of the kingdom, and was, therefore, best represented by the division of the typical kingdom of Israel before its final overthrow by Nebuchadnezzar.

Dear Brother, I shall be glad to hear what you think of these time-parallels. So far as I can judge at present, they seem to me to be very conclusive, and have helped to confirm me very strongly in the opinion that your views regarding the times are correct. I feel convinced. The "truth is mighty and will prevail." Yours in him, JOHN EDGAR.

Below we give an outline chart built upon the Bible chronology presented in MILLENNIAL DAWN and embodying our original "Chart of the Ages." It presents additionally several new features, "parallels," which no doubt will be both interesting and instructive. It is by Bro. U. G. Lee.


THE TWO MINISTRATIONS
If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory II Cor 3:9
PRESENT EVIL WORLD
WORLD THAT WAS
JEWISH AGE
GOSPEL AGE
Six years dividing the land
40 yrs in the wilderness
1874
Spiritual Israel
1914
40 years in the wilderness
Six years dividing the land Great Time of Trouble until 1920
End of the 1000 yrs. from 1874
Kingdom delivered over to the Father
1000 yrs from 1914
Millennial Age
Satan loosed a little season Rev 20 3-9
1009 Years From the Exodus to overthrow of Zedekiah
1009 Years From the Exodus 1874 to Destruction of Satan
Date marked 30 yrs prs to the Exodus Gen. 15 13
Exodus
MINISTRATION OF CONDEMNATION
Zedekiah the typical overthrown Ezk. 21:25
Date marked 30 yrs prs.
Exodus "Come out of her my people"
MINISTRATION OF RIGHTEOUSNESS
Satan the antitypical Zedekiah overthrown with his followers Ezk 21 25-30 Rev 20.9
Date 30 Years prior to end of 7000 Years. By this time the resurrection will be complete
Adam 2 yrs in Eden
Cornelius the first Gentile convert
Jehovah the antitypical Father Abraham sacrificing his son Jesus Christ head and body
2081 YEARS From fall to beginning of special favor
2081 YEARS From the covenant with Abraham to beginning of special favor
Typical Father Abraham with his prospective seed Isaac
Jehovah the antitypical Father Abraham with his prospective seed (Jesus Christ head and the church his body)
Jehovah the antitypical Father Abraham with his son Isaac (Jesus Christ) and Rebecca (the church)
Jehovah the antitypical Abraham, Father of many nations. The place of his feet glorious.

THE CHRIST, THE SON OF GOD

JOHN 20:31.—JUNE 25.

GOLDEN TEXT:—*"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."*

Our Golden Text is a very appropriate one for a review lesson, preparatory to a new course of studies in the Old Testament. We have been considering the testimonies of the Evangelists respecting the words and mighty works of him who spake as never man spake, and who, as the finger of God, as a small manifestation of divine power, cast out devils, healed the sick, awakened the dead. John sums up the object, the purpose, of these records, saying that they were written to the intent that we might believe on Jesus as the Christ, the Son of God.

Some in our day, totally misunderstanding the divine plan with reference to human salvation, would be inclined to say—What difference whether we believe that Jesus is the Christ the Son of God, or believe merely that he was an ordinary man, a wise and good man, the son of Joseph? Would not his conduct and teachings be just the same in either event? And is it not the teachings of Jesus and their moral influence that we seek as a power over men rather than any faith in him? What is the value of faith anyway? is it not works that we wish? If a man have good works without faith would he not be just as

acceptable to God as if he had faith? In what way would faith profit or benefit any?

We answer that this is human reasoning merely, and that it ignores the divine plan and record, which is to the effect that "without faith it is impossible to please God." It seems strange to some—impossible to believe this Scriptural declaration—to accept the fact that an imperfect man with faith is acceptable to God, while the best man in the world without faith would be unacceptable. Nevertheless, this is the divine arrangement respecting the work of God which he is accomplishing during this Gospel age.

KNOWLEDGE AND WORKS BY AND BY

The Scriptures indicate to us that by and by the knowledge of the Lord shall be so complete, so fill the earth, that at that time the word faith will have practically lost its present meaning, knowledge taking the place of what is now termed faith. In that time knowledge and works will be what the Lord will require of mankind. All the avenues of knowledge will be open to the human family, the knowledge of the glory of God will fill the whole earth as the waters cover the great deep, and with that knowledge obedience will be required—obedience to the extent of ability, and increasing ability will be the reward of every effort until, at the close of the Millennial age, all who will may actually have attained full perfection of human nature that was lost in Eden. That will be the age of works, as we read in Revelation 20:12. The whole world will stand on trial for life eternal, and their judgment will be in harmony with the principles already enunciated in the Word of God, and the decision will be "according to their works"—not according to their faith, as it is with us in this Gospel age.

During this Gospel age the Lord is seeking a certain class able to exercise faith, a class whose conduct will be largely influenced by their faith. It is this class that is addressed throughout the Scriptures, and their faith is continually appealed to as in our text—"These things are written that ye might believe that Jesus is the Christ, the Son of God." The Apostle declares that God's method of dealing seems foolish to the world—"It has pleased God by the foolishness of preaching to save them that believe." The world thinks it strange that believers should be saved on account of their belief rather than from the standpoint of works. But whoever wants to avail himself of the present privileges of this Gospel dispensation must accept the Lord's terms or none. It is he and not the Evangelist who has decided that faith is an essential. First, before we can come to God, we must believe that he is and that he will reward those who seek him, those who desire to come into heart-relationship with him. Whoever cannot thus believe in advance is barred from coming to God at all in this present time. If he exercises faith to this extent he may go on to still greater and deeper and broader faith.

To him who seeks to thus approach God in fellowship, the Lord is pleased to point out that sinners can have no relationship to him except they come through the appointed Mediator who redeemed us with his precious blood and made possible our reconciliation with the Father. If the believer accepts this as the divine provision he may rejoice in the thought that Christ died for our sins, according to the Scriptures, that he rose again on the third day for our justification. If he cannot believe this he must stop just where he is—he finds no access into divine favor and fellowship. He may find access into errors and false doctrines, but he can find no fellowship, no assistance from God, no correct information respecting the divine plan. If he takes this step, accepts Christ through faith, then he may have peace with God through Jesus Christ our Lord. Still, faith will be necessary if he would go on. To the justified believers during this Gospel age God has been pleased to make known further riches of his grace, namely, the call of the church to joint-heirship with the Lord in his kingdom, "If so be that we suffer with him that we may also be glorified together."—Rom. 8:17.

But this inspired hope can only be ours to the extent that we exercise still further faith in God, in his love, and in the messages which he has sent us through his Son and through the apostles and prophets. Even if these be accepted, and we have thus "access into the grace of God where we stand, hoping for the glory of God," it will be necessary for us to still exercise faith in order to make progress in the narrow way thus entered and to ultimately attain the glory, honor and immortality promised. Thus it is written, "Be thou faithful unto death and I will give thee a crown of life," and again, "This is the victory that overcometh the world, even thy faith." So we see that faith marks every step of progress for those who are the called according to the divine purpose during this Gospel age.

PARTICULAR FAITH NECESSARY

Another mistake frequently made is to suppose that the faith which God requires is a vague and indefinite one—anything. On the contrary, the Scriptures delineate very particularly the kind of faith acceptable to God. We have already shown as a first prerequisite a faith in the personality of God and in his willingness to be approached by his creatures; second, a faith in Jesus, that he is the Way, the Truth and the Life, by whom alone we can approach the Father. Our text emphasizes this thought of a particular faith, declaring that the faith must be that Jesus is the Christ, the Son of the living God. What is implied in this thought, the Christ the Son of God? It means more, far more than a mere belief that Jesus lived and Jesus died, a man of Nazareth. The word Christ signifies Messiah and Messiah signifies God's anointed king. For four thousand years the Lord has been making gradually known to mankind through the prophets and apostles that he will ultimately establish a kingdom of righteousness in the earth, "under the whole heavens." That through this kingdom for which we pray, "Thy kingdom come," all mankind are ultimately to be blessed and righteousness established in the earth upon a sure footing, and all sin and iniquity be overthrown, and this kingdom is to be under the control of Messiah, the great King, the divinely appointed Ruler. The thought of our text, then, is that Jesus must be recognized as more than a man who died; he must be recognized as the long-promised King of the world and as the Son of the Highest.

MESSIANIC HOPES INSPIRING

To be without any hope of a future would make the present existence terrible; to think of death as ending all would be to rob life of its chief blessing and hope. Fortunately but few of mankind are in this absolutely hopeless condition; but to attract attention away from the divine plan, and its reasonable and efficient hopes and promises respecting the Millennial kingdom, and the blessing under that kingdom of every nation, people, kindred and tongue, seems to have been the object of the adversary. He has introduced false hopes which can never appear to mankind to be thoroughly reasonable because they are most unreasonable—the hope on the one hand that they do not die and on the other hand that they go to heaven when they die, the hope that death does not mean death. These fallacious hopes are delusions which may satisfy the mind temporarily, but which in the end, with all who will reason, must prove unsatisfactory.

The only faith that will stand the test and bring us off conquerors over the spirit of the world, the flesh and the adversary, is the hope set before us in the Gospel, of which Jesus as the Messiah is the center. That is the hope of the world—the hope that Christ having redeemed the world with his precious blood will grant, in due time, a blessing of opportunity to every creature, that whosoever will may come through knowledge and obedience to life eternal and that the disobedient shall be destroyed in the second death. A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be joint-heirs with the Master in the great kingdom which shall bless the world. No wonder the Apostle said of this Messianic hope, this kingdom hope, "He that hath this hope in him purifieth himself even as he is pure."

LIFE THROUGH BELIEVING

The Apostle in the latter part of the text pursues this thought of the necessity of faith, saying that the believing ones may have life through the name, through the power, through the authority of this Messiah—by virtue of the work which he has accomplished for them and the door of opportunity which he has opened to them. The unbelieving have no such door of opportunity now. Thank God, there will be a glorious opportunity of another kind for them in a coming age, but they are barred by their unbelief from participation in God's favor now, because the present salvation is based wholly upon this as a condition—faith in Jesus as the Messiah.

Believing is not only the precedent to the life to come, to be attained at the resurrection, but it is also precedent to a proper life in the present time. Indeed, it is a very easily discerned principle that whoever would be accounted worthy of a part in the first resurrection must begin the new life in the present time and have his trial here. In other words, unless we are begotten of the spirit now to newness of life, unless we be risen with Christ to walk with him in newness of life, unless we develop as new creatures, we will never be fit for eternal life, which is offered to us as a reward—life with our Lord, glory, honor and immortality. How essential then it is that we have faith in Jesus as the Christ, the Son of God; how necessary that this faith work in us to will and

to do God's pleasure, that our faith be so living, so real, that it will influence the entire course of life, transforming us by the renewing of our minds and sanctifying us to the Lord and to his service, changing us from glory to glory, in the likeness of the Lord, and generally making us meet, fit, for the kingdom which God hath promised to them that love him.

The Apostle in the beginning of the Gospel age referred to the Jews, and remarked that as a nation they had from the Lord much advantage every way over other nations and peoples, chiefly in that to them were committed the oracles of God, a knowledge of the divine plan, even though that knowledge were more or less vailed in symbols and scattered in mysterious statements. But accepting that as a fact, what can we say of Spiritual Israel? Certainly we can say that she enjoys much advantage every way, not only advantages over and above those possessed by the heathen, but advantages over those possessed by the Jews. To us the oracles of God are no longer vailed and hidden, but open by the grace of God through the holy Spirit. We can see a depth of meaning and beauty in the words of the Law and the prophets that the Jews never discerned, for we are guided into these by the inspired explanations of the Lord and the apostles and by the illumination of our minds through the holy Spirit.

And if this be true in respect to the Gospel age in general, what shall we say of the special advantages and privileges and unfoldings of the divine Word accorded to us who are now living in the end of this age—to us who now have the convenience of the Word of the Lord in printed form, with marginal references, concordances and various Bible study helps? What advantage have we? Much every way, we reply, even over the believers of the early church.

If of these early Christians it was required that their faith should bring a corresponding life, as of these risen from the dead, seeking the things above, much more should this be true of us who now with still greater knowledge of the divine plan should have a still larger and fuller appreciation of the grace of God in Christ, and a still fuller desire to live the new life and to ultimately be accounted worthy of the new body in the resurrection, and that the new life should be made everlasting. By the grace of God, dear brethren and sisters, let us attain to this which has been placed within our grasp. As the Apostle says, let us lay aside every weight and every easily besetting sin and let us run with patience the race set before us in the Gospel: Looking unto Jesus, the author of our faith, who will also be its finisher. We have been studying the various experiences of our dear Master, and now we are to remember that we are called to walk in his steps, to suffer with him, that we may also reign with him. Every feature of his experiences should be profitable to us and any victory of his should give us more courage, realizing that greater is he that is for us than all they that be against us.

THE VOLUNTEER TRACTS

The Volunteer orders are being filled rapidly now. Those who have examined the "ammunition" generally agree that it is interesting. It consists of four separate sheets folded together. These need not be separated. One or more of the four topics discussed is pretty sure to find interested readers in every home.

We again commend the house to house distribution, so effective last year. In districts where foreigners predominate or where Catholics are numerous it is always best to take up our earlier method of distribution near to English-speaking Protestant churches.

This is a work in which almost all can engage every fine Sunday. The tracts are supplied free as samples of our literature. The great Chief Reaper's words still hold good: "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

BOASTERS DEFEATED, PRAYERS HELPED

2 CHRON. 32:9-23.—JULY 2.

GOLDEN TEXT:—*"With us is the Lord our God to help us, and to fight our battles."*—2 Chron. 32:8.

The International Sunday School course of Bible studies now changes from the New Testament to the Old. The present lesson relates to one of the severe experiences that came upon the people of Judah under the reign of good King Hezekiah. Hezekiah's father, the notoriously wicked king of Judah, lacking faith in the true God, had introduced the idolatries of Moloch, had closed the Temple against divine worship, and in every way endeavored to lead the minds of the people into the idolatrous ways of the surrounding nations. Doubtless he reasoned that, as Israel was once a mighty nation, yet had latterly made much less progress than the nations round about that were idolatrous, this should be understood to mean that idolatrous nations would prosper the more. He did not see what we see in this matter, namely, that God was not dealing with the surrounding nations, the heathen nations, but allowing them to take practically their own course, interfering with the same only as it impinged upon the features of his plan and upon the Jews, his peculiarly favored people. He did not realize that the covenant entered into between Israel and God meant great blessings for them if faithful, and implied corresponding tribulations if they were unfaithful, and that their measure of unfaithfulness had been the cause of their lack of prosperity.

SPIRITUAL BLESSINGS FOR SPIRITUAL ISRAEL

While recognizing this truth respecting natural Israel, we should guard our minds against expecting temporal blessings as a reward now in respect to spiritual Israel. God's promises to natural Israel were the temporal blessings on condition of their hearty obedience to his requirements. But the blessings he promises to spiritual Israel are the spiritual kind—not temporalities. Hence, when we find that while seeking to serve the Lord faithfully we are not prospered in temporal matters, we should understand that in some way which the Lord sees he is overruling our temporal adversities for our profit in spiritual things as his spiritual Israel, his new creation. The failure to see the differences between the promise of earthly blessings, physical health, etc., made to natural Israel, and the blessings of spiritual favors, spiritual health, made to Spiritual Israel, has been the occasion of much confusion and stumbling to some of the Lord's people. Let us not so stumble.

Hezekiah, at the death of his father Ahaz, attained dominion over a nation already considerably impoverished; because Ahaz, failing to have the Lord for his counsellor, after making various blunders, endeavored to enter into a compact with the surrounding nations. Toward the north were the Philistines, who had triumphed over him on several occasions, taking possession of much of his territory. He also feared the Egyptians, and for his protection he made an alliance with the king of Assyria, becoming a vassal king, paying tribute annually to the king of Assyria to protect him from his closer neighbors, his enemies. Thus the kingdom not only lost much of its independence, but much of its wealth and considerable of its territory; and instead of the Moloch worship advancing the national interest, as had been hoped for, the Lord, true to his covenant, had allowed troubles to greatly increase against his covenant people. We thus see that Hezekiah and the whole nation were greatly handicapped by the idolatrous course of Ahaz.

Shortly after Hezekiah took the reins of government and instituted the true worship of God at the Temple, abolishing the idolatrous worship of Moloch, etc., blessings began to flow upon him and upon the nation according to the same divine covenant. He longed to rid himself of the exactions of the Assyrian compact, and the favorable opportunity seemed to arise when Assyria was at war with Babylonia. He neglected and refused to send the annual tribute, in this going contrary to the counsel of Isaiah the prophet, and showing that, although loyal to the Lord, he was not without self-will. No doubt the trouble which speedily followed chastened the king and prevented his becoming more self-willed, more arrogant, less to the Lord's pleasement.

The Assyrian king, vanquishing the army of Babylonia, turned to punish the people of Judah and other surrounding nations which had withheld the tribute. The march of Sennacherib's army meant destruction and captivity to many small cities and towns on his route toward Jerusalem. Sennacherib's own account of this invasion was written upon what is commonly known as the Taylor cylinder, now in the British Museum. After an account of his triumphs over Syria, Egypt and Philistia,

SENNACHERIB GIVES THIS ACCOUNT

"And Hezekiah, the Judaite who had not submitted to my yoke—forty-six of his fenced cities and fortresses and small towns in their vicinity without number . . . I besieged and

took 200,150 persons, small and great, male and female, horses and mules, asses, camels, large cattle, small cattle, without number I bought forth from the midst of them, and allotted as spoil. As for himself, like a caged bird in Jerusalem, his capital city, I shut him up. Forts against him I constructed, and any who would go out the city gate I caused to turn back. . . . Fear of the luster of my sovereignty overwhelmed him. . . . Thirty talents of gold and eight hundred talents of silver, . . . great stores of lapis lazuli, couches of ivory, . . . an immense treasure, . . . to Nineveh my capital I made him bring; and for the rendering of tribute and making homage, he sent his ambassador."

This was the condition of affairs at the juncture represented in our lesson. Sennacherib's army had prospered greatly, and Hezekiah at Jerusalem realized himself powerless to oppose such an army. The inhabitants awaited in dread the storming of the capital city, with prospects of a siege, famine, etc., for Jerusalem, being hilly and fortified, was prepared to stand a siege for some little time. In great haste King Hezekiah made up a large sum of money, estimated at about $600,000, or, in proportion to the purchasing value of the present day, the equivalent of about 6,000,000 dollars in gold and in silver. This was sent to Sennacherib at Lachish as tribute money, hoping thereby to turn aside the king's wrath and to restore the conditions of peace, and to at least save the capital and the remainder of the nation. Sennacherib took the money, but slacked not to make preparation for the utter destruction of the whole country, purposing, we are informed, the carrying away captive of all the people. The coming of the Jewish representatives with this treasure money to Assyria was represented in bas-relief on the walls of his palace at Nineveh, and this portion was cut out and transferred to and is on exhibition at the British Museum. It is interesting to note the complete harmony between these records and those of the Scriptures. The Bible, we hold, is the reliable history of the world, preserved to us by divine power; but it is pleasant to have such corroboration from other sources.

Although the present was sent to Sennacherib at Lachish, that city stood a siege, and Sennacherib himself remained with the army beseiging it while he sent three of his chief generals and some of his principal warriors and paraphernalia to Jerusalem to accomplish its captivity. Realizing that the city could stand a considerable siege, and desiring to hasten matters, especially as there were rumors of an Egyptian army coming against Assyria, these generals attempted by intimidation, boasts, etc., to terrorize the people of Jerusalem, so that a sedition would be formed within the walls and overcome the king and his faithful and open the gates to the invaders, hoping thereby to be spared from the terrors of a siege, and from perhaps severer treatment at the hands of the captors if the city required to be taken by force of arms.

They did not in those days have rifles or cannon, but came to close quarters using arrows, spears, etc. Many of the people of Israel gathered upon the wall, some of them no doubt soldiers armed with bows and arrows, spears, etc., to defend the walls, but in the presence of so mighty an army there was evidently a fear to attempt to arouse its ire. The generals of Sennacherib took advantage of the situation, and sought to impress upon the soldiers and others within their hearing the uselessness of such destruction of life as would be involved in a siege, and assured them that other nations round about had succumbed, and that it would be foolish to think that they could withstand so mighty an army, so great a general. They pointed out the fact that other nations had gods in whom they trusted also, but that none of these were able to deliver them, and that the people of Judah should not be deceived and be persuaded by Hezekiah that they had the slightest hope of deliverance, nor should they believe that their God could accomplish more for them than the gods of other nations mightier than they. The Hebrew language was used, in order that the people might understand the proposition, and undoubtedly a great influence was effected; yet the people remained calm and obedient to their king, to whom Sennacherib's representative sent a letter expressing the same sentiments—their hope that he was a man of sense and reason, who would not jeopardize the kingdom and his own life also by trusting in foolish hopes, railing also at Jehovah the God of Israel as being no mightier, but less mighty, than the gods of the greater nations already conquered.

OPPOSITION AWAKENS FAITH

Hezekiah had undoubtedly come to deprecate his course in ignoring the advice of Isaiah in respect to the tribute. He was thoroughly humbled now, and the more he heard of the opposition of his enemies to the Lord, the more sure he seems to have felt that God would take vengeance upon those who thus railed at him, and so we read, "And for this cause Hezekiah and the prophet Isaiah cried to heaven." Their faith grew stronger the more the false gods were brought into contrast with the true.

And is not this true with all of the Lord's people today? While we are in very different circumstances every way as members of the loyal priesthood, spiritual Israel, nevertheless it is true that our faith is sometimes helped to shine the more brightly when it is brought into sharp contrast with the errors and falsities around us. This is the right effect of love and faith toward God, which cast out fear and enable us the more earnestly to lay hold upon the exceeding great and precious promises of the Lord. The extremity of Hezekiah and his people became God's opportunity. The blasphemy against God and the comparing him with the gods of the nations became the opportunity for the Lord to show to the contrary, to avenge his own, to deliver his people. In answer to that faith and prayer, yet in full accord with his own foreknown plans, the Lord sent his angel and cut off in death the mighty ones of the army of Assyria, so that he returned to his own land with shame. We are not told in what manner this was accomplished — here is one of the peculiarities of some parts of the divine Word, so much is told in so few words. We do not need to think that an angel of the Lord went about through the camp of the Assyrians and smote all the chief men of the army and demoralized it. We may on the contrary very properly remember that the Lord could use as his angel or messenger a flame of fire, a stroke of lightning or a breath of pestilence. The important thing is to recognize that the Lord did it and that it was in answer to prayer. This account of Sennacherib's terrible defeat is not confined merely to the Bible account, which says (2 Kings, 19:35) that of officers and the bravest of the troops 185,000 perished, the remnant fleeing in wild disorder. Geikie remarks that the hills over which the Assyrians fled received the name of the "Mountains of Prey," so great was the disaster and so great the spoil left in the hands of the Jews. The poet Byron has given a vivid picture of this Assyrian defeat, from which we cull the following:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.

* * *

Like the leaves of the forest when summer is green
That host with their banners at sunset were seen.
That host on the morrow lay withered and strown.
Like the leaves of the forset when autumn hath blown,
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the tents were all silent, the banners alone,
The lances uplifted, the trumpets unblown,
And the might of the Gentile, unsmote by the sword,
Has melted like snow in the glance of the Lord."

Sennacherib later on was slain in the house of his god by two of his sons, as is recorded in a vailed form in this lesson. Thus did the Lord bring eventually a blessing to Hezekiah and the Jewish nation because of their faithfulness to him, at the same time permitting a chastisement because of temporary neglect of his commands. The Lord's victory doubtless became known as that of Hezekiah, and as a consequence he was honored in the sight of all the nations henceforth.

What a lesson is here for all of the Lord's people of Spiritual Israel today! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed, we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the vail, are those who have been attested very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the adversary has meant increase of spiritual favor, because, "Greater is he that is for us than all they that be against us."

O God of the battle, our Father, to thee
With strong supplication we cry!
The conflict is deadly, and wily our foe,
Yet we know that deliverance is nigh.

And thou who hast guided and led all the way,
Wilt guide till the victory is won,
Till the night is all spent and the day is at hand,
And we hear thy sweet plaudit, "Well done!"

A NEWSPAPER VIEW OF THE WELSH REVIVAL

DEAR BROTHER RUSSELL:—

Enclosed find a newspaper clipping that may interest you. It is from the March "Review of Reviews," and throws a little clearer light than anything I have yet seen on the "Great Welsh Revival." The statement that it is more a movement toward *community reform* than individual regeneration, is in line with the wholesale methods of the "New Christianity." The *emotionalism* which characterizes the movement is, it seems to me, indicative of Satanic influence rather than of that of holy Spirit, which is peaceable and sane and quiet. Satan's effort among those who are reaching out after truth and godliness at this time, is not, apparently to openly thwart and oppose, but to mislead—to carry to an excess of emotion where reason is lost sight of. That this is being accomplished by this movement is evident—and not only among those directly concerned, but throughout nominal Christianity—whose members are pointing to this as an evidence that "the holy Spirit" is still working in "the churches." Jeremiah foretells (2:35) "Yet thou saidst, I am innocent; surely his anger is turned away from me!—Behold, I will enter into judgment with thee, because thou sayest 'I have not sinned!'"

If I am uncharitable, I want to be corrected—if right in above view, I thought the clipping might strengthen the faith of some (as it has mine) regarding something hard to understand—the apparent success of some nominal church movements—and so submit it to you for use as you see fit.

With Christian love to yourself and all the Bible House friends, I am,

Yours in the King's service,
HORACE E. HOLLISTER.

SOME RESULTS OF THE WELSH REVIVAL

The weekly edition of the *Times*, of London, finds the whole movement finely characteristic of the Welsh people, with their emotional temperament, love for music and oratory, and warm-hearted impulsive lives. Summing up his impressions of the results of the revival, the writer in question says:

Suppose we first hear the critic. "Remember," he tells you, —and I well remember,—"the revival of 1858-59. It was as great in fire and extent as this. The chief figure in that revival himself soon lapsed into an unbroken callousness, and his name was not held in honor, while in Cardiganshire, the cradle and center of the movement, a few months revealed a trail of immorality left by the revival, and showed how closely kin are sympathy and sensuality, emotion and lust. Then, as now, the excitement threw many off their balance, and condemned them to end their days in rayless mania. The net result was bad—the people, strung up by an untrustworthy fanaticism, soon fell back into an immovable indifference, and dissent itself was left enfeebled and palsied." Such criticism is in the air. There is some truth, but not all the truth, in such an estimate of the revival, and those who know intimately the mining valleys of South Wales, and, alas, the squalid, brutal lives of many of the toilers, must be profoundly thankful for any influence that can awaken and startle them to the thought and the hope of better things. The weariness of well-doing is the strain under which so many fail. That strain is increased by the unwisdom that confounds innocent amusement with wrong-doing, and regards football and lying as equally heinous. The revival does give an impulse to better things. If its influence wanes and fails, it will be for the lack of that sustained nurture and spiritual discipline which are essential to moral growth. But in spite of all the inevitable failures and lapses, a revival which makes men sunk in ignorance and depravity feel even for one short week the spell and power of a noble ideal cannot and must not be condemned.

The *Saturday Review* says of it:—

It is clear that a religious conception directs the present movement to which the men of the earlier revivals were strangers. Their minds were fixed on the idea of individual conversion. They rushed to the chapels and field preachings to hang on the lips of a great orator who proclaimed salvation. In the movement of today the underlying idea seems to be the public confession of sin, and the salvation not so much of the individual as of the community. In a word this remarkable revival is a protest against an individualistic and sectarian conception of religion, and a struggle to return to a corporate and positive Christianity.

PILGRIM TOUR OF GREAT BRITAIN

BY BRO. M. L. M'PHAIL

Liverpool, Eng.,	June 22, 25	Liverpool, Eng.	Aug. 15
Birkenhead, "	" 24	Nottingham, "	" 16, 17
Warrington, "	" 26, 27	Leicester, "	" 18
Macclesfield, "	" 28, 29	Birmingham, "	" 20, 21
Manchester, "	Ju. 30-Jul. 2	Oxford, "	" 22, 23
Sheffield, "	July 3, 4	Luton, "	" 24, 25
Dewsbury, "	" 5, 6	London, "	" 27, 30
Bradford, "	" 7, 8	Forest Gate, "	Sept. 1, 3
Leeds, "	" 9, 10	Chatham, "	" 4
Hull, "	" 11, 12	Maidstone, "	" 5
Scarborough, "	" 13, 14	St. Leonard-by-Sea, "	6
Middlesboro, "	" 15	Brighton, Eng. "	7
Newcastle-on-Tyne, "	16, 17	Portsmouth, "	" 8
Hawick, Scot. "	18, 19	Seven Oaks, "	" 9
Kircaldy, "	" 21	London, "	" 10
Edinburgh, "	" 22, 24	Bath, "	" 12
Dundee, "	" 25, 26	Bristol, "	" 13, 14
Glasgow,Scot.,Jul.27-30,Aug. 6		Gloucester, "	" 15
Paisley, Scot.	Aug. 1	Liverpool, "	" 16
Kilmalcolm, "	" 3	Nottingham, "	" 17
Greenock, "	" 4, 5	E. Kirkby, "	" 18, 19
Saltcoats, "	" 7	Newcastle-on-Tyne, "	20
Belfast, Ireland "	9, 10	Edinburgh, Scot. "	21
Dublin, "	" 11, 13	Glasgow, "	" 23, 25

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VIEWS FROM THE WATCH TOWER

REV. E. L. EATON, D. D., ON THE CHURCH OF TODAY

We feel a keen interest in Dr. Eaton, with whom, it will be remembered, we had a friendly debate about two years ago. We keep hoping to note some influence from our Scriptural arguments showing that not the reformation and conversion of the world is the Lord's program for this Gospel age, but rather the selection or election of a "little flock," the church, the royal priesthood, through whom under Jesus their High Priest all the world shall be mentally, morally and physically assisted out of present degradation and death conditions to life-everlasting privileges.

We see little sign that Dr. Eaton has fully accepted our position, but in a recent sermon he seemed to have a clear view of *the nominal church*, as separate and distinct from the true church composed only of *"the few precious and godly men and women that can be found in all churches,"* so that we may not yet abandon hope for a further opening of the eyes of his understanding. He certainly cannot hope that the nominal mass of "Christendom" can ever "save the world" to any higher standard than its own. Yet here are his own words describing churchianity, exactly reproduced:—

"What is the exact state of the church? I do not mean North Avenue church. I do not mean the few precious and godly men and women that can be found in all churches. I mean the entire Christian establishments in these United States. What is its condition today? From what I have seen during the last dozen years, and from what I constantly read, I am persuaded that the church, with all its wealth and culture and prestige, is not leading the procession. It is not advancing as fast as our population is advancing. It is in a state of moral dearth, a spiritual dryrot prevails all too generally. It is not winning the unsaved in great numbers. It has not seen a sweeping revival in thirty years. Its ministry—probably more than half of them—are willing to admit that the days of revivals are past, and that our only hope now is to try to save the children; that there is not power enough in the church, the preaching, nor in the Gospel to save a grown-up sinner any more. We are not looking for great and all-inundating revivals as of yore.

"The church has generally become a social club, so nice and respectable and so fine that the poor do not feel at home in it, and the working men have turned their backs upon it almost from one end of the country to the other. And, next to the quarter of a million of America's licensed saloons, the saddest fact in America today is the alienation of the poor and the laboring classes from the church! The climax of the catalogue of Gospel blessings which our Lord sent to John the Baptist in prison to comfort his sore heart was "To the poor the Gospel is preached!" But the church is not reaching the poor, nor the rich in great numbers, nor the submerged one-tenth, nor the criminals, nor the fast young men and women that swarm in saloons and club rooms, crowding them to suffocation these Sunday afternoons and nights.

"But this state of things does not greatly disturb the church. The majority of it is satisfied, apathetic, indifferent. It has not moral earnestness nor spiritual vim enough to attend church, if at all, but once a day on Sunday, and prayer-meetings never. It has no testimony except a daily life that is exactly on the plane of the world. It has not fervency. It is cold. Its sentiments upon every question of morals is exactly the sentiment of the world about it. Its Bible is the daily newspapers. Its Sunday reading is the Sunday press. It is not looking for a revival. It does not want one. It don't enjoy that kind of entertainment. It prefers generally to spend its long winter evenings in the theater. It prefers to see the half-dressed ballet dancers than to witness the wrestling of a soul at the altar of the church. It prefers opera music to the song of Moses and the Lamb, and wants it brought into the church on Sundays to crowd out the old fervent soul-stirring melodies that used to take our fathers and mothers by the hand and lead them up to the very gates of glory. That is the mental and moral state of the church as it is represented by more than half of its members today. Revivals! The last thing on earth that is thinking of, looking for, or desiring.

"But this is not all. The church has not seriously attacked a moral reform in forty years! The social evil is spreading beyond anything ever before known. The Lord's day is desecrated until in some parts of the country it is entirely wiped out. Civic crime and municipal corruption are engulfing our cities,until every great city in this country is a cess-pool of political rottenness and crime. And the increase of saloons, drink and drunkenness for the past thirty years is appalling and phenomenal. Yet with all this, the church utterly disclaims any responsibility, and is either indifferent or utterly unwilling to raise a protesting voice, or even to vote against it. Probably not five per cent of the voting church will register its protest on next Tuesday against the saloon, which is the center, source, inspiration and procuring cause of seven-eighths of all this moral devastation and retrogression. The church of Jesus Christ must wake up and attack these problems and lift this country *out of the stark heathenism toward which we are fast drifting*, as the early church lifted the old Roman civilization out of its social wickedness and its national sins, or we are gone without hope and without remedy."

THE WESTMINSTER CONFESSION—WILL OUR PRESBYTERIAN FRIENDS REPUDIATE IT?

The General Assembly of the Presbyterian church, which met a few weeks ago at Winona Lake, Ind., discussed the overtures made by the presbytery of Nassau, L. I., to drop the Westminster confession of faith and substitute therefor the brief statement of the reformed faith. Between the conservatives and radicals there occurred a very lively discussion.

This was recently adopted by the General Assembly as a brief statement, but not as a creed of the church, the old confession, known as the Westminster confession, which contains many doctrines that have caused sharp controversies between clergymen, being retained.

PLEADS FOR REFORM

The Rev. Dr. Samuel T. Carter, New York City, last September sent an open letter to the presbytery at Nassau which attracted wide attention. He assailed certain doctrines "received by the church, but not generally believed." The reading of the letter at the Presbyterian meeting at Oyster Bay precipitated a discussion over the statements it contained.

The controversy continued until the next meeting, held in December. It was believed that Dr. Carter might be tried for heresy, but after appearing before the presbytery at Nassau and making an eloquent appeal for the truth and the dropping of misstatements, however time honored, he triumphed in that instead of trying him for heresy the presbytery voted to make overtures to the General Assembly to drop the Westminster confession.

DR. CARTER'S STATEMENT

A statement has been given out by Dr. Carter, in which he says:

"The General Assembly of the Presbyterian church meets in the month of May. The presbytery of Nassau asks it to take the necessary steps towards dropping the Westminster confession and adopting the brief statement of the reformed faith, the simple and kindlier creed which has already been indorsed by the church.

"The General Assembly can reject the petition more or less courteously. But can it afford to do so? It is important to rid the church of bad creed, but still more important to dispel from the minds of men the gloomy ideas of religion which go with the old creeds and most of all the dreadful dogma of endless torment which has caused such intense suffering.

CONDEMNS BEFORE BIRTH

"The secular press has thus far treated the matter so courteously and sympathetically that I feel it to be a privilege to present my appeal before the public through it. The Westminster confession presents for the worship and allegiance of man a God who, according to the good pleasure of his will, has assigned millions of the human race to endless torment before they were born or had done good or ill.

"Of this number a large proportion died in infancy and committed no personal transgression. The whole heathen world formed another large company. By the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius and Gautama are at this moment roasting in the literal flames of hell fire and shall so burn forever and ever.

"Has the Presbyterian church the face to make this declaration to men in this generation? The Westminster confession, in fact, says that God is a monster; modern theology says he is not. In this sentence lies the whole gist of the confession.

REJECTS GOD OF CONFESSION

"Every fibre of my moral being rises up against this God who dishonors theology; with the utmost fervor in my soul I reject this God of the confession, and as fully as I reject this God, so gladly do I receive the God of the Gospel Jesus Christ.

"The father in the great parable, who runs forth to meet his wretched, but repenting son, falls upon his neck and kisses him. Sham theology is sure to make sham religion, and sham religion is sure to lead to the horrors of the Roman empire and the French revolution, to the eruption of the human volcano.

"It has been well said, 'Repelled light becomes lightning.' Of such a state of affairs as this, Martineau sadly says: 'Will not bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assenting people a creed which is false to the heart of them all.'

"This is what they are doing in the Presbyterian church today. The General Assembly will do nothing so good as to make an end of it. It is more seriously important than sending missionaries to China. There is no use of sending truth abroad if we live a lie at home."

BEREAN BIBLE STUDY FOR JULY

(SEE PREFACE OF WATCH TOWER BIBLES)

PATIENCE

1. What is the importance of Patience as an element of Christian character? Jas. 1:4; Z. '02-308 (1st col. ¶ 2); Z. '02-247, (2nd col. ¶ 2); Z. '01-119 (2nd col. ¶ 2).
2. What is the common significance of this word? See Webster's Dictionary; also Z. '01-115 (1st col. ¶ 2).
3. What is the deeper significance of this word as used in Scripture, especially in Rev. 3:10 and Luke 8:15? Z. '01-115 (1st and 2nd cols.)
4. Why is "patient-endurance" so *necessary?* Z. '01-116 (2nd col. ¶ 1, 2).
5. What is the relation between patient-endurance and *self-control?* 2 Pet. 1:6; Z. '96-222 (1st col. ¶ 1).
6. How should we endure our trials and thus "possess our souls"? Luke 21:19; Z. '01-116 (1st col. ¶ 2, 3).
7. What is the relation between *faith* and patient-endurance? Jas. 1:3; Z. '01-117 (2nd col. ¶ 1); Z. '03-361 (1st col. ¶ 3); Z. '03-362 (2nd col. ¶ 2).
8. Why should we "glory in tribulation"? Rom. 5:3; Z. '00-364 (2nd col. ¶ 1, 2); Z. '02-380 (2nd col. ¶ 2); Z. '03-439 (2nd col. ¶ 1, 2).
9. What particular thoughts constantly kept in mind will enable us to be "patient in tribulation?" Rom. 12:12; Z. '97-265 (2nd col. ¶ 1); Z. '98-41 (1st col. ¶ 1, 2); F. 632, (¶ 2) to 634, (¶ 2).
10. Does faithfulness to our covenant of self-sacrifice demand patience? Z. '03-408 (1st col. ¶ 3).
11. How should we meet persecution and opposition? 1 Pet. 2:20-23; Z. '03-164 (2nd col. ¶ 2); Z. '96-83 (2nd col. ¶ 2).
12. How can we be "patient toward *all*"? 1 Thess. 5:14; Z. '03-24, (1st col. ¶ 2); F. 306, 307.
13. Why is there *special need of* patience in the Harvest of the Gospel age? Z. '97-148 (1st col. ¶ 2); Z. '01-119 (1st and 2nd cols.)
14. Is it possible to *pervert* the grace of patience? Eph. 5:11; Z. '97-148 (1st col. ¶ 1).

15. Why does the Apostle rank patient-endurance above even *Love?* Titus 2:2; 2 Tim. 3:10; Z. '00-332 (1st and 2nd cols); Z. '01-116 (2nd col. ¶ 3); Z. '01-117 (1st col. ¶ 2, 3).
16. What is the relation between patience and "enduring hardness as good soldiers of Jesus Christ"? 1 Pet. 5:10; Z. '95-202 (2nd col. ¶ 1).
17. How are we to run the race for "the prize of our high calling of God in Christ Jesus"? Heb. 12:1; 6:12; Z. '01-117 (2nd col. ¶ 3); Z. '03-54 (1st col. ¶ 4).
18. Why is patient-endurance the *final test?* Heb. 10:36; C. 212, ¶ 1; Z. '01-115 (2nd col. ¶ 1); 116 (1st col. ¶ 1); 117 (2nd col. ¶ 1).
19. How is God's promise to those who "keep the word of his patience" now fulfilled? Rev. 3:10; Z. '01-118 (1st and 2nd cols.)
20. What lessons do we learn from Jesus example of patience? Heb. 12:3; Z. '98-160 (2nd col. ¶ 3); Z. '01-298 (1st col. ¶ 1, 2); Z. '00-119 (1st col. ¶ 1); Z. '05-120 (1st col. ¶ 3).
21. What other notable examples of patience are recorded in Scripture? Jas. 5:10, 11; 2 Cor. 6:4-10; 2 Cor. 12:12.
22. Is patience an essential quality in an Elder? 1 Tim. 3:3; F. 251, ¶ 2; F. 298, ¶ 1, 2.
23. How can we *cultivate* patient-endurance?
    (a) By prayer, Z. '96-163 (1st and 2nd cols.)
    (b) By growing in knowledge, Z. '03-24 (1st col. ¶ 2).
    (c) By increasing our faith, Z. '03-361 (1st col. ¶ 3).
    (d) By recognizing the *time-element* in God's plans, Z. '97-147 (2nd col. ¶ 3); Z. '01-118 (2nd col. ¶ 2).
24. What additional thoughts are suggested by reference to the Topical Indexes of "Heavenly Manna" and the "Watch Tower Bible"?

MAKE SURE OF WINNING IN GOD'S ELECTION

"Brethren, give diligence to make your calling and election sure."—2 Pet. 1:10.

Interest in the recent election of a President of the United States has been general throughout the whole world, and especially amongst English-speaking peoples: in fact, the exercise of the franchise by the public, whenever and wherever, is generally a matter of absorbing interest to "the children of this world"—whether the office be a high one, as that of President of the United States, or Member of Congress, or Member of Parliament, or whether it be a lower one, for some petty office of ward magistrate or constable. The candidates for these offices and their friends, in proportion to the dignity of the office, do not hesitate to spend money for printing, brass bands, banners, flags, banquets, traveling speakers, etc., And this is looked upon as thoroughly reasonable, and engaged in by the reputedly more intelligent and sane of all nations. But there is another election in progress—an election of a hundred and forty-four thousand to a higher position than that of any earthly magistrate or potentate; and for not a few years merely, for the elect are promised this highest of all honors for all eternity.

Does the world know about this election? We answer, No. True, many have heard something about an election—that God is"taking out of the nations a people for his name," a "little flock," who, as joint-heirs with Jesus Christ their Lord, will be given the kingdom which God hath promised to them that love him,—the kingdom for which we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." But though they have heard of this kingdom and the election now in progress, to make up the foreordained number of its kings and priests, they do not really believe it, but regard it as a fantasy, "as a tale that is told," a fairy story, which none but the simple-minded and children would take seriously. Ah, yes! and so the Redeemer-King informed us it would be; and so he prayed to the Father, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for so it seemed good in thy sight."—Matt. 11:25, 26.

If the wise and prudent, the keen and the shrewd, the learned and the great, really comprehended the situation,—if they really believed in this election which is in progress under divine direction, according to the divine Word, what haste there would be amongst them to "make their calling and election sure," as the Apostle exhorts. It is not that people are not appreciative of such honors and dignities of power and influence as this kingdom offers, that they pass by God's election and treat it with indifference; for their love of power, their love of influence, their love of position and prestige, is abundantly in evidence in connection, not only with the governments of this world, but also in connection with even the trifling offices in the nominal churches. The spirit of "Which shall be greatest?" has apparently not died out.

But while those who seek for earthly offices of a brief tenure and comparatively small dignity are willing to sacrifice time, energy, money, etc., to attain these petty offices and honors, and while they can arouse enthusiasm among their friends and neighbors, leading to the expenditure of time, money and energy to an astounding degree, and though they think it strange that we "run not with them to the same excess of riot, speaking evil of us" (1 Pet. 4:4), nevertheless, they affect to think it remarkable that we who are candidates for the superlatively high office for which God has nominated us should spend time, influence and means in making our calling and election sure, and in assisting "brethren" in their election work; they consider our time wasted. Although they spend millions of dollars in speeches, brass bands, editorials, parades, etc., to determine which of two men should hold the most honorable office of this nation for four years, they consider it remarkably strange that we should spend a fragment of the amount or make the one-thousandth part of the commotion to secure for *ourselves* and to all of the "elect" the great "prize of our high calling."

DIFFERENT STANDPOINT—DIFFERENT VIEW

All this only illustrates the two very different standpoints from which matters may be viewed. From the world's standpoint the Lord's consecrated people who seek to make their calling and election sure to the heavenly kingdom are counted fools, because to attain that they are willing to sacrifice present temporal interests; and this sentiment of the public is the same today that it was in the Apostle's time, when he wrote, "If any man among you seemeth to be wise, in this world, let him become a fool that he may be wise." (1 Cor. 3:18; 4:10) From our standpoint, seeing the eternal things and the glories attaching to them, we cannot avoid the feeling that it is "the children of this world" who are foolish, in that they expend so much breath and energy upon things which, if attained, last but a short time, and bring with them large measures of perplexity and trouble and criticism of opponents to their election: and sometimes untellable injury to themselves, the ruled.

But why this difference of opinion? Which party is sane, and which is lacking in sanity? We answer, that the difference is that the one class sees what the other class does not see, and that because God has specially revealed it unto the one. As it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the natural man, unilluminated by the holy Spirit] the things which God hath in reservation for them that love him; but God hath *revealed them unto us* by his Spirit, . . . which searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

The fact, then, is that the Lord's consecrated people, through faith and by God's holy Spirit, have inside information respecting "the things not seen as yet." Hence we see that the two parties—the one seeking earthly honors and advantages, for themselves and each other, the other seeking the heavenly advantages, or election, for themselves and each other—are both laboring for what they see, for what they consider to be the most valuable thing they see and may attain. O, how precious, then, is this eye of faith, which the Lord's consecrated people have! No wonder our Lord said to some of his disciples, "Blessed are your eyes for they see, and your ears, for they hear." Other eyes do not see and other ears do not hear these heavenly things. And in that sense of the word comparatively few even in civilized lands have been called or *nominated* of the Lord for his election—comparatively few know anything about it or the terms which must be understood and obeyed in order to make the calling and election sure.

IGNORANCE RESPECTING GOD'S ELECTION

Even amongst professing Protestant Christians the majority do not know that there is an election. The leading denomination, Methodist, positively denies that there is an election; and even the large denominations which hold that an election is in progress (Presbyterians and Baptists, etc.,) have totally false conceptions of its character. They regard God's call or nomination as being the election itself, and hence the words of the Apostle in our text confuse rather than help them. They think of the matter from the standpoint of divine foreknowledge and predestination; they consider the election as something done by the Almighty wholly regardless of the character and works of the elect, saying in their Confession of Faith that it takes place without consideration of any worthiness or merit on the part of the elect, but solely of divine grace. They thus make

void the Word of God and the election inducements which it holds out—confusing their own minds, and in the end traducing the character of the divine ruler and his law.

Would that they could see what is so plainly set forth in the divine Word, *viz.*: (1) That the predestination on God's part was that he would choose a church,—from amongst those whom his grace would redeem from the curse of death through the precious blood of Christ. (2) That he predestinated that this church should be of a fixed, positive, limited number;—we believe literally 144,000—of whom the nucleus was found in the remnant of Israel which accepted of Christ at and after Pentecost—the number being constantly added to throughout the Gospel age, and to be fully completed with the end of this age. (3) That he predestinated what must be the fixed character of each one whom he would recognize as a member of this elect church, the body of Christ—as the Apostle says, he "predestinated that we should be conformed to the likeness of his Son." (Rom. 8:29) Consequently the predestination meant that none could be of the elect kingdom class (however plainly they heard the call or nomination) unless they made their calling and election sure by cultivating the graces of the spirit and thus coming into heart-likeness of our Lord Jesus Christ—copies of him who set us an example, that we should walk in his steps. —1 Pet. 2:21.

Here we have an election which accords with every definition of the Scriptures and the Scriptural facts relating to the divine plan of the ages. It is this election which we feel justified in securing at any cost, at any self-denial, at any self-sacrifice; and these self-denials and self-sacrifices are *works* which must be performed if we would be of the elect; as the Apostle says, we must "*work* out our own salvation with fear and trembling." (Phil. 2:12; Jas. 2:22) Yet these works are not ours (as men) but as "new creatures," members of the body of Christ. And they are God's works, in the sense that they are incited by his Word and spirit, for "it is God that *worketh* in you to will and to do."—Phil. 2:13; Eph. 3:20.

Let us not be misunderstood, however. Our justification, the *basis* of our call or nomination to this high position in the kingdom was secured, not by works, but by simple faith without works. We were justified by faith, and had peace with God, before it was possible for us to do any works which would be acceptable in his sight. But when we were accepted in the Beloved, having made full consecration of our mortal bodies, and every interest pertaining thereto, then the works began, the sacrificing began, the self-denials began, the overcoming of the world began, the battle with the world, the flesh and the devil began. This battle must be won in our hearts (even though we will not attain perfection in the flesh) else we will not make our election sure and receive the crown of glory, the symbol of our joint-heirship with him who bought us with his own precious blood.

So, then, we see (*a*) that only those who have heard something at least of the grace of God in Christ have been in the remotest sense in contact with the privileges of this election—because "faith cometh by hearing." And (*b*) faith, the result of hearing, rightly received, brings justification from the sins that are past, and peace with God. And (*c*) only those who are at peace with God (being justified by faith) are called to joint-heirship with Christ in his sacrifice, walking in his footsteps and thus attaining to joint-heirship with him in his kingdom. And (*d*) only those thus called or nominated by God have the remotest opportunity of becoming the elect. And then mark, (*e*) the Lord's own declaration, "Many are called; few are chosen [elected—from the same Greek word]."—Matt. 22:14.

Let us not only assure ourselves of the fact that there is an elect class being selected during the Gospel age, to a special position of honor and service with the Lord, but let us at the same time note the lessons enjoined upon this class of called or nominated ones—the instructions given them of the Lord whereby they may make their calling and election sure.

OTHER SCRIPTURE REFERENCES TO THE ELECT

"I endure all things for the *elect's* sake," writes the Apostle Paul. (2 Tim. 2:10) The Apostle's sufferings whereby, as he said, he sought to "fill up that which is behind of the afflictions of Christ [were] for his body's sake, which is the church" (Col. 1:24)—not for the world. The reason for this is evident: The Apostle knew the Lord's plan to be to call and to elect during this Gospel age a little flock of overcomers of the world, faithful even unto death, as a royal priesthood, to share with the Lord Jesus in the Millennial kingdom. He knew, therefore, that labor on behalf of the world before the world's day of trial or judgment would come, would be to a large extent at least love's labor lost; and hence he was not of those who would "beat the air" in the service of the Lord, accomplishing nothing; he would work according to the divine direction and thus be a co-worker together with God, that in due time as a member of the elect company, faithful to the Lord's call, he would be granted a share in the kingdom which is to bless all the families of the earth.

ELECTION ACCORDING TO GRACE

"Even so, at this present time there is an *election* according to grace. . . . . Israel hath not obtained that which he seeketh for, but the *election* hath obtained it and the rest were blinded." (Rom. 11:5, 7) Here the Apostle is speaking of this same elect church, and is referring to the Jewish remnant out of all the tribes with which this elect church was started, and to which, after Israel's national rejection of the Lord, the special invitation went forth to the Gentiles, to "take out of them a people for his name [to bear the name of Christ]" to complete the predestinated number of the elect 144,000 (twelve thousand *accredited* to each of the twelve tribes of Israel). Thus we who are being called from amongst the Gentiles are invited to fill up the deficiency in the elect number of Israel, and will be, so to speak, divided amongst the twelve tribes, though according to what rule of distinction the Scriptures do not show.

GOD'S ELECT, HOLY AND BELOVED

"Put on, therefore, as God's *elect*, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering, forbearing one another and forgiving one another." (Col. 3:12, 13) Here we have an intimation of the character-likeness to God's dear Son which the same writer tells us God has predestinated respecting everyone who will make his calling and election sure.—Rom. 8:29.

God has called us with his high calling, and from the time we accept the call and make requisite full consecration of ourselves to him he gives us the earnest of our inheritance, *viz.*, the spirit of adoption, the spirit of sonship: it remains, however, for us to be tested,—to prove the depth of our consecration, the sincerity of our professed love. If we love the Lord with all our hearts we will seek to do these things which are pleasing to him, and these the Apostle is specifying in this Scripture, showing us that God's requirements are all in harmony with his holy Spirit of love; that "Love is the fulfilling of the law," and that we must attain to this condition of perfect love in our hearts if we desire to finish our course with joy, and make our calling and election sure—making sure a share in the inheritance to the spiritual body and the kingdom glories of which our spirit of begetting is but the earnest or foretaste.

THE FAITH OF GOD'S ELECT

"Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's *elect*." (Titus 1:1) Here the Apostle not only reiterates that there is an elect class, but he specifically points out that this class has a special faith, a peculiar faith, that is not shared by others, neither can others know it, for "it is spiritually discerned."—1 Cor. 2:14.

AVENGE HIS OWN ELECT

"Shall not God avenge his own *elect*, though they cry day and night unto him?" (Luke 18:7) Here our Lord himself testifies respecting this elect class. He gave a parable of an unjust judge, who, though careless respecting the doing of justice to a poor widow, nevertheless was so careful of his own convenience that he would give her justice lest by her continual coming she would annoy him. And our Lord's inquiry is, if an unjust judge would thus render justice from a selfish motive, could we expect less from the all-wise, all-loving and all-just heavenly Father? Verily, God shall avenge the cause of his *elect*, although he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries; the time will come when he will give them justice, when he will exalt them; and when those who have wilfully and maliciously injured them shall certainly be punished—in the great time of retribution in which every such evil deed of mankind shall be rendered a recompense, and every good deed receive its reward—in the Millennial day.

GATHER TOGETHER HIS ELECT

"He shall send forth his angels [messengers] and shall gather together his *elect* from the four winds of heaven." (Matt. 24:31) Here our Lord not only testifies to the fact that there is an elect class, but he assures us that he himself will gather this elect class in due time; in the end of this age when he is ready to establish his kingdom, in which, as the overcomers, the elect of God, they will be joint-heirs and sharers, as in the present life they have been sharers in the sufferings of Christ. —Rom. 8:17; 2 Tim. 2:12; Matt. 13:43.

FOR THE ELECT'S SAKE

"Those days shall be shortened." (Matt. 24:22) Our Lord here refers to the great time of trouble with which this age

shall end, "the day of vengeance," the time of retribution, the day of avenging his elect; and he assures us that the trouble then coming upon the world, and which will largely, we see, be brought about by the world's own course, would, if not interrupted by the kingdom and its intervention with power from on high, mean the utter obliteration of the race at the hand of its own selfishness. But for the elect's sake those days should be shortened, and the time of trouble will not be permitted to run the length which otherwise it would run. As at first, "He shall speak to them in his wrath and vex them in his sore displeasure," so afterward he shall not permit their utter destruction. His kingdom will stay the trouble, for 'he shall speak peace to the heathen [peoples];" he shall say unto them, "Be still and know that I am God, I will be exalted among the nations; I will be exalted in the earth."—Psa. 46:10.

THE ELECT ARE UNCONDEMNED

"Who shall lay anything to the charge of God's *elect?*" (Rom. 8:33) The Apostle is here pointing out that although this called class accepted of God to be his elect, and to run with patience the race set before them, and make their calling and election sure, have weaknesses of the flesh, in the overcoming of which they, as new creatures, are not always wholly successful, nevertheless, God looks upon the heart, and their judgment is not according to the flesh, but according to the spirit, the will. Lest such should fear failure after all, he points out that in the great heavenly court there would be none to condemn them; —because God the judge who once condemned us in Adam has himself justified us in Christ,—accepting on behalf of the Adamic sin and the resultant weaknesses the sacrifice of Christ. He then points out that Satan, our adversary, will have no hearing before the heavenly Court, and that there will be none to appear against us, and that on the contrary our Lord and Master, who redeemed us with his precious blood, will be our Advocate. Who then could lay anything to the charge of God's elect?—those whom God has justified, whom God has called, whom God has accepted, and who, according to the divine arrangement, make their calling and election sure. Who would they be who could find fault with these whom God accepts on his own terms? Surely none! "Yea, we are more than conquerors, through him who loved us and bought us with his own precious blood!"

THE ELECT FOREKNOWN

"*Elect*, according to the foreknowledge of God the Father . . . . through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2) The Apostle here marks out the terms of our election; none can remain in this elect company, nor make his calling and election sure, without being under the sprinkling of the blood—justification through faith in the great sacrifice; nor can any attain it without sanctification, a setting apart to God; and such a sanctification as will lead to obedience to God—to the full submission of his will to the will of the Father in heaven.

Such must be the character of those who will be of the elect, and this class of which we are seeking to become members was predetermined, foreordained by God; it was not a new thing, but the carrying out of the original divine purpose, in which also our Lord Jesus shared. This the same Apostle shows (1 Pet. 2:4-6), declaring that our Lord Jesus himself was the elect of God, and that we who are now being chosen from amongst men to be "members of the body of Christ," members of the elect class, are chosen in him, chosen as members of his body, and as such must be conformed to the likeness of his character. He says: "To whom coming, as unto a living stone, disallowed indeed of men, but *chosen* [*elect*] of God and precious, ye also, as living stones, are built up, a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ."

"Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, *elect*, precious, and he that believeth in him shall not be confounded." (1 Pet. 2:6) Thus the church of Christ, the elect little flock, are now being shaped, fitted and prepared for positions in the Temple of God, of which the dear Redeemer himself is the chief cornerstone, the foundation.

"They that are with him are called and *chosen* [*elect*—the same word in the Greek] and faithful." (Rev. 17:14) Here in symbol our Lord Jesus tells John, and us through him, of the glorious exaltation of the elect in the kingdom, when they shall be with him and share his glory as the Apostle declares, and with him judge the world;—granting trial, with gracious opportunities to every member of Adam's race to return to full harmony with God through the merit and by the assistance of him who redeemed the race.

* The word *spiritual* is omitted in this verse as spurious by old MSS. The *flesh* is sacrificed, not the new creature.

GOD DELIGHTS IN HIS ELECT

"Behold my servant, whom I uphold; mine *elect*, in whom my soul delighteth: I have put my spirit upon him. He shall bring forth judgment to the Gentiles." "I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountain: and mine *elect* shall inherit it." "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine *elect* shall make them continue long."—Isa. 42:1; 65:9, 22, margin.

Here our Lord Jesus, the Head, and the church, "members in particular of the body of Christ," are unitedly declared to be God's elect, in whom he is well pleased. The Father was well pleased in the Son, who came not to do his own will but the will of him that sent him, and by his obedience won all the gracious things promised under the Law Covenant, and redeemed Adam and his race; and the Father is well pleased also in us, whom, though "we were children of wrath even as others," he has accepted in Christ, justified and sanctified by his Word and spirit, and who, if we abide in Christ, faithful unto death, will be fitted and prepared for his promised kingdom.

In these statements of the Prophet reference evidently is made to the work of the Lord's Anointed (head and body) in conferring restitution blessings upon the world of mankind during the Millennial age; and this in full accord with all the New Testament declarations respecting the work of the elect.

STRIVE FOR YOUR ELECTION

"Brethren give diligence to make your calling and *election* sure." This our text is one of the most forceful of the many references to God's elect, and is particularly clear in marking out the conditions upon which election may be surely attained by each one whom the Lord our God shall *call* or *nominate* to this grand office—the royal priesthood. The Apostle has been mentioning the various graces of the Lord's spirit which those who are seeking to be of his royal and priestly class must develop in their characters. He shows us that there is more or less of an addition in the matter: we put on one grace and add to it another, and to that another, and so on; and do this repeatedly in respect to all the graces, which keep growing, developing in us and rounding out and deepening and broadening us as spiritual new creatures. And he shows that those who do not have such experiences of growth in grace and in knowledge are deficient, and cannot hope to make their calling and election sure.

But seeming to understand that some would question the *possibility* of their gaining so great a prize, the holy Spirit, through the Apostle, gives to this called and chosen class a word of special encouragement, saying, "For if ye do these things ye shall never fall." There may be more or less stumbling on the part of the elect, not through weakness of the spirit, the heart, the new mind, but "through manifold temptations" of the flesh, the earthen vessel, in which temporarily resides the new creature, begotten of the spirit, the elect.

The Apostle proceeds to give further assurances, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." The *elect* will not be received of the Lord with chidings and upbraidings for the imperfections of the flesh, which were unwillingly theirs, but on the contrary all the weaknesses of the flesh will be ignored, and the intents of the heart alone will be judged, and the heart-character formed will alone be tested and approved; and this will determine whether or not we shall stand the Lord's approval and be granted the glorious things which he has promised to them that love him—"glory, honor and immortality" and a share in the kingdom and its work of blessing.

THE ELECTION HOPE PURIFYING

"He that hath this [election] hope in him purifieth himself even as he [the Lord] is pure." But how is it with those who have not this hope, and who are totally ignorant of this election,—even though they be Christians, in the sense of believing in the Lord Jesus Christ as their Redeemer? Surely they are at a great disadvantage, lacking as they do the proper conception of the exceeding great and precious promises which are the channel of the power of God working in the elect both to will and to do of his good pleasure.

If we have seen that there is an elect class, it follows that there must be a non-elect class—those who are not making their calling and election sure, and it is proper in this connection that we see something respecting this class, and what provision God has made for them. This phase of the subject is treated elsewhere.*

* See pamphlet, *Hope for the Innumerable Non-elect*, sample free, this office.

A GOOD MAN'S PRAYER ANSWERED

ISAIAH 38:1-8.—JULY 9.

GOLDEN TEXT:—*"God is our refuge and strength, a very present help in trouble."*—Psa. 46:1.

Hezekiah, known as the good king amongst King David's successors, took sick. A carbuncle or other malignant ulcer threatened his life, and the prophet Isaiah was sent to him by the Lord with the message, "Set thine house in order, for thou shalt die." There are some who are inclined to claim that all sickness is of the devil, that no good person could be sick, etc., but we find nothing in the Scriptures to this effect. We do indeed find that all sickness and all death are indirectly the results of Satan's work. It was his deception of our first parents in Eden that brought upon them the death penalty, with its adjuncts of sorrow and pain, all of which is continued in us their children. We are not to forget that some of the Lord's most earnest saints have been sick, and that thus it is written, "He whom thou lovest is sick," and again, "Whom the Lord loveth he chasteneth."

Regarding the whole race as under the divine sentence of death, we realize that as a result of our sharing in this penalty some of us are debilitated in one particular and some in another. All are imperfect mentally, morally and physically, but these imperfections take different forms according to different circumstances, heredities, etc. We are, therefore, to consider sickness in general as operating along the lines of cause and effect rather than as direct inflictions either of God or of Satan. It is well, however, to keep in mind the fact that the Jews under their covenant were subjects of special divine protection to the extent that they lived in harmony with the Lord, just as the Spiritual Israelites of this Gospel age are under special divine protection and guidance, only that the promises and blessings to the natural Israelites were of the earthly, temporal kind, while the blessings and care promised to the Spiritual Israelites are in respect to their spiritual welfare, their heavenly interests, their spiritual health, etc.

"SET THINE HOUSE IN ORDER"

Assuming then that Hezekiah's sickness was neither of divine nor satanic infliction (as in the case of Job), and assuming that it was the natural effect from some natural cause, we see Hezekiah sick unto death but not without hope of recovery up to the time he received the message from the Lord at the mouth of Isaiah, "Set thine house in order, for thou shalt die." By this evidently was meant, Make such preparations in respect to the interests of the kingdom, the disposition of your property, arrangements for your funeral and for your successor in the throne as would be proper. We may each stop here to draw a practical lesson in respect to our affairs. We are not kings, as Hezekiah was, but we have, nevertheless, stewardships great or small received from the Lord in respect to which we should be faithful. The message has come to every one of us that we shall die—every member of the body of Christ is consecrated to death—"Be thou faithful unto death and I will give thee a crown of life." "Ye shall all die like men."

Realizing this, it is incumbent upon us as a part of our stewardship to order the affairs of our lives, our homes, our business or whatever we may have as a stewardship in such a manner as will redound to the Lord's praise and for the good of his cause. This is setting the house in order, straightening out all the affairs of life, so that those who take up the lines where we drop them will be able to do so properly, intelligently—so that whatever we have of the Lord's goods may be disposed of as we believe would be his will, so that our stewardship faithfully carried out through life may faithfully end in death. A great many of the Lord's dear people need counsel on this subject. Many die without having set their houses in order, without having arranged their affairs financially and otherwise as stewards of the Lord's goods.

HEZEKIAH'S FEAR OF DEATH

Nothing in Hezekiah's conduct indicated that he had any fear that in dying he would pass into an eternity of torment. He had not so learned respecting the divine plan—neither the law nor the prophets had given such an intimation. But, on the other hand, he did not exultingly cry, "O, now I shall soon be with God and the holy angels and know ten thousand times as much as I now know." He did not rejoice in the thought of death. On the contrary, he was sad and dejected, fearful, and pleaded with the Lord that he might continue to live. In all this he conducted himself in much the same way as other people do whose minds are not warped and twisted and tangled with false theologies—with the thought that if they were dead they would be more alive than they ever were when they were alive, etc.

Hezekiah on his sick bed turned his face to the wall, as though he would seek the more private communion with the Lord, and prayed, "Remember now, O Lord, I beseech thee, that I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight." This is a brief summary or digest of his prayer, which was accompanied with sore weeping. It was not a boastful prayer, for he freely acknowledged his sins (v. 17) He did claim, however, as all should be able to claim, that he walked before the Lord with a perfect heart, with a perfect will, with thoroughly good intentions; that there was no desire in his heart to go contrary to the divine will. The history of his times bears out all that King Hezekiah claimed for himself respecting his good reign as the Lord's representative in the throne. See 2 Kings 18: 3-6; 2 Chron, 29:2; 31:20, 21.

The Lord was merciful to Hezekiah, hearing and answering his prayer. Isaiah had not gotten out of the king's house on his homeward way until a message from the Lord came to him directing him to return to Hezekiah's sick chamber to tell him that the Lord had heard his prayer and seen his tears and had added to his life fifteen years, directing him through the prophet to the medicine, the poultice which would bring relief—a poultice of figs. There is a lesson here: not that we should never use remedial agencies in connection with our troubles and ailments, but that we should recognize as behind the remedial agents the will of the Lord. The fig poultice would not have brought relief in this case aside from the divine interposition of divine power, but on the other hand the divine power preferred to operate through the poultice of figs rather than without it. It is not for us to dictate to the Lord how our blessings should come, but to seek to learn from these and other illustrations he has given us what would probably be his will respecting us and our afflictions.

The question arises, Did God change his plan and arrangements because of Hezekiah's prayer, and does he do so whenever a prayer is answered? We reply that in certain matters it evidently is as easy for the Lord to arrange them one way as another without any interference with his general plans. To our understanding the Lord would have allowed Hezekiah to die if he had not prayed. In other words, the Lord merely informed the king of what would have been the natural conseqence of his case, and informed him for the very purpose of giving him an opportunity to ask in faith for his recovery. Thus the Lord waited to be gracious to him.

ALL CASES NOT ALIKE

We are not in this wishing to imply that Hezekiah's conduct and prayers should be a sample and a lesson to all of the Lord's people under similar circumstances, that when ourselves or our dear ones are ill we should make specific request for the prolongation of their lives and recovery from their illness. There is a difference between our condition and our relationship to the Lord and that of Hezekiah. Although the king was a good man he lived before the Gospel call began. He was, therefore, not one of the spirit-begotten ones, for the holy Spirit was not yet given, because Jesus had not yet suffered and had not yet been glorified. (John 7:39; 1 Pet. 1:11) Those who are the Lord's consecrated people now, the "saints," should realize that they have entered into a new special relationship to the Lord, different from that of other men; that the Lord has agreed with them that their surrender of earthly life and all their earthly interests shall bring to them instead special spiritual favors, privileges, safe guardings, etc.

From this standpoint it would be unwise to ask the Lord for earthly privileges and advantages of any kind, since this might work to their disadvantage as New Creatures. Rather they are to remember the words of our Lord, that all mankind are seeking after the earthly things, but that the Father knoweth the things we have need of before we ask him, without our asking him. The preferable attitude of heart for the Lord's consecrated people therefore is—O, Lord, thou knowest far better than I what would be for my highest welfare, my highest spiritual interest. Thou hast promised that all things shall work together for good to me because I am thine, because I have been called according to thy purpose. I entreat of thee give what is best in all of life's affairs and withhold whatever seems unto thee best—"Thy will be done." For the Lord's consecrated people to undertake to move Jehovah's arm in respect to their affairs would seem to be the taking of the rudder out of his hands—would seem to be more or less of self-will, which we have pledged to the Lord shall be dead that his will may be done in us.

The Lord granted Hezekiah a sign that he would recover and that he would live fifteen years. Elsewhere we learn (2 Kings 20:8) that Hezekiah requested the sign. This brings up the general question of the propriety of asking the Lord for signs. We find that the Lord gave Gideon a sign in answer to prayer—a choice of signs; and similarly in this case the Lord

gave Hezekiah a choice of two signs, either that the shadow on the dial should advance ten degrees or that it should recede ten degrees. Hezekiah chose the latter as being the more difficult to be accounted for and therefore the surer test. On the other hand the Lord spoke disrespectfully of the Jews of his day saying, "This faithless generation seeketh after a sign," etc. The thought would seem to be that a sign may be desired for one of two reasons. Disbelief may ask a sign, thoroughly doubting the possibility of one; on the other hand true belief may ask one for confirmation of faith. The latter seems to have been the case with Gideon and also with Hezekiah. We recommend that the Lord's people of the New Creation avoid putting the Lord to tests and signs, for we remember that the Lord has called us to a special high calling, the test for which is faith, and that this is one reason why throughout this Gospel age he gives few if any outwards signs, desiring his people to walk by faith and not by sight.

THE DIAL OF AHAZ

Hezekiah's father, King Ahaz, had erected a stone dial, the latest design up to that time for measuring the hours of the day. It was formed of a succession of steps on two sides and a crest in the center, and was so oriented that the rising sun would so strike the top as to cast its shadow on the lowest step on the western side of the dial. As the sun rose higher and higher the shadow crept up and up, step by step, until at noonday there was no shadow, for the sun was directly overhead. In the afternoon, the sun having passed to the westward, the shadows would begin to lengthen out upon the eastward side of the monument or dial, covering gradually one side at a time until the last, each step representing approximately half an hour.

The turning back of the shadow ten degrees or ten steps on the dial would be a very noticeable matter, not only to the king, who looked for it, but to his entire household and to the people of Israel in general, who would be informed of the event, the king's business being very generally public property in such matters. It was a miracle probably very similar to that wrought in Joshua's day, when the sunlight was made to linger in the valley of Ajalon. We have no thought that God either stopped the earth on its axis or that he moved the sun backward in its course. In either of these cases the miracles as we may call them could be much easier performed, and we think that undoubtedly the Lord would take the easier way in any such matter. Prof. Garbett declares that he had a practical illustration of this miracle, and describes the modus operandi to the astronomer Richard A. Proctor, as follows:—

THE MIRACLE'S POSSIBLE PROCESS

"The shifting of the shadows on the dial that Isaiah predicted to sick Hezekiah are liable to occur at any time when these two circumstances concur: (1) that the upper atmosphere is in that condition which causes two bright parhelia or mock suns to appear on opposite sides of the sun; and (2) that the air contains drifting clouds, massive enough to hide often two of the three. When the real sun and the eastern mock sun are hidden, there is only the western to cast shadows, which then coincides with that the sun will cast an hour and a half later; but if the clouds shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as the sun casts an hour and a half earlier. The parhelia being always caused by rays refracted through two faces of equilateral triangular prisms or fibers of ice, their angular distance from the sun is always the minimum deviation that such a prism of ice produces on the brightest or yellow rays, which is very nearly a fourth of a right angle; so that if Hezekiah's dialers divided the quadrant into forty, than which no number is more likely, considering how constantly it recurs in the Hebrew laws and history (oftener, indeed, than any number above ten), the advance or recession of the shadow would have to be ten of these parts. On March 28, 1848, these effects occurred, had any one been looking, on every dial in the Isle of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 a. m. and still better at 1 p. m."

The fact that the method of God's operations might be learned by us would not disprove them. For instance, some day we shall know just what process turned the water into wine at Cana of Galilee, but our knowledge of the process thus used by our Lord will not in any measure detract from the miracle which was certainly beyond human power—just as in the miracle now under consideration, all the laws of nature are subject to the God of all creation, and this is sufficient for the eye and ear and heart of faith.

HEZEKIAH'S PRAISE FOR DELIVERANCE

On his recovery from his illness Hezekiah wrote a poem of thanksgiving, praising the Lord for his deliverance from the jaw of death—from the grave. In it he describes his feelings as he thought of death and his rejoicing at his recovery. He said, "In the cutting off of my days I shall go into the gates of the grave [shoel, hades, the tomb]. I am deprived of the residue of my years. . . . Like a crane or a swallow, so did I chatter: I did mourn as a dove: my eyes fail with looking upward: O, Lord, I am oppressed; undertake for me. What shall I say? He hath spoken unto me and himself hath done it." [I freely acknowledge that it was not the lump of figs, but the Lord who had produced the recovery.] Then, speaking of the effect this should have upon him for the remaining years, he added, "I shall go softly all my years because of the bitterness of my soul. . . . Behold it was for my peace that I had great bitterness, but thou hast in love for my soul delivered it from the body of corruption; for thou hast cast all my sins behind thy back. For the grave [sheol, hades] cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."—Verses 9-19.

Hezekiah's proper desires were to live and serve and praise the Lord. He well knew that these things would be impossible in death, that the only hope in death is in the resurrection. The case of the Lord's people even during this Gospel age, even since redeemed with the precious blood, has been very similar. They have properly no desire to be unclothed but rather to be clothed upon with the heavenly conditions. But now in the close of the age matters are different from what they ever were before. Living as we are in the presence of the Son of man, we realize that although all must die, yet the overcomers will not sleep, but will be changed in a moment, in the twinkling of an eye—in the moment of dying—changed to the glorious spirit condition which the Lord has promised to them that love him. From our standpoint, then, not only has death lost its terrors, because Christ has redeemed us from the power of the tomb and will by and by bring forth all from it that are in it, that they may have an opportunity for coming into harmony with him and attainment to eternal life, but to us death has lost its dread in another sense, namely, that we shall not need to sleep—ours is the blessed time of the change. Let us wait for our change and seek by the Lord's grace to be so prepared for it in heart and character development that we shall welcome it with joy.

"Unanswered yet!—the prayers your lips have pleaded
In agony of heart these many years;—
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer:
He'll answer yet your right desire—sometime, somewhere."

THE WORLD'S REDEEMER PICTURED

ISAIAH 52:13-53:12.—JULY 16.

GOLDEN TEXT:—*"The Lord hath laid upon him the iniquity of us all."*

This little section of Isaiah's great prophecy is a very striking one. The original prophecy, as is well known, was without division into chapters and verses.

The preceding context points us clearly and distinctly to the second advent of our Lord and his gathering of his people to himself. It describes the present time, therefore, the harvest of this Gospel age, telling how the Lord's people would now know his name—understand and appreciate his true character, announce the presence of the King and the beginning of his reign. (Vs. 6-8) It also tells of the beginning of favor upon natural Israel, and, looking into the future, points to the Lord's glorification through that people. (Vs. 9-10) It also shows the separating work of this harvest time, the gathering of the good fish into the vessels, the gathering of the wheat into the barn.

Then, pointing to the Millennial reign of Christ, the first three verses of our lesson (13-15) picture the high exaltation and honor of Jehovah's servant Son, our Lord Jesus, saying, "He shall deal prudently, he shall be exalted and honored and shall be very high." The whole earth shall be filled with the knowledge of the glory of the Lord, which will then shine forth through the blessed and wise government of Immanuel, as has been declared, "The desire of all nations shall come:" they shall see that the way of righteousness is the desirable way, the

blessed way, the way of true wisdom and happiness, and all who will refuse to come into this attitude shall be cut off from amongst the people in the second death.—Acts 3:23.

Next a contrast is instituted between how our Lord was humiliated and how by and by he shall be exalted. The prophet, so to speak, takes his seat at the cross, and beholds the Lord sadly distorted in his crucifixion, torn in an inhuman manner, his features drawn with pain. The picture of this, as given in Cheyne's translation, is written in poetic form, as was the original. It reads as follows:—

"Deeply marred was his appearance, out of all human likeness,
And his form out of all semblance to sons of men;
But as deep will be the obeisance of many.
Before him kings shall be awestruck in silence."

The thought evidently is that his glory and honor, influence and power, will be proportionate to the sufferings and ignominy which he experienced. And this is the thought everywhere held out in the Scriptures, not only as respects our Redeemer but also as respects his church. "If we suffer with him we shall also reign with him." Present trials and sufferings work out for us a "far more and exceeding weight of glory." So in speaking of our Lord the Apostle declares that " he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth."—Phil. 2:8.

We cannot claim that it is a divine law that glory and honor must be preceded by suffering and humiliations. Our heavenly Father and the holy angels, highly honored, have never been humiliated. Nevertheless we are assured that so far as God's dealings with the church of this present Gospel age are concerned, they are along these lines. The suffering is not compulsory but granted us as a privilege, and the exaltation is held out as a reward, marking the degree of divine approval. With this thought before us how it helps us to appreciate the sentiments of the Apostle, "Gladly, therefore, will I glory in tribulation." We glory not in the tribulations themselves, for sometimes they seem to the flesh to be grievous; but our hearts can glory in tribulations, since we know that under the divine arrangement governing our call as the church of Christ these tribulations are working in us those elements of character pleasing and acceptable in the Father's sight, which eventually he will reward with a share in the exaltation of our Redeemer, our Bridegroom.

So grand, so glorious will be the demonstration of divine power and blessings in the Messiah that no word of dissent will be heard—unto him every knee shall bow and every tongue confess. This will be true not only of the common people, the world in general, but true also of the greatest, the princes, the kings of earth, intellectual kings, financial kings, political kings. All eyes shall be opened, all ears shall be unstopped, to the knowledge of divine goodness and mercy, justice and truth, as it will then be revealed in the Messiah.

"WHO HATH BELIEVED OUR TEACHING?"

In the fifty-third chapter the Prophet looks backward from our day and the coming glory, and intimates that until the glory of the Lord shall be revealed his cause will make comparatively little headway in the world. The true teaching respecting him and his mission will not be generally received—various false teachings, false gospels will have the preference. The inquiry, "Who hath believed our report?" our teaching, our presentations, implies the answer, "Few." And so it has been. There were few who had the hearing ears and understanding hearts at the time of our Lord's first advent, and only a few all down throughout the Gospel age have really and truly appreciated the message.

True, there are large numbers today who are nominally Christians, who with their lips drawn nigh to the Lord occasionally one day in the seven for an hour, but who are at heart far from him. The vast majority, even in the pulpits of Christendom, seem not to have given heed to the report, the doctrines, the teaching of the Lord's Word in respect to Messiah, his sufferings of this present time and his glories to follow, but rather to have hearkened to false doctrines misrepresenting the divine plan of the ages, substituting therefor many "doctrines of devils," in which a little truth is mixed with much error, to the discomfiture and spiritual sickness and weakness of many of the Lord's truly begotten ones, and to the total confusion of the world, "Christendom."

"To whom hath the arm of the Lord been revealed?" cried the prophet. Alas, it is so that few, very few, see in our Lord Jesus the powerful arm, the omnipotence of Jehovah, stretched down for the aid of our fallen race. Few realize that the work finished at Calvary is the foundation, the basis, upon which the great Jehovah will ultimately establish the Millennial kingdom for the blessing and uplifting of all the families of the earth. The majority see Jesus as merely the finger of the Lord, doing a comparatively small work for a comparatively small class. As our eyes open we behold to our joy that Messiah, head and body, will yet constitute the arm of Jehovah, that all-powerful force which shall overthrow evil and establish righteousness and bless all the families of the earth through the seed of Abraham. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

GOD'S WAYS NOT MAN'S WAYS

The prophet proceeds to point out why the report, the teaching, of God's Word and the power of his omnipotent arm for man's salvation have not been discerned by mankind. It is largely because the Lord's way of accomplishing matters is the very reverse of what mankind would have naturally expected. With our mental tendencies, our natural expectations would have been that the Son of the Highest at his first advent would have been manifested in glory and not in humiliation—that the heavenly Father would have sent him in glory and not in humiliation. Even in his taking of the human form and nature we would have expected it to be under such conditions and with such environments as would have shown forth strikingly and forcefully amongst the members of the human race.

It was a disappointment, especially to the Jews, who were expecting a glorious and powerful king, that our Lord came as the man of sorrows and acquainted with grief. To them he appeared too tender a plant to ever prosper. They acknowledged him to be of the Davidic line, but esteemed him to be from one of the roots of David which had lost its virility, its life. They thought him a root out of dry ground, from which they could never hope for a sprout of power and glory and dignity and honor such as they had anticipated Messiah would have. In him they saw not the form of the soldier, the general, which to their conception was the grand, the comely form that Messiah would have, boasting of his power, his strength, his divine support, etc.

No wonder the poor Jews were disappointed, no wonder they considered him undesirable as material for a king, no wonder that they had no hope that he would ever be the great Messiah, the great deliverer. We sympathize with them deeply in their disappointment and in their failure to recognize him as Immanuel. He was despised and rejected of men, even of the men of his own nation, who for sixteen centuries had hoped and waited for his coming. They were ashamed of him, hid their faces from him. He was despised of the Romans and counted unworthy of particular notice, whether he claimed to be king of the Jews or what not, and the Jews esteemed him not—except the few who, because they were Israelites indeed, were guided to an appreciation of him with a wisdom from on high.

What meant all this? Why should the King of glory, the Sent of God, the heir of all the promises, be thus the man of sorrows and acquainted with grief? Ah! says the prophet, I perceive surely that it was our griefs that he bore, our sorrows that he carried, not his own. We thought that he was stricken of God, that he was afflicted by the Almighty, and that this was an evidence that he was not in divine favor. We misunderstood the entire matter. Now we see that his wounds were for our transgressions, that his bruises were for our iniquities, that our peace with God was secured by the stripes, the chastisements, the penalties of the divine law inflicted upon him. We perceive that by his stripes we are healed,—that the punishment or stripes due to us were laid upon him, that the death sentence that was against us he bore, dying the Just for the unjust that he might bring us to God.

"BY HIS STRIPES WE ARE HEALED"

Yes, yes, continues the prophet, we all went astray like sheep, following one another into wrong paths. We, even of the seed of Abraham, brought nigh to God's favor through the Law Covenant under Moses, have failed to retain our position as proper sheep of his fold, and the penalty of divine justice has been borne by the Shepherd for his sheep, Jehovah hath laid on him —charged up to him, accepted of him—the iniquity of us all. How gracious is this message! Those who received it first from Isaiah, having the guidance and enlightenment of the holy Spirit, could not appreciate his words to the full, but, nevertheless, must have to some extent appreciated them—must have drawn some blessing and hope from them. But now, we of this Gospel age, living since the redemption price was paid, and since it was accepted by the Father on our behalf when our Master ascended on high, and since the Pentecostal blessing evidencing our forgiveness has reached every member of the consecrated class to enlighten the eyes of our understanding, to enable us to see the deep things of God and his gracious promises we may now rejoice in these things so hard for the Jew to understand and equally impossible for the natural man of the Gentiles to comprehend. Truly our Lord's words are refreshing and ex-

planatory—"To you it is given to know of the mysteries of the kingdom of God;" to all others these things are "spoken in parables and dark sayings."—Luke 8:10; Mat. 13:10-15, 35.

"HE OPENED NOT HIS MOUTH"

He was oppressed, as a lamb he was led to the slaughter, and as a sheep that before her shearers is dumb; yet he opened not his mouth. The fulfilment of this we see in the case of our Lord. Had he chosen to open his mouth, to argue his case, to defend himself, we may well suppose that the Scribes and Pharisees, high priests and doctors of the law, Pilate and his soldiers and the Jewish rabble, would have succumbed to the eloquence of him who spoke as never man spoke. Thus he might merely have defended himself with his tongue, and righteously, too, without ever moving a finger in his own defence or exercising any of the divine powers deposited in him, or calling for any of the legions of angels who would have responded to his prayer. He did indeed reply to a question of the High Priest and also to a question by Pilate, but he was dumb so far as making any plea or endeavoring in any manner to deliver himself from the death which he perceived was upon him and which he knew was permitted of the Father. As he himself expressed it—"The cup which the Father hath poured for me, shall I not drink it?"

We must not lose sight of the fact that our dear Redeemer is also our pattern and that we are to walk in his steps. The lesson to us, then, is full submission to divine providence in respect to all of our affairs—those which we see clearly and understand and those also which are obscure to us, some of which at times may seem unnecessary. Our faith must triumph; we must learn that our Father is too wise to err, and that he loves us too much to cause a needless tear, a needless pang. But if he permitted severe afflictions to come upon his Son, his well beloved and only one, that he might be tested and proven in respect to his loyalty to the last degree, shall we wonder that in calling us to be associates of that Son in glory, he should require of us also that we should learn obedience by the things we suffer? Gladly then, says the Apostle, will we suffer; gladly will we take this as an evidence that we are in the hands of the Lord and that he is shaping and fashioning us according to the glorious pattern, that we may ultimately be participants also of the heavenly glories and joys and immortality promised to his faithful.

"By oppression and judgment he was taken away," cut off from life—oppression or injustice so far as those who condemned him were concerned, by divine justice and judgment so far as God was concerned, because he had consecrated himself unto death as man's Redeemer, and the Father had accepted him as such.

"WITH THE WICKED AND THE RICH"

"And who shall declare his generation, for he was cut off out of the land of the living." Who could suppose that he would have offspring, children—that he would be ultimately the everlasting Father to the world of mankind? Who could have seen any prospect, any hope, for the race through his death? Who could have foreseen that as all in Adam die, even so all in Christ shall be made alive? To have discerned these things would have been impossible, and the poor Jews and the world in general are not to be blamed for not discerning them. Rather those who have come into relationship to the Lord through faith and through obedience unto consecration, and who have been begotten of the Spirit to newness of nature, and through the Spirit's enlightenment are able to comprehend these wonderful things of the divine plan—these highly favored of God may rejoice in their blessings without condemning those who do not enjoy to the full the same blessings and opportunities in this present time. Yes, the entire secret of the matter lies in our perception that Jesus was the Redeemer, the one who bought the world with his own precious blood, the one who was stricken by the Father, not for his own sins but for our transgressions—for the transgressions of the people, "for the sins of the whole world."

Although he had done no violence he was numbered with the transgressors, with the wicked, in his death, being crucified between two thieves, although there was no deceit in his mouth and he had gained no riches by deceiving or overreaching his neighbor; yet he was buried in the tomb of the rich Joseph of Arimathea. Thus does the prophet mark certain incidents connected with our Lord's death, that our Redeemer's identity might be the more clearly established.

"IT PLEASED JEHOVAH"

All these things, apparently so unjust and so unreasonable and so contrary to anything mankind could have expected, Jehovah was pleased to permit. To have expected such sufferings from Jesus as our penalty would have been an injustice, and this would have been an impossibility to God; but it did please him to allow his only-begotten one to demonstrate his loyalty and faith even unto death, even the death of the cross. It pleased him that the Son should thus be temporarily injured and put to grief because he foresaw the glorious results both to Jesus and to mankind. To his Son he would give more than compensating honor and glory and dignity and power, yea, eternal life, when to his hands would be committed all the remaining features of the divine plan.

Well did the Father know that his Son's faith and obedience would be abundantly rewarded. Well did he know that the soul of Jesus, his being, would constitute the sin offering for Adam and his race, and well he knew that ultimately the Son should see a reward from this travail of his soul which would satisfy him, which would more than compensate every trial, every tear, every pain. And is it not wonderful that in God's providence the called ones of this Gospel age may apply these same consolations and assurances each to his own heart, and know that all things are working together for good to them that love God—to the called ones according to his purpose? Is it not wonderful that we also have the assurance that if we suffer with him we shall also reign with him, that if we experience travail of soul in following in the footsteps of our Redeemer we shall have more than compensating satisfaction, and that the Word of the Lord so guarantees it? To all who accept the Lord's promises in faith, the matter becomes a certainty—"Faith can firmly trust him, come what may."

Although when he was cut off from the land of the living none could have declared his generation, his seed, his posterity, yet he shall see his seed—the redeemed and restored of mankind, who at the close of the Millennial age shall be privileged to inherit all the earthly things lost by father Adam, redeemed by Jesus, restored by the Second Adam.

THE IMPORTANCE OF KNOWLEDGE

The declaration that it was by his knowledge that our Lord Jesus, as the righteous servant of Jehovah, justified many and bore their iniquities, is an important item in this lesson. We see that it was from lack of knowledge of God that the first Adam in his perfection was weak. Not knowing the power of God, not realizing his gracious and merciful character, father Adam considered that all hope of comfort, joy and pleasure in life had gone from him when mother Eve transgressed the divine regulation respecting the forbidden fruit and came under the divine sentence of death. Being unacquainted with the divine character he was without hope respecting her recovery and his own future happiness, and therefore deliberately shared the death penalty with his wife—suicided, so to speak. On the contrary our Lord Jesus, knowing the Father, remembering the glory he had with him before the world was, trusting the Father implicitly, was able to be obedient to the Father's requirements, even unto death, even the death of the cross.

Thus did knowledge serve him in good stead and enable him to pass through the most trying experiences victoriously. It was his knowledge, then, in conjunction with his mental and moral and physical perfection, that enabled our Lord Jesus to fully meet all the requirements of his consecration and thus enabled him to justify many, to redeem Adam and his race—enabled him to bear their iniquities cheerfully, joyfully, delighting to do the Father's will, and for the joy that was set before him enduring the cross, despising the shame.

No wonder, then, that the Scriptures everywhere set forth the thought that knowledge is important to the followers of Jesus; no wonder that they urge upon us that we grow in grace and in knowledge, assuring us that to know God is eternal life. To attain to that relationship to God which will permit us to fully know him and appreciate his just and reasonable and loving commands would signify that we were in the condition which he would be pleased to bless everlastingly, and signify also that, possessing this knowledge, we should be able to fulfil all the reasonable requirements imposed upon us. Let none of us, then, despise knowledge.

Nevertheless, while heartily appreciating it, let us not forget that it is not merely knowledge about his plan, nor knowledge of the various so-called earthly sciences, but the knowledge or acquaintanceship of God himself. Thus the Apostle also declares of our Lord Jesus, "that we may know him," be acquainted with him, be intimate with him. Whoever has this intimate relationship with the Father and the Son has therein the power of God, which will work in him to will and to do the Lord's good pleasure, and ultimately bring him to a glorious inheritance under the divine arrangement. But, as the Apostle points out, to have knowledge of earthly things or of the divine plan without having the heart obedience and the heart acquaintanceship with the Lord, might leave us still poor and wretched and miserable, sounding brass and tinkling cymbals.

THE "GREAT" AND THE "STRONG"

Therefore, because of his faithfulness as God's righteous servant, because guided by his knowledge in his obedience to the

Father, because faithful in bearing the iniquities of the many, therefore, "God will divide him a portion with the great." How great a portion is not here stated. Other Scriptures inform us that the Father has given him a portion with himself—he overcame and sat down with the Father in his throne. He has indeed been granted a portion with the great—the great Jehovah. In turn he shall divide the spoil with the strong, the spoil of his great conquest over sin and death at the cost of his own life, the spoil of victory, the reward of his own high exaltation far above angels, principalities and powers, and every name that is named—the reward of his high relationship with the Father, the reward of his Millennial kingdom and its opportunities and privileges of blessing the whole groaning creation, the reward of the Father's smile and favor eternally.

This "spoil," which all came to the dear Redeemer as the one who kept the Law and redeemed the world with his own precious blood, this spoil he proposes to share with the faithful of his followers, the overcomers, here called "the strong." O, what a thought! In all our weaknesses and imperfections we are by the Lord's grace enabled to come off conquerors and more than conquerors through him who loved us and bought us with his precious blood.

With the Apostle we can say, "When I am weak, then am I strong;" when I realize my own imperfections and shortcomings then, by faith realizing the strength and perfection of my dear Redeemer and his provision for all who are his, I can be strong in faith and trust and love, and realize that the exceeding great and precious promises of God's Word are yea and amen to me. In the present life, then, by faith we have a portion with the Lord, and may reckon ourselves as having passed from death unto life, as heirs of God and joint-heirs with Jesus Christ our Lord. But the attainment of all these things, their fulness and completeness, lies beyond the grave, beyond the resurrection, when all the faithful shall be with him and, like him, share his glory, for "he will divide the spoil with the strong."

THE CAUSE OF THE MATTER

Our lesson closes with a reiteration of the general facts stated. All of this greatness given to our Lord and shared with his faithful followers is *because* he poured out his soul unto death, and was numbered with the transgressors, and bore the sins of many, and made intercession for the transgressors. How emphatically the Scriptures point out to us that without the shedding of blood there is no remission of sins, that without the ransom price being paid there could have been no release of Adam and his race from the sentence of death, no hope of any of them attaining life everlasting. As we appreciate this great central thought of the divine plan, let us reverence our dear Master the more as the author of our faith, who, by and by, will be the finisher of it, and let us seek more and more to be faithful to him and to walk in his steps and to lay down our lives for the brethren.

THE CHATTANOOGA CONVENTION

Although we were unfortunate in the selection of the date of this Convention, June being a very busy time for the Southern farmer, nevertheless we had a delightful season of fellowship. The gathering numbered about 150 from every quarter of the Southland, with a fair representation from more northerly States. The Sunday afternoon session was for the public and had an attendance of between 500 and 600. We have reason to hope that some true Israelites profited by the discourse on The Oath-bound Covenant, "In thy seed shall all the families of the earth be blessed." The dear friends of the Chattanooga church managed the arrangements so well that we heard not a single murmur. Everybody looked happy with a holy joy that lit all faces. The testimonials, too, corroborated this. Nearly all told of a share of the opposition promised to all who seek to closely follow the Savior, and of joys from the truth which made opposition seem light afflictions in view of the hopes of future glory with our Lord. Two Baptist ministers were in attendance at nearly all of the sessions, and one of these at the close of the Love Feast, told the writer of his proposed methods for extending the knowledge of the "good tidings of great joy for all people" to many whom he has been serving hitherto as a Baptist. Eleven brethren and ten sisters symbolized their consecration by water immersion. It is our hope that all present were richly repaid for their expenditures of time and money and that the blessings of the Lord poured upon their hearts will extend to their friends and brethren at their various homes.

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VIEWS FROM THE WATCH TOWER

LUTHERAN VIEW OF BAPTISM

The clipping below from *The Young Lutheran* is not, as some might suppose, from a couple of centuries back, but from the January, 1905, issue:

"Often we are asked questions concerning Baptism, the proper time and place for it, who should be the sponsors, etc. It may be well to explain at this place:

"Baptism is that act, commanded by God and promised his blessing, by which we are forgiven our sins (Mark 1:4; Luke 3:3) and are made children of God. A person who wilfully neglects baptism is surely lost, as we read John 3:5: 'Except a man be born of water and of the spirit, he cannot enter the kingdom of God.'

"This may seem hard, but God simply says: 'If you wish to enter my kingdom you must enter the way I want you to by being baptized,' just as any society can say: 'If you wish to belong to this society you must go through the order adopted by us to become a full member.' Surely all would say they have a right to do that; just so God has a right to say how he wants us to enter his kingdom.

"So we see that it is very important for every one to be baptized. Neglecting to have our children baptized as early as possible is taking a risk which none of us can afford."

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Some have thought that in treating the subject of Baptism in MILLENNIAL DAWN, Vol. VI., chapter 10, we were rather severe in our strictures upon the views of "Christendom" which make a child liable to enter torment because its parents neglected to have some drops of water put on its head with a formula of words. The above shows that we were quite within the truth, however strange it may seem that seemingly safe and sane people can so believe and teach. Would that all might see the true meaning of this important ordinance! How much it would assist them to an understanding of the divine character and plan. Get your friends in all denominations to read that *one* chapter.

RISING OF RUSSIAN PEASANTRY

The Russian landowners are alarmed at last. All over the great middle belt the peasants are murdering the landlords, pillaging and burning houses and refineries. The inhabitants of the country towns who belong to the reactionary little bourgeoisie are frightened for their own safety and that of their property. Even in Moscow and Nijni Novgorod there is great uneasiness. One result has been the demand of the nobles who met at the old capital that some small concessions in the way of popular representation should be made in order that the rising flood of disorder may be stemmed in time.

As long as the outbreaks were confined to the big cities there was not much to fear. There the trouble was as much industrial as political. But many of the workmen have gone back to their villages as political propagandists. These persons act as agents for the revolutionists. They are successful, however, because they found the conditions favorable. . . . .

This dangerous Jacquerie, or peasant uprising, is called *pugachevshchina* in Russia, after the eighteenth century rebel leader, Pugachey, who championed the autocracy against the officials and the landlords. In the same way the peasants of today have no grievance against the Emperor. To the *mujiks* he is still the "Little Father." It is the *Tchvnorniks* who, in the opinion of the peasants brought on the war, who precipitated the strikes, who attacked the people. The official class is blamed for supporting the landlords against the cultivators and the manufacturers against the workpeople.

When the decree of the Holy Synod called on the loyal population to combat the enemies of the Czar and the government the ignorant peasants were told that it was directed against the nobles and the landed proprietors. Mysterious leaflets were circulated, stating that Nicholas was in danger and had been deposed and thrown into prison by the nobles. The appeal continued: "Hasten to help him, plunder the landlords. slay the enemies of the Czar and the Fatherland." . . . .

The situation in certain details suggests the early stages of

the French Revolution. The Paris mob that went to Versailles, when it started back with the King, Queen and Dauphin, said: "We are bringing the baker, the baker's wife and the baker's little boy." In the provinces popular hatred was vented on the good-for-nothing nobility. It was only later in the uprising that the popular leaders determined to get rid of the sovereign in the most radical way.

The most conservative Russian newspapers say that the growing domestic disorders are as serious as the repeated defeats of the army in Manchuria. So the empire now fairly stands between two fires.—*New York Evening Sun.*

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Poor Russia! All things seem to be working together for evil to her of late. Nevertheless the *retribution* seems to be well deserved. For long centuries human rights have been trampled upon by those in power. Practical slavery has long held the place of brotherhood, and now those so long kept in ignorance and superstition can be expected to do nothing less than take vengeance to the extent of their ability. By and by all will discern the wisdom as well as the justice of the divine law—"Thou shalt love the Lord thy God with all thy mind, being and strength, and thy neighbor as thyself."

CRAZED BY CITY LIFE

Chicago, Ill.—Dr. H. N. Moyer, one of the most noted experts in mental diseases in the city, has made an answer to the charge that "Chicago is going crazy." He shows that the other big cities are going crazy as fast as Chicago. He says:

"The fact is that the insanity ratio in both New York and Boston is increasing faster than in Chicago. New York's proportion is 1 out of every 340; Boston and New England 1 out of every 320, while Chicago has only one out of every 400."

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The above, brought out by a desire to free Chicago from the charge of being the most crazy city, is a sad commentary on the so-called evolution that has lifted man to almost the plane of gods. Alas! How much the poor world needs the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. Restitution would not land them in monkeyhood either, but in the safe and sane condition of father Adam, who lived 930 years without doctors, pills and plasters, and had no need of an asylum. Let God be true and let men know of it, even though it requires that our race pass through terrible experiences to learn of its own unwisdom and of God's grace in Christ.

A FORM AND "YELL" OF GODLINESS

Before his regular meeting last night, Evangelist Tilman Hobson at Olivet Congregational church, spoke to the "Sunbeam Society," composed of boys and girls of the Sunday School of Olivet church.

"You know, boys and girls," said the speaker, "that it is quite the thing nowadays for the schools to have a 'yell.' I have a 'yell' for you to learn tonight. It is this:

"'Rah, 'rah, 'rah, have you seen Second Timothy, two fifteen'?

"The words of that particular verse are these: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'"

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How peculiar it does seem to teach the little ones such formalistic piety of which they can know really nothing, and at the same time to send their older brothers and sisters to schools where they will be systematically taught by higher critics that the Bible is not the Word of Truth.

Alas! how little studying of the Word there is today. The possession of a Bible and the committing to memory of a few texts is all that is thought necessary. What wonder that it has no *"power"* to keep in the present time of falling.

PREPARING FOR THE "TARE" HARVEST

"Did Adam and Eve ever live? If so, how did they originate?"

With these and similar questions University of Chicago medical students are in a perplexing frenzy. A hundred prospective physicians gathered in the physiological lecturing room yesterday and heard Dr. A. P. Mathews, professor of physiological chemistry, declare that there was no such thing as divine creation.—*Des Moines Capitol.*

DO NOT URGE THE UNREADY TO COME OUT OF BABYLON

Preach the Word, tell the good tidings, loan, sell or give the literature, and by word and example commend it to your friends. Let it take effect before urging your friends to quit Babylon, etc. Remember that it is the truth that makes us free, and that it took time in your own case to grow strong and free and obedient to the truth. If you urge the matter too strongly and too soon it may result in one or other of two bad effects: (1) It may deter your friend before the nutriment of the truth has given the necessary grace and strength, or (2) It may bring "out" one too weak to stand the oppositions sure to follow, and by defeat may make him timid every way for the remainder of life.

"BECAUSE THE DAYS ARE EVIL"

"See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil."

Eph. 5:15, 16.

The word "circumspect" is from *circum*, signifying *around*, and *spectus*, signifying *to look, to watch*. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one, that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but, more than this, it requires that we be wise,—wiser than our fellow creatures of earth,—wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and his Word.

At a centre to which flow by mail the records of the trials and difficulties through which many of the Lord's people are called to pass, we are in position to know that their trials are now more numerous and more severe than for a long time at least. Appeals for prayer on their behalf and for counsel respecting the *way* of the Lord come by nearly every mail from tried ones who are anxious to "walk circumspectly." These are gladly answered, to the best of our ability,—pointing out the Scriptural lines that must guide all who would walk with the Lord.

We now wish to call attention to some general principles, applicable to every member of the body of Christ, at every time; and especially necessary to be remembered and practiced at the present time, because of the special activity of our adversary;—"because the days are evil." For it would appear that, as in the "harvest" of the Jewish age, so in the present "harvest" of the Gospel age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle—between parents and children, and husbands and wives—and among the Lord's people. And in proportion as the adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offense either in word or deed. "Walk circumspectly, ... because the days are evil,"—days of special trial and testing.

HELPFUL RULES FOR DAILY LIFE

The rules we have to suggest are as follows:—

I. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths, there is something wrong with us that needs careful prayer and study of the divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that *justice* must govern in our interferences with the affairs of others, though we may not require full justice in respect to our own interests, but exercise mercy.

II. We should exercise great patience with others and their faults—more than in dealing with ourselves and our own short-comings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the

merit of the precious blood, we cannot do less than be "very pitiful" and of tender compassion towards others;—even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults,—earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

III. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offense should be assumed to be *unintentional*, and inquiry should be kindly made in words that would not stir up anger, but in "speech seasoned with grace." In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings,"—imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil.—1 Tim. 6:3-5; Gal. 5:19-21.

LOVE THE LAW OF THE SPIRIT

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily,—the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind, ... is not easily offended, *thinketh no evil*, ... beareth all things, believeth all things [favorably], hopeth all things, endureth all things."

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be *cautious* where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for *good* to those who love him. He places *obedience* to his arrangements first (even before sacrifice) saying, "Ye are my disciples, *if ye do* whatsoever I command you."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquer, as an "overcomer." it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one;—no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

THE GOLDEN RULE

This is the Scriptural rule. We are to do unto others as *we would* that they should do unto us, and not *as they do* unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion—"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at his feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with him as so much *endured* for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act;—because the accuser of the brethren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant—our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the church, and betrayed to them by one of his own disciples.

"Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds" when attacked by the adversary,—whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the *good* of his cause—though that good may sometimes mean "siftings" of chaff and tares from the wheat.

V. Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to his spirit of love—even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out *one only way of redress of grievances*, in Matt. 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special specific commandments given by our Lord; and considered in connection with the statement. Ye are my disciples *if ye do* whatever I command you, its constant violation proves that many are not far advanced in discipleship.

FOLLOW THE LORD'S WAY

Let us look carefully at this rule, which, if followed, would prevent gossip, "evil-speaking," "backbiting."

Its first provision, for a conference between the principals *alone*, implies candor on the part of the accuser who thinks that he has suffered; and whom here we will call A. It implies his thinking no evil of the accused, whom we will style B. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser.

If they cannot agree, A may not start a scandal by relating his version;—not even to confidential friends may he disclose the matter, saying, "Don't mention it; and especially don't say I told you." No; the matter is still "*between thee and him [A and B] alone.*" If A considers the matter important, so as to wish to prosecute the subject further, he has but one way open to him, namely, to ask two or three others to go with him to B and hear the case from both sides and give their judgment respecting its right and wrong sides. These should be chosen (1) as persons in whose Christian character and good sense and spirit of a sound mind A himself would have confidence, peradventure they should favor B's view of the matter. (2) They should be chosen as with a view to B's appreciation of their advice, if they should give their judgment of the matter in A's favor.

It would, however, be wholly contrary to the spirit of justice as well as contrary to the spirit of the Master's instructions here, for A to "talk it over" with several friends from whom he desired to select these "two or three witnesses," to make sure that they favored his story (without hearing the other side) and would go to the conference *prejudiced*,—with their minds already determined against B. No; the matter is between A and B *alone*, until the two or three friends are brought in to hear both sides of the dispute in the presence of both parties.

TO ASSIST, NOT TO INJURE

If the judgment of the "brethren" is against B, he should hear them, should accept their view of the matter as the just,

reasonable one;—unless it involves some principle in which he cannot conscientiously acquiesce. If the "brethren" see the matter from B's standpoint, A should conclude that in all probability he had erred; and, unless conscience hindered, should accept the position and apologize to B and the brethren for the annoyance caused by his poor judgment. But none of the parties are at liberty to turn scandal-mongers and tell the matter, "confidentially," to others.

If the decision went against A, and he still felt that he was injured and had failed to get justice through a poor choice of advisers, he might (without violence to the principles laid down by our Lord) call other advisers and proceed as before. If their decision were against him, or if he felt that he could not trust to the judgment of any, fearing that all would favor B, he should realize that part at least of his trouble is self-conceit, and would do well to fast and pray and study lines and principles of justice more carefully. But A has gained no right to tell anything to the church nor to anyone, either publicly or privately. If he does so, it marks him at once as disobedient to the Lord and exercised by a bad spirit, a carnal spirit,—contrary to the spirit of the truth, the spirit of love.

If the committee decide partly against B, and only partly in favor of A, the brethren (A and B) should endeavor to see the matter thus, and to arrange matters amicably. In this case there would be nothing respecting the matter to tell;—nothing that is anybody's business.

If the committee decide wholly against B and wholly in favor of A, and if B will not heed them and make reparation for the wrong or cease from injuring A, the latter is still not at liberty to become a scandal-monger; nor are the brethren of the committee. If A considers the matter of sufficient importance to justify further action, there is just one course open to him: he with the committee may lay the matter before the church. Then the church shall hear the matter, both sides, and *whichever* (A or B) shall refuse to recognize the advice of the church shall be thereafter considered and treated by all as an outsider—as not of the church, not to be fellowshipped; as dead, until such time as he may repent and reform.

The duties of one member cannot be undertaken by another,—each must act for himself according to the Lord's rule. But if in violation of the Lord's command a matter become a scandal and be troubling the church and disgracing it as a whole, then the properly chosen representatives of the company should take the matter up. They should not only investigate the principals in the difficulty, but with equal diligence they should investigate the real troublers who had *circulated the scandal* and should reprove them.

But all reproofs should be in love, remembering that all are imperfect in some particulars. The object in every case should be to *correct* not to *punish*. The Lord alone has the authority to punish. At very most the church may for a time withdraw fellowship with the unrepenant, and must as publicly restore it when repentance is manifest. Our love, joy, peace are the ends sought by the Lord, and these we must follow as his disciples. Any other course will surely work injury.

Thus did the Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who *hear* slanders and thus encourage slanderers in their wrong course, are *partakers of their evil deeds;* guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the *only* method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

RATHER REPROVE THEM IN LOVE

If any brother or sister begins to you an evil report of others stop him at once, kindly, but firmly. "Have *no* fellowship with the unfruitful works of darkness but rather *reprove* them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the church. Supposing the brother or sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go,—I cannot, must not hear you; for if I did, I would be as criminal in the matter as you are—violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow his plan of redress for grievances, shows so little of the Lord's spirit that his word can not be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. If to any extent you listen to such conversation or express "*sympathy*" with it or with the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.—Heb. 12:15.

SLANDERERS ARE THIEVES

A slanderer is a *thief* according to worldly standard: as Shakespeare wrote:

> Who steals my purse steals trash;
> But he who filches from me my good name
> Robs me of that which not enriches him,
> And makes me poor indeed.

According to the Christian standard, still higher, as voiced by the Great Teacher, slanderers are *murderers.* (See Matt. 5:22; 1 John 3:15, Revised Version) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan.—Jno. 8:44.

VI. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange: it may be reasoned that the receiving of so much grander views of God's character and plan would make his people feel the more insignificant and humble, the more dependent on divine goodness, the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great—that no flesh should glory in his sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety—to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention MILLENNIAL DAWN or ZION'S WATCH TOWER or *Tabernacle Shadows* or *Food for Thinking Christians* or *About Hell* or *About Spiritism;* but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things;" or that "they pin their faith to no man's coat sleeve, but go to the Word of God direct."

GRACE FOR THE HUMBLE

Beware of all such people; sooner or later, unless they reform, they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them,—however much their natural ability—and it is generally people of real or fancied ability who are thus afflicted with the spirit of pride and vanity. God opposeth the proud, but showeth his favor to the humble. We call every reader of our publications to *witness* that the author has never boasted of his *wisdom* or *originality,* either publicly or privately. We have boasted in the *truth,* and shall continue to boast of it—that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the *service,* and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty, ... and the things that are despised . . . . to bring to naught things that are; that no flesh should glory in his presence."—1 Cor. 1:27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition! It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

"BLESSED ARE THE PURE IN HEART"

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the *principles which underlie* the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

FIGHT THE GOOD FIGHT

But such a good use of combativeness is not pleasing to the prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all *judge ourselves* lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over littles and nonessentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the *cutting*.

X. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment; for they will surely do *you* great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures,—the most fervent toward God, and proportionately toward all who have his spirit and walk in his directed way.

XI. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience. And still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking *circumspectly* according to its light.

XII. Do not be bold, except for the right, the truth. So far as yourself is concerned preserve a reverential *fear*—of sin, and of displeasing the Master, and of losing the great reward—"the prize of our high calling." Nearly all who "fall away" first lose all fear and become *self*-confident. They forget that it is only "If ye *do these things* ye shall never fall." (2 Pet. 1:5-10) "Let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1) Partly because of the loss of this proper *fear*, "It is impossible to renew them again unto repentance."

GOD'S WAYS HIGHER THAN MAN'S WAYS

ISAIAH 55:1-13.—JULY 23.

GOLDEN TEXT:—*"Seek ye the Lord while he may be found."*

Today's lesson is often seriously misapplied. It is supposed to be a picture of the blessings of the Lord upon the Israelites returning from the Babylonian captivity. But whoever will examine the whole matter in the context will clearly discern that if it were a prophecy of that event it signally failed of fulfilment. So far from Israel's return from Babylon being accompanied by the running of nations to them and the Lord's glorification in them, the very reverse was true—they had a very struggling existence for years under very adverse conditions, and never secured their national independence, let alone authority over other nations. Verses 12, 13, representing the hills and trees and the pouring forth of blessings do not fit the return of Israel nor their experiences at that time.—See the accounts given in Nehemiah and Ezra.

The proper application of this prophecy is in line with the interpretation already given in chapters 52 and 53. Chapter 52 describes our time, the awakening of Zion and the putting on of the beautiful garments in the resurrection morning. It describes the harvest time, when the watchmen lift up the voice together and the feet of the church are seen to be beautiful upon the mountains, bringing the message, "Thy king reigneth," and the further message that the Lord's people should depart out of Babylon. (Vs. 11, 12. Compare Revelation 18:2-5) Then follows a description of how highly exalted Messiah will be during his Millennial reign. Chapter 53 calls attention to the fact that the report, the teachings of the Lord through various mouthpieces, has not been regarded, has not been "heard," not been "believed," and the arm of Jehovah has not been appreciated during this Gospel age, and an account of why this was—because of the ignominy and suffering under which it pleased the Father to develop the new creation, Head and body. Chapter 54 continues the thought saying, "Sing, O barren, thou that didst not bear," etc. This the Apostle applies to the Gospel church, or rather to the original Abrahamic Covenant. (Gal. 4:27) The prosperity of this original covenant as superior to the Law Covenant which temporarily succeeded it is shown, and the result is pictured, namely, that ultimately the fruitage of this Covenant shall be great. The church is pictured as the glorious New Jerusalem built of precious stones, and the declaration is made that "no weapon formed against it shall prosper."

"WHOSOEVER WILL MAY COME"

Then Chapter 55 describes the condition that shall obtain after the Gospel church shall have been selected from the world and glorified. Hence the lesson before us pictures the Millennial age and its blessing upon the world of mankind through the glorified church. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." This verse is in close agreement with the picture of the Millennial blessings given us in Revelation 22:1, 17.

We have already pointed out that according to the Scriptures there is no river of life flowing at the present time—nor will there be until the church is glorified, the kingdom established, and that then the river of life will flow from the throne, from the Millennial kingdom power and authority established in the earth, and then it will be the glorified bride with the Spirit that will give the invitation to the world of mankind in general. We have already pointed out the Lord's words to the effect that now whoever has the water of life receives it not from a fountain or river or pool but from the Lord. "a well of water springing up in you." Since there is no water to which to invite any at the present time, the invitation of this lesson must belong to the time when there will be such a flow of living waters.

There is a certain sense in which now any who thirst may come to Christ and find him a fountain of life, and all of the

Lord's people are thus refreshed in the present time by partaking of Christ and thus having formed in them the well of water that will spring up into everlasting life. The statement of our lesson, however, seems to be a more general one, an invitation to every one such as the Millennial invitation will be, for the invitation of the present time has limitations.

The water of life which our dear Redeemer offers us now is not without price, for he himself stipulates that none can be his disciple except he take up his cross and follow him—he who loves father or mother or lands, etc., more than me cannot be my disciple. The cost of the water of life in this present time is self-denial, self-sacrifice, a walk in the narrow way and baptism into Christ's death. Who shall say, then, that the present offer is without price, without conditions, without cost? The Master said that those desirous of being his disciples should sit down first and count the cost. The meaning of all this is that the Lord is selecting during this Gospel age a peculiar people, a special class, those who would be copies of the Son of God and count it all joy to lay down their little all in the divine service because of their appreciation of the wonderful words of life, the exceeding great and precious promises coming to us through our relationship with Jesus.

"A WELL OF WATER IN YOU"

On the contrary, with the end of this Gospel age there will be no more suffering for righteousness' sake, the narrow way will no longer be. It will give place to the highway of holiness upon which all the redeemed of the Lord, during the Millennial age, may go up to life, restitution, perfection. We are glad for the world and for the favorable opportunity which will then come to all mankind through the merit of the precious blood. We are glad that the way shall then be so clear that a wayfaring man may not err therein; we are glad that then the knowledge of the Lord will fill the whole earth as the waters cover the great deep. But, on the other hand, we are glad also for the narrow way and for the high calling which is ours, preferring it with all its difficulties because of the exceeding great and precious promises connected therewith—promises of association with our dear Redeemer in his kingdom and its glorious work for the world of mankind—promises of glory, honor and immortality, if so be that we suffer with him that we may also be glorified together.

HIS MERCY ENDURETH FOREVER

Many seem confused to think that the opportunities of the future will be so much greater than those of the present time. The reason for this distinction can only be seen by those who recognize the Scriptural teaching that the bride of Christ now being selected is a very peculiar class in the Lord's estimation, and that it is a special favor toward them that they are now counted worthy to suffer for Christ's sake, to be sharers in his death and sharers also "in his resurrection"—the first resurrection. Once the difference is seen between the reward of the church and that of the world it will be easy to account for the difference between the fiery trials which shall try *you* and the more favorable environments of the world in the next age. The world will indeed be called to come to the waters of the river of life and to partake thereof freely, without money and without price, without our walking in the narrow way or taking up a cross of self-denial and suffering for righteousness' sake. All that will be required of the world at that time will be that they shall be thirsty, shall be desirous of the life offered, that they shall be hungry for the bread of life. All such may indeed delight themselves in the fatness, the fulness, the glorious provision which the Lord has made for them and which will then be opened before them.

In the third verse we have the representation of the Master's gracious invitation as it will soon reach the world of mankind through the glorified church, "Incline your ear unto me: Hear and your soul shall live." This testimony is in full harmony with Peter's statement of the conditions of the Millennial age. (Acts 3:22, 23) "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses]; him ye shall hear in all things whatsoever he shall say unto you. And it will come to pass that every soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people." "Hear [obey] and your soul shall live," shall be the watch-word of the Millennial kingdom.

The New Covenant, the Everlasting Covenant, the sure mercies of David [the beloved], is to be proffered to all. That New Covenant, as the Apostle points out, is the divine agreement to be merciful—to forgive, to cancel sins that are past—"I will put my law in their minds and write them in their hearts: and I will be to them a God and they shall be to me a people. . . . . I will be merciful to their unrighteousness and their sins and iniquities I will remember no more." (Heb. 8:8-13; Jer. 31:29-34) "The sure mercies of David" are the mercies guaranteed to Israel and the world through his greater Son, our Lord. The real David (the real Beloved) shall be the divine channel for the outpouring of the blessings and mercies of the Abrahamic Covenant.

DAVID, "BELOVED OF THE LORD"

Of this antitypical David it is written, "Behold I have given him for a witness to the people, a leader and commander to the people." This is the great Prophet, the great Priest, the great King, typified by Moses and Melchizedek and the kings of the line of David. Behold he shall call a nation not previously known—the new nation called during this Gospel age, a holy nation, a peculiar people, a royal priesthood, to show forth the praises of him who hath called us out of darkness into his marvelous light. (1. Pet. 2:9) And ultimately as a result of this calling of spiritual Israel as a holy nation and as a result of the establishment of the kingdom and the glorification of this holy nation with himself at its head, because the Lord, the holy One of Israel, will glorify these, therefore many nations that previously knew him not shall run unto him because of his being glorified.

Throughout the Millennial age there will be a grand opportunity for every member of Adam's race to seek the Lord while he may be found, to call upon him while he is near. The opportunity will last for a thousand years and all will be invited to drink of the water of life freely. All appreciating the situation fully may attain to all that was lost in Adam—attain it through the processes of restitution.

Verse seven shows how the Lord may then be sought and found, namely, the wicked must forsake his ways of unrighteousness, the unjust must abandon unrighteousness even in thought. Under such conditions during that thousand years all may return unto Jehovah and find mercy and abundant pardon through the great antitypical David. But it will require all of that thousand years of Christ's reign to restore and make fit for presentation to Jehovah those who will hear the voice and apply for the water of life, forsake unrighteousness and seek the Lord. How glorious the prospect!

Verses 12, 13 set forth the blessings and peace and favor of God which will then be upon the whole world of mankind. It will no longer be true that whosoever will live godly shall suffer persecution, for then whosoever will live godly shall go out with joy and be led forth in peace by the great Shepherd of the flock, who, after telling us that we, his flock of this present age, are like sheep amongst wolves, assures us that "other sheep I have which are not of this fold." (John 10:16) It is these other sheep of the Millennial age which are referred to and whose leading out and in in peace and joy is assured. There will be no wolves there, no "lions or any ravenous beast," is the assurance.

In grandly poetic language mountains and hills and trees and fields are represented as all rejoicing in that glorious day when Satan shall be bound, when the knowledge of the Lord shall fill the earth, when the darkness of sin shall have fled away before the glorious beams of the Sun of righteousness. Instead of the thorns of the present time, the wicked who lurkingly seek to injure the unwary foot, there shall then be the fir tree, an evergreen—symbolical of a man possessed of life everlasting. Instead of the briar with its thorns reaching forth to attack and ensnare those attracted by its sweet odor, shall come up the myrtle tree, beautiful and harmless. Thus does the Lord contrast the condition of the world today, full of men and women who are really thorns and briars in word and deed, injuring others, and the peaceable, strong, stalwart ones full of life and vigor in the next age.

THE LORD SHALL BE GLORIFIED

The conclusion of the chapter is that by that time, when the Lord's work of salvation for our race shall have been fully accomplished, the results will be to the name or honor of Jehovah, and this sign of his greatness and goodness will be perpetual—it will never be cut off. Evil doers, we are assured, shall be cut off—it would not be to the glory of the Lord that they should be permitted to continue. It will be to the Lord's glory that he should save from amongst mankind all who have a love for righteousness, all who under favorable conditions would prefer harmony with God and with righteousness, with truth and with goodness and purity.

Verses 8-11 point out that such wonderful blessings as these will be beyond the thinking of mankind—they will be unready to believe that God's plan as it shall ultimately be developed will be so grand, so broad, so high, so deep. The Lord, therefore, explains in conjunction with these promises, "My thoughts are not your thoughts; neither are my ways your ways, saith the Lord." Many have thought it strange that earthly parents and generous and benevolent members of the human family should conceive grand and noble beneficences for each other, and especially for the more degraded of man-

kind, and have wondered how it could be that men's ways would be so much higher and grander than God's ways. The difficulty has been that they have not known the mind of the Lord; they have supposed that God had predestinated a little handful to eventually attain glory—saints favored by his grace and possessing much advantage every way over the majority of mankind. They have supposed, and in all the creeds of Christendom still teach, that all the remainder of mankind are according to the divine purpose to be eternally tormented. They have thus imagined that a good man's ways and a good man's plans are much higher than the ways and plans of the Almighty. Alas! How the Lord's holy name and character have been traduced and blasphemed by those who really sought to serve him and honor him. Alas, how shortsighted we have all been!

Not until the Millennial kingdom and its work are seen—not until the eyes of our understanding discern something of the lengths and breadths and heights and depths of God's wonderful provision for every member of the human family—not until then can we realize the meaning of this assurance before us. "As the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans."

SHOWERS OF REFRESHING

The Lord gives us a word picture respecting his dealings with us as a race—respecting his word of promise which has been with us for 3,500 years, assuring us of the ultimate blessing of all the families of the earth but whose fulfilment is not yet apparent except to the eye of faith. The illustration offered is that as the rain cometh down from heaven and returneth not thither until it have watered the earth, causing it to bring forth and bud and to give seed to the sower and bread to the eater, so shall it be with the Word of the Lord which has gone out of his mouth: it shall not return unto him void, empty, without fruit, but it shall accomplish that which he pleased and shall prosper in the thing whereunto he sent it.

Isaiah evidently realized, as did Solomon (Eccl. 1:7), that the rain coming down from the clouds returned thither again, and it therefore furnishes us a faithful picture of the Lord's Word, promise, which, as his messenger, comes into the world charged with a certain duty, obligation and purpose, which will ultimately return to the Lord to make report. The report, the result of the promise, shall not be other than that which the heavenly Father in his greatness and mercy and love designed; the report of the results of the divine plan shall not be such as would be a discredit to the Creator, a shame or blot upon his work, his character, his plan. The results shall be worthy of the one who conceived the plan: they shall show not only to restored humanity in the Millennial age, especially at its close, but they shall show also to all the holy angels, the wisdom, justice, love and power of God, and how grand and noble and loving are his thoughts and plans toward his creatures.

A DISHONOR TO HIS FATHER

2 CHRONICLES 33:1-13.—JULY 30.

GOLDEN TEXT:—*"Righteousness exalteth a nation, but sin is a reproach to any people."*—Prov. 14:34.

A previous lesson showed Hezekiah to have been in many respects a model king—obedient to God and faithful. This lesson evidences the fact that good men and loyal to the Lord may be poor fathers, careless of their responsibilities to their children. Alas, that it is so to this day, and that even amongst the children of God, begotten of the holy Spirit, there are some who still fail to acquire the spirit of a sound mind in this particular.

The Scriptural declaration is, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6) The thought seems to be that if the plastic mind of a child be properly cared for, properly impressed with the principles of righteousness, that impress cannot be wholly effaced even though the child might temporarily try forbidden paths of sin. Would that this important matter could be clearly discerned by all of the Lord's people, and that all could realize that in bringing children into the world a serious responsibility is undertaken, a responsibility which cannot be shirked, a responsibility which no right-minded person would desire to shirk.

If this thought could be impressed upon all readers of ZION'S WATCH TOWER it surely would profit them and their children greatly. Indeed we are glad to know in various ways that the truth is having great influence in the lives of WATCH TOWER readers and also upon their families. This is the practical outworking of the spirit of the Lord, the spirit of a sound mind, the spirit of love and truth and righteousness. May it abound more and more, telling not only in the present life in the welfare of the children, but witnessing also to friends and neighbors a good testimony to the wisdom that cometh from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits.

HEZEKIAH'S WICKED SON

The story of Manasseh's reign is briefly told and is abominable. A boy of twelve years of age, properly reared, should have possessed considerable reason and sound sense and should have been considerably established in the ways of righteousness, in appreciation of the Lord and of the responsible position he occupied as his representative in Judah. It is a mistake that many parents make when they suppose that reasonable and sensible thoughts cannot be entertained by their children until they are twenty to thirty years of age. On the contrary, the most lasting impressions of life are frequently received before ten years of age, and the lessons should begin when the child is a month old—lessons of loving obedience to law and order, to the parental authority as representing the still higher power of the Creator. The child that does not learn to respect his parents and the proper laws and regulations of his home will be disadvantaged as respects his appreciations of his responsibilities to the Lord and his covenant laws, etc.

It is all a mistake to suppose that childhood years must be spent in sowing wild oats or even in frivolity and play. From early infancy the thought should be instilled that life is a great privilege, a great blessing, and that every day and every hour should be used wisely and should bring some returns—to the glory of God or to our own advantage or to the advantage of others. From earliest infancy each should be taught that it is a shame and a sin to kill time, to waste time, to allow hours and days to slip by without improvement, without use in some worthy manner. The child who learns to waste time or to fritter it away in a useless and unprofitable manner is being permanently injured, and if ever he becomes useful in the world must do so by counteracting, by fighting against the wrong lessons learned in childhood.

Parents owe it to their children to lay for them the proper foundation, to see that their minds are not filled with vanities, foolishness, nonsense, and that their hours and days are not wasted, but that the child shall be sympathetically made to understand that every moment is precious as a fitting and preparation for the great work of life upon which it is about to enter. Every parent owes it to his child also to impress upon the plastic mind noble thoughts, noble ambitions and not merely selfish ones. The child should be taught in a kindly manner by word and by example that any waste is reprehensible, and that hoarding in a miserly manner is likewise censurable; that those people who have merely as the chief end of life the accumulation of money are monomaniacs on the subject, and that the only reasonable and proper course is to use all the blessings and privileges, advantages and opportunities coming to us in God's providence for our own mental, moral and physical uplift and for rendering assistances to all within our reach, in harmony with the Golden Rule and with the law of love, first for God and secondly for our neighbor.

The evils which Manasseh fostered and developed are set forth in the words of our lesson as succinctly as it would seem possible to state them and need no particular comment from us. One sentence covers the matter. "So Manasseh made Judah and the inhabitants of Jerusalem to err so that they did evil more than did the nations whom the Lord destroyed before the children of Israel." (R. V.) Thus in few words we are given the picture of the depth of degradation attained in a very short period—the heirs of the promises sinned more grievously than the Amalekites, the Perizzites, the Hittites and all those nations whom the Lord drove out of Canaan to make room for them, and whose iniquities, we are told, had come to the full. One lesson we might draw from this plunge into unrighteousness is that sin is constitutional derangement, that through the fall the whole human family is prone to sin as the sparks fly upward, that it requires continual effort under the guidance of the Lord to maintain even a reasonable standing and not to go backward into sin. With such a plunge into sin in such a short time, we can readily see how some of the heathen, not helped by the Lord as Israel

was, reached still lower depths of degradation, as is evidenced in the various heathen nations of today.

A parallel lesson might be drawn for the benefit of spiritual Israel. The new creatures in Christ should realize that there is a continual warfare between the flesh and the spirit, and if the new nature yield the old nature triumphing will run a short course into sin, as the Apostle describes, saying of some that they were turned like a dog to his vomit and like a sow to her wallowing in the mire. The lesson in this connection would be that as new creatures we must be continually on guard. We note the words of the Apostle as valuable instruction along this line, "I keep my body under, lest having preached to others I myself should be a castaway."

CHASTISEMENT AND FORGIVENESS

The Israelites under God's covenant were subject to disciplines for their deflection from the divine law, and these chastisements repeated frequently not only teach us of the perversity of the stiff-necked nation but also teach us of God's faithfulness, and illustrate to us how the judgments of the Lord bring forth a good fruitage. The judgment of the Lord as punishment for sin which came upon Manasseh eventuated in a blessing for the evildoer. When in prison in Babylon in sore distress he besought Jehovah his God, and humbled himself greatly before the God of his fathers and prayed unto him.

In this we have an illustration of the principle that will go into effect in the Millennial age, only that the retributions of that time will be more prompt than they were in the days of Israel. When Christ shall be King over all the earth and shall lay righteousness to the line and justice to the plummet and sweep away every refuge of lies, his rewards for every good endeavor and intention and punishments for every evil intention and effort will be the establishment of judgment in the world. And the record is that "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

Mercy is one of the grandest and most impressive features of the divine character, as the Apostle has declared, "There is forgiveness with thee that thou mayest be feared." (Psa. 130:4) If God were not forgiving and merciful we might indeed be in terror before him; but we could not love him, neither would we have the same incentives to righteousness, because if he were not willing to forgive where would be the advantage or wisdom of repentance. Manasseh's petition to the Lord and his sincere repentance secured his release from Babylon and his return to the throne of Judah. On his return to power he apparently did everything he could do to efface the results of his previous wrong course. He endeavored to root out idolatry, cleansed the Temple of abominations, restored the divinely appointed services and issued positive commands that the people should follow his example in the worship and service of the Lord. But a good tree may be more easily and quickly cut down than a new one can be grown, and so it was that the evil effects of Manasseh's reign were never thoroughly effaced before his death, and the son born during the period of his wrong course and tainted with the adverse conditions was an enemy of righteousness, who, after two years' reign, was assassinated by officers of his own household.

One of the important lessons for us to draw from this narrative is respecting the mercy of God to the truly repentant here illustrated. Many who are now spiritual Israelites were once wicked, vicious, idolators of money or of houses or of lands or of other things and alienated from God. His gracious character and readiness to forgive needs to be continually emphasized as we present the message of salvation to the members of our fallen race. Yea, sometimes this element of God's character needs to be emphasized to those who have already become his people, but who through weaknesses of the flesh have erred or strayed into forbidden paths—"There is forgiveness with thee that thou mayest be feared."

No right-minded person will conclude that because God is very merciful and of tender compassion, therefore he may be sinned against repeatedly and forgiveness be relied upon. Rather let us get the thought that even though we should be forgiven and even though God should be merciful to us to the very last extreme, nevertheless every transgression and disobedience shall receive a just recompense of reward in some way or other. He who sins suffers, even though he subsequently repent and be forgiven. The dregs and degradation effected by the transgressions of divine law persist. And this principle applies to us who now have divine forgiveness in this present time, so that many of the Lord's jewels are today suffering mentally and physically for sins that are past and covered by God's mercy. And the same will be true in the next age in God's dealing with the world through the glorified Christ. Sins that are past will be forgiven them as they are forgiven us, but the degradations coming to the world through sin will survive the forgiveness of sins as they do with us and they will have proportionately the more to get rid of, the more to be restored from; they will be obliged to climb from the greater depth to the glorious heights of life and perfection in the image and likeness of God.

SOME INTERESTING QUESTIONS ANSWERED

IS A PLACE IN THE "LITTLE FLOCK" TOO GREAT AN ASPIRATION?

Question.—Who will be found worthy to be of the "little flock"? Is not this aspiring too high? Should we not, rather, hope to be of the great company, who will go through the fire of tribulation?

Answer.—Were it not that God has graciously, in the *New Covenant, made provision for the covering of our unintentional blemishes and weaknesses, under the garment of Christ's righteousness, none of us could hope to be worthy of such a high calling as has been extended to us—a call to the divine nature and to joint-heirship with our Lord and Redeemer. As the Apostle expresses it, "Our sufficiency is of Christ."

This does not mean, however, that we have nothing to do with making our calling and election sure. On the contrary, God having made provision for our justification from the sins that are past, thus fitted us to receive this high calling and prepared us to respond to it in a manner acceptable to himself. But our response must be hearty, as unto the Lord—a full consecration of ourselves even unto death in his service. We cannot claim that our Lord's death secures for us the prize of the high calling. His death secures for us the right to run the race; but the running of the race is our own affair, and only those who run that race will win that prize. Our Lord's sacrifice, in addition to opening for us the race-course, helps us over the infirmities of the flesh, because under the terms of the New Covenant God accepts our will, our heart-intentions, in respect to this race, and not the achievements of our flesh merely. God's grace in Christ making up for our natural imperfections, we are accredited as running the race with all the zeal and fervor of our minds, our wills, our endeavors. God thus judges us according to the spirit of our minds, and not according to the attempts of the flesh.

It is thus, with Christ's righteousness supplementing our fully consecrated wills and best efforts, that the Lord reckons us "worthy" of joint-heirship with his son, our Lord. And if God counts such "worthy," why should not we count such worthy, including ourselves, if with our hearts we are serving the Lord to the best of our several abilities?

No; it will be easier to get into the little flock than into the great company, so far as experiences are concerned. The difference between the two classes will consist not so much in the experiences as in the willingness to endure those experiences. As justified and consecrated children who endure whatever divine providence may permit, *joyfully*, and who go about the Father's business, doing with their might what their hands find to do, counting it a joy to suffer persecution in his service, these will constitute the "little flock," the "overcomers," the "worthy." Those who hold back from such suffering, and who endure persecution unwillingly, and merely rather than deny the Lord, are the ones whom we may expect to find will pass through the great time of trouble, and be of the great company, who will wash their robes in the blood of the Lamb.

WERE ALL THE MARTYRS OF THE SAINT CLASS?

Question.—Will not first of all the martyrs of the past be of the little flock, and are not they more than 144,000?

Answer.—We have no reason to question that there were faithful saints amongst the martyrs of the past. We may therefore expect such to be classed by our Lord as amongst the overcomers, the 144,000 mentioned in Revelation, the little flock, the elect church. But we are of the opinion that there were fewer of the saints in olden times amongst the "martyrs" than the majority of people are inclined to think. Our reason for this opinion is: The vast majority of those martyrdoms, so far as we are able to read between the lines of history, were in large part at least the results of political and social animosity—comparatively few of them for what might strictly be termed saintship—full consecration and faithfulness to the Lord. So far as the records show many were executed very unwillingly; few willingly, joyfully, laid down their lives as living sacrifices to the Lord and his cause.

* See June 15, 1919, issue for critical examination of Covenants.

Some, from the records, would appear to have gone to martyrdom spurred on by more or less of bravado, others by family or personal pride. Nor need it surprise us if we should ultimately find that a considerable number who were martyrs in the "dark ages" will be of the great company class who laid down their lives unwillingly, unjoyfully—impelled by their unwillingness to deny the Lord.

WHO ARE THEY WHO ARE "DEFILED" BY BABYLON?

Question.—You have already suggested that the expression, "These are they which were not defiled by women" (Rev. 14:4) symbolically refers to earthly church organizations, represented as women—Babylon, mother and daughters. Now, I want to enquire, Have not all or nearly all of us who now enjoy the light of present truth been at one time or another in Babylon, connected with some of these church systems or "women?" If so, have we not all been thus defiled? If not, what is signified by the defilement?

Answer.—To our understanding, the point where defilement begins is after the light of truth has reached the Lord's people and opened the eyes of their understanding to see the difference between the church whose names are written in heaven and the human organizations whose memberships are written on earth. After we have come to see something at least of the lengths and breadths and heights and depths of the divine character and plan, and to appreciate something at least of how the Lord and his plan have been misrepresented by these women (systems) and his character traduced, and after we have heard thus the voice of conscience and of the Lord's Word, saying to us, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues;"—then it is that our defilement of conscience begins, if we refuse to obey the light that God has granted us, and the voice of his truth. Whoever, for social or financial or other mercenary reasons, holds to that which he sees is built upon a wrong principle, and upholding wrong theories, in defamation of the divine character, is defiling his conscience, will be unworthy to be counted an overcomer, and will fail to have a part in the first resurrection.

That this is so—that God does not reckon us defiled by our contact with Babylon up to the point of our enlightenment and our intelligent acquiescence in Babylon's wrong condition and course—is evidenced by the Scripture which says, "Babylon is fallen, is fallen [rejected]. Come out of her, my people [this shows that the Lord's people have mainly been in Babylon], that ye be not partakers of her sins [they are not reckoned to this point as being 'defiled'], and that ye receive not of her plagues [all who thus defile themselves with Babylon after seeing her true character prove themselves unworthy of being classed amongst the overcomers, and at very most could only hope to be of those who would come up through great tribulation, and wash their robes (of defilements) and make them white in the blood of the Lamb]."

PRAYERS FOR EARTHLY RULERS

Question.—How should we understand the Apostle's expression (1 Tim. 2:1-4), respecting the propriety of making prayer and supplication on behalf of "kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty?"

Answer.—We are to feel a keen interest in the whole world, its great and its poor. We are interested in them because they are our brethren and neighbors according to the flesh and because God loved them, had mercy upon them, and redeemed them with his blood, and has made a gracious provision for their reclamation by and by. In proportion as we are in accord with our Lord we must be in accord with all these features of his gracious plan, and this means a love for mankind and a desire to "do good unto all men as we have opportunity, especially to the household of faith."—Gal. 6:10.

Having such a kind feeling for the world it is appropriate that we should have their interests in mind when we pray, "Thy kingdom come, thy will be done on earth as in heaven;" indeed, any and everything which bears upon the interests of humanity must of necessity come close to the hearts of those who have the holy spirit of love. It is appropriate, therefore, that on proper occasions prayer and supplication be made on behalf of rulers, indicating our good wishes for their welfare and leading in ways of righteousness—even though we see them hastening in a wrong course toward evil conditions, sure to react to their injury.

The Apostle implies that these prayers for rulers should be to the intent that we may live a peaceable and quiet life—that God's people may have the peace of God at all times ruling in their hearts, and never fearing the anarchistic or hateful spirit of the world, and of the blind leaders of the blind. So that if we cannot speak well of them nor co-operate with them for conscience' sake we can at least bear them no grudge, but can pray for them, and make sure that we speak evil of no man.

Our Lord's prayer, recorded in John 17, "I pray not for the world," should not be understood in contradiction of the Apostle's declaration in this text, but rather be interpreted to mean, I am not now praying for the world, "but for those whom thou hast given me."

Neither are we to understand the Apostle to mean that we are to pray for something contrary to what the Lord has instructed us; we are not to pray for and to expect the conversion of kings and rulers and nations, so that the time of trouble will not be necessary and will not come. On the contrary, we are to understand that the trouble will come, because the world is not in the proper attitude of heart for the change of dispensation which is now due to take place. It must pass through the baptism of "blood," "fire," "wrath," in order to be ready for the new order of things, and these, therefore, will be so many blessings for the time disguised. Our prayers are to be in full accord with what is written, but this will not hinder us from good wishes for all, and from a sympathetic realization that any are perverse because they are blinded by the god of this world.

PSALM 51:12-16

Question.—Please throw some light on Psa. 51:12-16. We do not see sinners converted, as therein stated. Why?

Answer.—You evidently recognize the Psalms as prophetic, and this is right. The words of the Prophet relate to the body of Christ in the Gospel age, rather than to himself in the Jewish age. Our desires are to be that we may be filled with the Lord's spirit, transformed by the renewing of our minds, and we recognize as a fact that only those who have experienced such a transformation can properly represent the Lord as rebukers of sin and examples of righteousness and assistances for the recovery of the sinners to harmony with God. This is true now as respects the sinners of the present time, who chiefly are those whose eyes have been once enlightened with some measures of the light of truth, and who are not walking worthy of the Lord. The members of the body of Christ are all to be living epistles, known and read of all men—their influence in the world is to be a reproof to sin in every state and condition. This Scripture will have a particular fulfilment in the next age, when the church now under instruction "taught of God," "made perfect through suffering," "filled with the spirit," shall by and by be glorified and become, as members of the body of Christ, the teachers of mankind—kings and priests unto God. In the present some sinners are reclaimed through good example; in the future we hope that many will be turned to the Lord under clearer light and more favorable conditions of the Millennial kingdom.

"BORN OF WATER AND THE SPIRIT"

Question.—In DAWN, Vol. 1., p. 277, and again in the WATCH TOWER, January 1, 1905, considerable has been said respecting the new birth, discussed by our Lord with Nicodemus, but we do not find a particular comment upon our Lord's statement, "Except a man be born of water and the spirit he cannot enter into the kingdom of God." Will you kindly give us a word on this statement—what it imports?

Answer.—The Lord seems to have in mind the natural birth as a figure or illustration of the new birth. Our thought is that water is here used, as frequently elsewhere, as a symbol of the truth, and that these words signify that unless one be first begotten "by the word of truth" he cannot be born of the spirit to the new nature. (Eph. 5:26) We believe that the Word does teach a water immersion too, and that all of the Lord's people who discern this teaching would and should be glad to obey it, but we fail to see that the Lord has laid such a stress upon water immersion. One of the best evidences that he has not done so is the fact that so many Christian confessors of the past have given evidence of having been begotten of the holy Spirit and of having participated in the real baptism into Christ's death through a full consecration, and yet being ignorant of the Scripture teaching respecting water immersion they were never thus symbolically baptized. To apply the word "water" in this text to water immersion would, therefore, be to exclude from the kingdom many of the Lord's loyal and faithful ones who have laid down their lives in his service. This fact corroborates our view, above stated, that the Lord did not mean to refer to water baptism, but to the truth which, in the quotation already referred to is mentioned as the begetting power—as primarily related, therefore, to our birth of the spirit.

THE DIVINE STANDPOINT

Question.—Please explain Rom. 4:17—"God who . . . calleth those things which be not as though they were."

Answer.—The Apostle is discussing Abraham and God's promises to him, one of which is, "I have made thee a father of many nations." The Apostle calls attention to the fact that Abraham, in this matter, was a type of God, and that these words, therefore, imply that many nations would become children of God. The thought is somewhat beclouded by the translation, "before him whom he believed." If this were rendered, "foreshadowing him whom he believed," or "typifying him whom he believed," the thought would be clearer to many.

The words concerning which you particularly enquire signify that God here as frequently in other places, speaks of things not yet accomplished as though they were accomplished. Abraham was not a father of many nations at the time, and God did not even refer to his natural seed, through Ishmael and Isaac, and the sons of Keturah, but referred to *the* seed, the antitypical son of Abraham, which is Christ, the antitypical Isaac, and the church, the antitypical Rebecca, through whom during the Millennial age all the families of the earth will be blessed, and be granted opportunity for regeneration, as children of God.

HOW ARE WE UNDER GOD'S PROTECTION?

Question.—How are we under divine care? How does the Lord's protection come to us, his followers?

Answer.—It is as new creatures and not as old creatures, according to the flesh, that we are reckoned members of the body of Christ, and under control and supervision of our Head. It follows, then, that the interests of the new creature are those which will have the Lord's special care and protection—even though this be at the expense of his earthly, temporal, physical interests. The flesh is consecrated to death anyway, and our desire and the Lord's promise is that the faithful consummation of that earthly sacrifice shall work out the far more exceeding and abundant honor and blessing to the new creature. In a word, then, the Lord's special care toward us is in respect to our spiritual interests, as members of the royal priesthood.

THE TEMPLE GOD IS BUILDING

"Of all the beautiful lessons
With which God's book is filled,
This one, of wonderful sweetness,
Hath most my being thrilled.
Oh, wonderful care of the Father!
Oh, wonderful love so free!
To know that the Maker of all things
Careth so much for me!

" 'Tis said that the temple, so stately,
That crowned Moriah's hill,
Was built without sound of hammer,
The toilers working so still.
Far off from the grand foundation
Was all the noise and strain
Of fitting one stone to another,
From base to turret's fane.

"And when all were brought together,
The stones of every size,
The columns, so strong and graceful,
Each in its place to rise—
They formed so grand a temple
As never before was seen;
So true in its great proportions,
So bright in its glittering sheen.

"Yet there is a greater temple,
And God is he who plans;
Now gath'ring his stones together
For his 'house not made with hands,'
And each 'living stone' will be there,
Which evermore, day by day,
He's fitting for this great temple,
Which will last for ever and aye.

"Our pains, temptations and perils,
Our sufferings, sighs and tears,
Are God's chisels, tools and hammers,
Until the Master appears.
Let no one shrink from the process,
Let none of the Lord's complain;
But wait with meek submission,
'Twill not be long nor in vain."

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VIEWS FROM THE WATCH TOWER

UNION OF CHURCHES

A move toward the formation of a federation of the Protestant churches of Cleveland, O., was taken yesterday morning at the Ministers' union meeting.

A paper was read by Dr. Paul F. Sutphen of the Second Presbyterian church, in which he presented an argument in behalf of unity among the churches on the basis of a federation similar to the relationship between the United States government and the States, the denominations to retain their names, but be members of a federation. Dr. Sutphen said that he thought the time was now ripe for the organization of such a federation.

The paper was followed by a discussion. The views expressed by Dr. Sutphen met with approval and the ministers selected a committee of five, of which Dr. Sutphen is chairman, to look over the situation in Cleveland and ascertain whether or not an organization can be formed.

The movement in Cleveland is similar to the movement which has been started to form an organization including all the Protestant denominations in the United States. At a meeting in New York next November delegates will meet to discuss the situation. It is expected that there will be 600 or 700 delegates at the meeting, over which President Roosevelt has been invited to preside.—*Cleveland Plaindealer.*

* * *

This is precisely what we suggested as the probable outcome of the "Union" movement,—a federation on the plan of the union of the several States in the United States of America. Denominations of kindred creeds and spirit may indeed unite absolutely, but federation alone will bring opposing creeds into accord. This is really a revival of "The Evangelical Alliance," but it will include the Episcopal church and thus get the "life" mentioned by the Revelator. (Rev. 13:15) The proposal to have the chief executive of the nation preside at the meeting for proposed federation is significant of the close political alliance which will result.

SEVENTEEN MILLION CHURCH MEMBERS TO FEDERATE

We clip the following from the *North American:*—

Long strides have been taken towards the practical federation of the Protestant churches of the United States. Fourteen denominations have already agreed to participate in the great conference to be held in New York City during November of this year. It is understood that the synods of the Lutheran church will vote to participate, and the Protestant Episcopal church, through its Committee on Unity, will do likewise.

If these two denominations assent, seventeen millions of communicants will be represented. It will be the first time in the history of Christianity since the Reformation that such a unity has been realized.

There will be no union along the lines of rules of faith or church organization, but there will be consolidation of effort in all the matters pertaining to the broad moral and national questions upon which all sects can meet on a common basis.

It will be a great church "trust," in fact, if not in name. The leaders of the movement prefer to say they are adopting the national spirit; *forming a union of denominations similar to the union of the States.* But the spirit of consolidation of energy is predominant.

One of them said yesterday:

"In many of the general charities, and in scores of other ways, we are dividing our energies; we are accomplishing a minimum of good with a maximum of energy. It is clear that by such a federation as is proposed we can reverse the proposition."

An eminent clergyman, who has done more, perhaps, than any other person to bring this church unity, for which all sects

and denominations have so earnestly prayed, yesterday gave the following statement to *The North American:*

About a year ago a number of gentlemen representing different churches, officially connected with movements for Christian union and co-operation, met in the City of New York and decided to undertake a movement whose purpose should be the bringing together of regularly appointed representatives of the American Christian and Protestant churches, with a view to considering their common interests in connection with the moral and religious welfare of the American nation.

A committee was constituted, with the Rev. Dr. W. H. Roberts, of Philadelphia, as chairman and the Rev. Dr. E. P. Sanford as secretary.

Dr. Sanford has been for years the secretary of a voluntary organization, with headquarters in New York city, known as the National Federation of Christian Workers, and Dr. Roberts is the stated clerk of the Presbyterian General Assembly and American secretary of the Pan-Presbyterian Alliance.

THE NEWER UNRIGHTEOUSNESS

"Our forced draft pace relieves us of the super-abundance of energy that demands an explosive outlet. Spasms of violent feeling go with a sluggish habit of life, and are as out of place today as are the hard-drinking habits of our Saxon ancestors. We are too busy to give rein to spite. The stresses and lures of civilized life leave slender margin for the gratification of animosities. In quiet, side-tracked communities there is still much old-fashioned hatred, leading to personal clash; but elsewhere the cherishing of malice is felt to be an expensive luxury. Moreover, brutality, lust, and cruelty are on the wane. In this country, it is true, statistics show a widening torrent of bloody crime, but the cause is the weakening of law rather than an excess of bile. Other civilized peoples seem to be turning away from the sins of passion.

"The man who picks pockets with a railway rebate, murders with an adulterant instead of a bludgeon, burglarizes with a 'rake-off' instead of a jimmy, cheats with a company prospectus instead of a deck of cards, or scuttles his town instead of his ship, does not feel on his brow the brand of a malefactor. The shedder of blood, the oppressor of the widow and the fatherless, long ago became odious; but latter-day treacheries fly no skull-and-crossbones flag at the masthead. . . . .

"How decent are the pale slayings of the quack, the adulterator, and the purveyor of polluted water, compared with the red slayings of the vulgar bandit or assassin! Even if there is blood-letting, the long-range, tentacular nature of modern homicide eliminates all personal collision. What an abyss between the knife-play of brawlers and the law-defying neglect to fence dangerous machinery in a mill, or to furnish cars with safety couplers! . . . .

"The stealings and slayings that lurk in the complexities of our social relations are not deeds of the dive, the dark alley, the lonely road, and the midnight hour. They require no nocturnal prowling with muffled step and bated breath, no weapon or offer of violence. Unlike the old-time villain, the latter-day malefactor does not wear a slouch hat and a comforter, breathe forth curses and an odor of gin, go about his nefarious work with clenched teeth and evil scowl. In the supreme moment his lineaments are not distorted with rage, or lust, or malevolence. One misses the traditional setting, the time-honored insignia of turpitude. Fagin and Bill Sykes and Simon Legree are vanishing types. . . . . The modern high-power dealer of woe wears immaculate linen, carries a silk hat and a lighted cigar, sins with a calm countenance and a serene soul, leagues or months from the evil he causes. Upon his gentlemanly presence the eventual blood and tears do not obtrude themselves."

"The same qualities that lull the conscience of the sinner blind the eyes of the onlookers. People are sentimental, and bastinado wrongdoing not according to its harmfulness, but according to the infamy that has come to attach to it. Undiscerning, they chastise with scorpions the old authentic sins, but spare the new. They do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny, that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows' houses.' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spellbinders 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and today, as in Hosea's time, the people 'are destroyed for lack of knowledge.' The mob lynches the redhanded slayer, when it ought to keep a gallows Haman-high for the venal mine inspector, the seller of infected milk, the maintainer of a fire-trap theater. The child-beater is forever blasted in reputation, but the exploiter of infant toil or the concocter of a soothing syrup for the drugging of babies, stands a pillar of society. The petty shoplifter is more abhorred than the stealer of a franchise, and the wife-whipper is outcasted long before the man who sends his over-insured ship to founder with its crew."—*Atlantic Monthly.*

LUTHER'S SUPPRESSED UTTERANCE

A Council of the Lateran, held A.D. 1513, under Pope Leo X., pronounced the immortality of the soul to be an orthodox article of Christian faith. The following is a translation of the rule which was adopted by this council, as given by Caranza, p. 412, 1681.

"Whereas, some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we,* with the approbation of the *Sacred Council, do condemn and reprobate* all those who assert that the *intellectual soul is mortal,* seeing that the *soul* is not only truly and of itself and essentially the form of the human body, as is expressed in the canon of Pope Clement the Fifth, but likewise *immortal; and we strictly inhibit* all from dogmatizing otherwise, and *we decree* that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

Martin Luther visited Rome during the reign of Leo X., and the profligacy, corruption and licentiousness that he witnessed at the Papal court destroyed forever his former reverence for the sacred authority of Popes and Councils. For the decree of the Lateran Council he seems to have entertained a special contempt. In his *Defense,* prop. 27, *"Adversus Execrabilem Antichrist Bullam,"* (Luther's Works, Vol. 2, folio, 107, Wittenberg 1562) published in 1520, he said:

"I permit the Pope to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body,' *'that the soul is immortal,'* with all those *monstrous opinions* to be found in the Roman dunghill of de cretals."

SPIRITISM'S ONWARD MARCH

The day is near when the world will accept the belief that spirits importantly participate in terrestrial life and exercise influences on our minds and acts. I am giving the study of spirit possession or obsession of insane persons most profound attention.—*Bishop Samuel Fallows.*

I often see the spirits who cause insanity in my patients and at times I even hear their voices. Persons who are spoken of as helplessly insane are frequently simply lost under the overwhelming control of a spirit or, at times, a crowd of spirits. We frequently find by post-mortem examinations that no physical disorder exists in the brain or nervous systems of such insane. A large percentage of the insane are persons who have attempted to become spiritualistic mediums and who, by laying themselves open to spirit influence, have found the wrong or an evil spirit taking advantage of their susceptibility for the purpose of giving vent to spiritual desires and ideas through an earthly medium.—*Dr. Edgar M. Webster,* member of the Mental Section of the American Medical Association.

THE NEW CHRISTIANITY

The Rev. Dr. Francis L. Patton, President Emeritus of Princeton University, addressing the students of Washington University Medical Department, said:—

"Some of the symptoms of the new Christianity are found in the studied avoidance of doctrinal statement, in the disposition to deal very prominently with sociological topics and to treat even doctrinal subjects exclusively from their ethical side.

"Underlying the movement is a new conception as to what Christianity is.

"The old view of Christianity, of course, is that it is a piece of supernatural information respecting the way of salvation through a crucified Redeemer.

"The new Christianity is the direct denial of this. According to one form of that denial, Christianity is simply a stage in the great progress of development. This form of denial has been, in a measure, superseded by another, which looks upon Christianity as the revelation of God in Christ and claims attention as being a return to the historic facts of the gospels. It is a return, however, which is distinctively associated with the repudiation of metaphysics in theology and an uncertain attitude with reference to the real deity of Jesus Christ.

"The logical result of either form of the new Christianity is the elimination of doctrinal statement, and the placing of the emphasis altogether upon the ethical teachings of Jesus. It must, however, be constantly remembered that Christianity must be more than ethical in order to be even ethical. If we are to uphold the ethics of Jesus we must uphold the authority of Jesus, and to uphold the authority of Jesus, we must maintain the supernaturalism that enters into his life.

"The tendency to reject the teachings of Paul is one that

has its logical expression in the thoroughgoing subjectivism of Sabellius, and the way to escape from the blighting influences in morals and religion which result from this subjectivism is to rehabilitate the Pauline theology."—St. Louis Republican.

POPE TOUCHES TRUST QUESTION

The "trust" question is dealt with in an encyclical letter from the Pope. Among other things it says:—

"There are today vast numbers, continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion, or who at most possess only such knowledge of God and of the Christian faith as to lead the lives of idolators. In consequence of this ignorance they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, the most unjust speculation, endeavor to possess themselves of the property of others by enormous usury and to commit iniquities not less reprehensible."

HUMANITY IS SAVAGE

Count Tolstoy, in an interview, reiterates at length his views on the inefficiency of the proposed government reforms in Russia. He says:—

"This striving for a renewal of the state is impossible until the people have within themselves the image of the living God. Civilization has become savage. When the war with Japan is finished there will be war with India for Thibet. Human happiness is only attainable when such individual will do his utmost, one in the workshop, another in the field and another to compose sonatas; it only matters that each fulfils his duty, creates something. Positive rest will come of itself. Reform is of little value when humanity is savage.

HEBREW CHILDREN EXPELLED FROM MOSCOW

The Russian authorities have ordered the expulsion from Moscow of all Jewish children living with their parents. The order is issued on the ground that while permission has been granted to a limited number of Jews to live in the city the privilege does not extend to their children. The order therefore has been issued that the children must leave the place.—*Cleveland Plain Dealer.*

"BE READY TO RECEIVE THE TRUTH"

Rev. John Robinson was the pastor of the Pilgrim Fathers. Below we note his memorable "parting charge" to the Pilgrims who came long ago to settle in America:

"I charge you before God and his blessed angels, that ye follow me no further than ye have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy Word. I cannot sufficiently bewail the condition of the Reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great shining lights in their time, yet they penetrated not into the whole counsel of God. I beseech you remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God."

LIVING AT OUR BEST

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life. —*F. B. Meyer.*

"It is blasphemy to assert that the infinitely good God should plan a redemptive system for his children, and that the Son of God should give his life for its advancement, and the holy Ghost his continuous, unwordable efforts for its carrying forward, and then have it fail, and the only other alternative should be to have the Judge come and destroy the whole race and world."—*Bishop H. W. Warren.*

True. Much better is the Bible teaching of coming "times of restitution."—Acts 3:19-21.

BEREAN BIBLE STUDY FOR AUGUST

(SEE PREFACE OF WATCH TOWER BIBLES)

BROTHERLY KINDNESS (BROTHERLY LOVE)

1. What is the "new commandment" given by Christ to his disciples? Jno. 13:34; 15:10, 12, 17; 1 Jno. 4:21; Z. '00-183 (2nd col., ¶ 1, 2); 1 Jno. 3:11, 23; Jno. 15:12; Z. '00-125 (2nd col. ¶ 2).
2. What is brotherly love? Z. '02-197 (2nd col ¶ 2, 3); Z. '98-201 (1st col. ¶2; 2nd col., ¶1).
3. Who are our "brethren"? Matt. 12:50; Z. '97-311 (1st col. ¶ 1, 2, 3); Z. '00-180 (1st col. ¶ 5 and 2nd col. ¶1); Z. '03-207 (1st col. ¶ 4, 5); E. 120, ¶ 2.
4. Why is the manifestation of brotherly kindness so *necessary?* Z. '04-292 (2nd col. ¶ 2, 3.)
5. Is it important that we observe the *spirit* as well as the *form* of our Lord's command? 1 Pet. 1:22; Rom. 12:9; Z. '99-216 (2nd col. ¶ 6, 7), and 217 (1st and 2nd cols.); Z. '97-264 (1st col. ¶ 2); Z. '98-8 (2nd col. ¶1); Z. '05-118 (2nd col. ¶ 4, 5); Z. '03-333, (2nd col. ¶ 4).
6. Why do the Lord's "brethren" need no "outward passwords, grips or badges"? Jno. 13:35; Z. '05-139, (1st col. ¶ 2 3); Z. '05-164 (2nd col. ¶ 8).
7. How is our love for God measured by our love for "the brethren"? 1 Jno. 4:8; Z. '00-183 (2nd col. ¶3), 184 (1st col. ¶ 1); F. 467, ¶ 3; F. 600, ¶ 2.
8. Can we fellowship all "the brethren" alike? Jude 21, 22; Z. '03-333 (2nd col. ¶ 1, 2, 3); Z. '02-198 (1st col, ¶ 1, 2); Z. '03-207 (2nd col., ¶).
9. Should we always expect to have our manifestations of brotherly kindness received in the same spirit? Z. '05-106 (2nd col. ¶ 7) and 107 ¶ 1.
10. How are the comfort and peace of the church dependent upon the manifestation of this grace? Z. '04-296 (1st col. ¶ 2).

"FULL OF MERCY AND GOOD FRUITS"

One half of a year is gone, and we wonder to what extent the text selected as our year text for 1905 has been remembered by all the dear readers, and to what extent they have sought to secure the wisdom to which our text referred.

"Wisdom is the Principal Thing:
Therefore Get Wisdom."—Prov. 4:7

* * *

"The Wisdom that is from Above
Is First Pure
Then Peaceable, Gentle, Easy of Entreatment,
Full of Mercy and Good Fruits."—Jas. 3:7

These heavenly counsels have been in the Lord's Word for centuries, they have been in our hands and before our eyes for years. We know them, we assent to them and yet how many—how few—seem to know how to apply them in the ordinary affairs of life. Surely as the Lord looks down upon us he must say, These people require line upon line, precept upon precept, instruction and repetition continually. Alas that it is so! We might well be thoroughly discouraged were it not for the assurance we have that the Lord looks deeper than the outward conduct, that he is a discerner of the thoughts and intents of the heart, and that according to what he sees to be our desires and efforts is his judgment respecting us. The thoughts and intents of our hearts are sometimes short of the standard that we ourselves approve, and O how short of any standard we could approve would be much of our conduct if we could but see ourselves as others see us and especially as the Lord sees us!

We are not writing with a view to discouraging any dear brother or sister who is painfully, laboriously, striving to climb up Zion's hill along the narrow way. On the contrary, we have nothing but sympathy for them, and are assured that the Lord regards both them and us compassionately—"he remembereth our frame, he knoweth that we are dust." The Lord

recognizes that we are imperfect, fallen creatures, and he is not expecting perfection of us. He has made provision for the covering of such of our imperfections as we do not at heart assent to; he has also given us instruction respecting his will, and he is carefully scrutinizing us day by day to see to what extent our love for him and for the principles of righteousness, which he has enunciated and which we have acknowledged, are entering into and controlling the forces and conduct of our lives; for, after all, the words of our mouths are but the echoes of our hearts, and to whatever extent our hearts are clean our words will be pure, and to whatever extent our hearts are loving and gentle and kind our words and conduct will be in accord with these divinely approved qualities.

FIRST PURE, THEN PEACEABLE

Let us examine ourselves afresh to know the condition of our hearts, remembering the word of the Lord, that if we judge ourselves we would not require that he should judge us, but that if we neglect to judge ourselves he will chasten us, because we put our cause in his hand, because we are his. The word pure has in it the thought of innocent, without deceit; it has in it the thought of virtue and chastity; it contains the thought of clean, true and truthful. We cannot hope that any, either in the church or out of it, are actually pure in the absolute sense of this word, but we do rejoice that our dear Master gave the key to a proper understanding of the matter when he said, "Blessed are the pure in heart." So long as we are in this present, mortal, imperfect condition absolute purity is impossible; for us to be pure of heart is possible—purity of intention, purity of motive.

When we begin a self-examination to see whether or not we are using our time and talents and influence wisely, this is the first point for scrutiny, Are we pure in heart, in our daily course of life? Are we sincere in the prayers that we utter to the Lord, in our endeavors to please him? In our relationship toward the Father are we candid and honest? Do we love him with a pure love, heartily, fervently, or do we not? Let each decide this point for himself before proceeding to the next. If upon examination we find that our hearts have not been pure in respect to our covenants and relationship to the Lord and his Word and to the Father, let us go no farther until we have asked divine forgiveness and resolve that by the Lord's assisting grace we will be nothing less than pure in heart, pure in endeavor.

If we can assure ourselves that our motives and intentions have nothing of selfishness connected with them, that our purposes are pure in the sight of the Lord, then, indeed, our hearts may rejoice whatever may have been our weaknesses and imperfections of the flesh, in our relationship toward the Lord or the Father or our neighbors or the world.

The next point is, Are we peaceable? Have we thus far in the year been seeking to cultivate peace, or, as the Scriptures put it, "Follow peace with all men and holiness, without which no man shall see the Lord?" Have we lived thus far in the year as peaceable, as pure of heart toward God and his Word and his brethren as is possible for us? If so we have cause for rejoicing afresh and being of good courage; if not, here is another lesson and opportunity for going to the throne of grace to acknowledge our fault. to pray for more of this wisdom from above, which is first pure and then so far as possible peaceable toward all—peace loving, peace disposed.

"EASY OF ENTREATMENT"

How has it been with us so far? Have we been hard-hearted, cold and repulsive, or have we been gentle, kind, sympathetic with those with whom we are in contact, easy to be entreated, willing, yes, anxious to do everything which in our judgments would seem to be in the interest and for the welfare of others —proper, reasonable and right to do? If so, happy are we, but let us not too hastily conclude, not too hastily congratulate ourselves along this line, until we have made close inspection of the pathway of the last six months. Have any appealed to us for forgiveness and been refused? If so ours is a very dangerous position. The Lord declares most positively that while that is our attitude we can expect no mercy from him. He insists upon this—"After this manner pray ye, Forgive us our trespasses as we also forgive those who trespass against us."

Emphasizing the matter, we remember that the Master explained, "Unless ye forgive men their trespasses, neither will your heavenly Father forgive your trespasses." What a thought! Do we need mercy? Do we need to have our faults and weaknesses of the flesh covered? Do we rejoice in the privilege of approaching the throne of heavenly grace to obtain mercy? Then, as a condition to those privileges and blessings, we must be in the attitude of heart where we not only will forgive those who trespass against us, but forgive them gladly, freely, heartily. Our Lord specially warns us against a forgiving with the lips which does not include a forgiving from the heart, saying, "Except ye shall from your hearts forgive," etc.—Matt. 18:35.

Let no one deceive himself—mercy is a prime essential to everyone who would be counted amongst the Lord's saints, and who would count himself as having any of the evidences of acceptance with the Lord to a participation in the glorious high calling. If we have been derelict in this matter in the past, let us be the more zealous now to correct matters, and the more on our guard as respects the future that we may not err farther in this same direction.

"FULL OF MERCY AND GOOD FRUITS"

Ah! Here we have the pith of the whole matter: Full of mercy does not signify that we are not wholly without mercy, merciless; nor does it signify that we should have a little tinge or coloring of mercy in connection with our thoughts, words and doings. On the contrary, it does mean that the Lord is very merciful, Love is his name, and that in proportion as we have received his spirit, in that proportion we are full of love and full of mercy. He that lacks mercy lacks the spirit of the Lord, as though when we read, "If any man have not the spirit of Christ he is none of his," we should substitute the word mercy and say, If any man have not mercy he is none of Christ's. O, Merciful Lord, help us, we pray thee, that we may have more and more of thy spirit of compassion and sympathy and love, that we may more and more become copies of thy dear Son and thus copies of our Father whose mercy endureth forever, and obedient followers of him who said that unto seventy times seven we should be ready to fully and freely forgive from the heart those who transgress against us and repent!

Full of good fruits! Yes, mercy is one of the good fruits of the Lord's spirit, but there are others, and it is a consolation that being filled with mercy does not mean that we shall be unable to contain the other graces, but rather that the fuller we are of mercy the more of the other graces of the Lord's spirit we may possess. Mercy is not one of the good fruits, although it is classed high. It is really a negative quality: it signifies merely that we do not resent the evils of others, that we are willing to forgive, to have compassion. Still more is necessary, we must also have the active traits of character that will reach out toward others, not to injure them, not to pull them down, not to slander them, not to backbite them, but to do them good. The fruits of the spirit of evil are anger, malice, hatred, envy, strife. Whoever finds any of these lurking anywhere in his heart should both labor and pray to have himself cleansed from the leaven of corruption that he might be completely filled with the fruits of the spirit, good fruits, meekness, gentleness, patience, long suffering, brotherly kindness, love, that these things might be in him and abound.

If we have mercy towards a dear brother or sister who may have transgressed against us, we are not to feel boastful of the matter, but to realize that we also have been forgiven much and are objects of divine mercy, and we are to go on to cultivate in our hearts and to be filled with the other good fruits. We ought to learn to exercise patience toward a brother, to help him over his natural difficulties and weaknesses in a most kind, gentle, sympathetic manner, remembering ourselves also lest we should be tempted. We should be on the alert to exercise brotherly kindness, not merely toward those whose natural dispositions we admire because like or superior to our own; but rather our love for the Lord and love for the brethren should lead us to sacrifice our natural tastes and inclinations to some degree, that we might give aid and encouragement and assistance in the good way to those members of the body who are naturally less amiable or who have made less progress or whose weaknesses or shortcomings are more apparent.

This will be brotherly kindness, and it will also be God-likeness, for thus the Almighty and our Lord Jesus, while having the common fellowship with the holy in heaven, condescended to us and continually bow down to hear us, to sympathize with us and to assist us. Let us be more and more God-like then in our relationship and dealings with and toward each other, and finally these various elements of love will form in us more and more completely until, by the grace of God, eventually we shall be filled with his spirti, the spirit of love—until we shall have that perfect law in full control of all our words and thoughts and doings, and thus attaining let us stand fast, waiting for the glorious conditions of the first resurrection, which the Lord has promised to all such overcomers of the world and its spirit of sin and bitterness and evil.

THE GREAT COMPANY IN THE COURT

Some matters connected with the Tabernacle Shadows of the Better Sacrifices and the typical services connected therewith seem still to be obscure to some of the dear frinds who apparently are giving earnest heed to their study. To all such we recommend a fresh reading of the pamphlet published by our Society, devoted to this topic, and also a fresh reading of the references made to it in MILLENNIAL DAWN, Vol. VI. pp. 126-132. Matters of this kind require deep and careful study to be understood by any, and, of course, were never meant by the Lord to be understood by everybody. The Apostle clearly indicates that only those begotten of the spirit can ever properly and correctly appreciate and understand spiritual things. Others may hear or read and partly understand and appreciate, but can never be expected to grasp matters fully. Amongst WATCH TOWER readers, however, we have hope that there are many who are spirit begotten, and our endeavors in this article and always are on behalf of these. The Lord's time and way for reaching others are our time and way, and we wait patiently for the development of that feature of the divine plan in its "due time."

THE ANTITYPICAL LEVITES

We have already pointed out that only the members of one tribe of Israel, the tribe of Levi, were permitted within the sacred enclosure outside the Tabernacle tent, called the "court," and that of this tribe only the priests were permitted to enter the holy places. We have shown that those priests typified the royal priesthood, of which Jesus is the High Priest and his faithful ones the under priests, and that the Levites in general represented the household of faith—the justified. We recognize a difference between the priests of the present time and those of the future; for any now recognized as priests who do not perform the sacrifice will be cut off from that special privilege and honor, and will constitute what in Revelation is pictured as a "great company." Those who have taken the step of consecration and been accepted of God and been made partakers of the holy Spirit, cannot ignore their covenant, they cannot return to human conditions. They must go on to perfection on the spirit plane or be hopelessly lost in the second death. There is no middle ground, because the terms and conditions upon which the Lord will receive them on the spirit plane are as reasonable as any he could make for them on the human plane.

When during the Millennial age the whole world of mankind will be granted an opportunity of coming into full accord with their Creator, it will be on condition of their absolute obedience to his law of love—not merely a perfunctory obedience either, but an obedience from the heart. Any who will not by the close of the Millennial age reach that proper condition will assuredly be amongst those who will die the second death as pictured in Revelation 20:9 and Matthew 25:46. Nothing can be accepted of the Lord as righteous that is in any degree in sympathy with sin. And that same rule which will then apply to the world is during this Gospel age applicable to the great company. It will be required of them that when brought into straits they shall at least prove loyal to the principles of righteousness, that they shall not deny the Lord nor the principles of his government, whatever the cost—otherwise they will be unworthy of eternal life on any plane. The case with the little flock is recognized as being still different: the overcomers delight to do the Father's will to such an extent that they make haste at the sacrifice of earthly interests to lay down their lives in the service of the King and his brethren and all the principles of righteousness.

ONCE CONSECRATED, ALWAYS CONSECRATED

The difficulty with some of the dear friends seems to be their unsuccessful attempt to identify this great company with the typical Levites. Let us, therefore, examine this point. They query, How can these, who have already made a sacrifice, be represented by the Levites who did not sacrifice? We reply that the great company do not sacrifice. Their covenant, their agreement, was to sacrifice even unto death, and had they faithfully carried out that agreement they would not be of the great company but of the little flock, the overcomers, the royal priests. From God's standpoint they never carried out their covenant, and hence cannot be recognized as priests, and therefore, although for a time recognized as priests in a tentative way, their failure to perform the sacrifice hinders them from being ultimately received as priests—it separates them from their brethren and constitutes them a different class, a class who have consecrated but who have not performed in harmony with that consecration.

Nevertheless, this great company class will not consist of persons who have repudiated the Lord, who have sinned wilfully, who have despised the covenant: on the contrary, at heart they are still in sympathy with righteousness, loyal to the Lord, but they do not develop that consuming zeal for righteousness which would constitute them overcomers in the Scriptural sense. They love righteousness and hate sin, and yet they do not deal with these principles in that thoroughgoing manner which would constitute them copies of God's dear son. So long as they hold on to the Lord, so long as they love him and love righteousness, they shall not be utterly condemned of him even though repudiated as respects a share in the bride company, the little flock. Thank God, No! All who love righteousness and hate iniquity in any measure shall have fullest opportunity of demonstrating this, and shall be accounted worthy of life everlasting, and unquestionably this company is a "great company," as the Scriptures indicate—far more numerous even than the little flock, as the Levites in the type numbered thousands in proportion to the five chosen from amongst them to be the priests.

If, then, the royal priesthood were all originally of the household of faith (Levites in the type) before their covenant of sacrifice as priests was accepted of the Lord, what would they be if failing to sacrifice they were put out of the priesthood? We answer that they would still be Levites after they had lost their priestly privileges, after their names had been blotted out as respects membership in the body of Christ, after their crowns had been apportioned to others; as respects the kingdom they would still be of the household of faith unless they had wilfully and deliberately repudiated the Lord and his grace. They would still, therefore, be represented in the tribe of Levi.

IF JUSTIFICATION WERE LOST

We have already pointed out that as our standing as members of the royal priesthood is at the present time tentative, subject to change if we do not sacrifice, so likewise our justification is in the present time tentative—dependent upon our continuance in a condition of faith and obedience. We see again that justification by faith, as it operates during this Gospel age, is merely with a view to bringing us into a relationship to God which will permit us to consecrate ourselves for the royal priesthood. Were it not the divine purpose to select the royal priesthood there would be no present call to justification by faith, but the whole world of mankind alike would share in the blessed arrangements of the divine plan for the future age, namely, an actual justification, an actual restitution, an actual making perfect, such as the world will experience during the Millennial age—a justification by works co-operating with faith. Thus it is written respecting the world's judgment in the Millennial age that they will be judged according to their works.—Rev. 20:12.

On the contrary, we of this Gospel age are assured that our judgment will not be according to works impossible to us under present conditions, but according to faith, with which our works will co-operate to the extent of our ability. In a word faith is now the standard of test, and such works as we can present merely attest our faith: in the coming age works will be the standard and perfection will be demanded, while faith will co-operate and approve the works.

If, then, it be granted that the only object of justification by faith now is to permit the believer to present his body a living sacrifice, holy, acceptable to God, his reasonable service, it follows that those believers who never reach the point of such a consecration receive the grace of God (justification) in vain. It does not accomplish for them the only purpose, the only object, for which it was intended. And it follows that such justification by faith lapses or becomes null and void within a reasonable time if it be not exercised, if the consecration which it was intended to make possible be not offered to the Lord. This being true, it would seem that those whose justification lapses because not used in consecration will at the time of the lapsing cease to be considered as typified by the Levites; they drop back from the Levites' position to that of Israel in general, representing the world, just as those who do make the consecration and for a time are recognized as priests drop back from the priestly position if they fail to go on and complete the sacrifice.

Now, then, view the situation. See who ultimately will constitute the royal priesthood—that it will be only the little flock who have gladly and loyally laid down their lives in the service of the King and after the example of the High Priest, Jesus. Likewise note that the only ones who will ultimately constitute the antitypical Levites will be those who make consecration and fail to attain the priestly degree through their failure to make a proper sacrifice—"a great company."

THE LORD'S GOAT AND THE SCAPE-GOAT

We have already set forth in Tabernacle Shadows that the work of this Gospel age, this antitypical Day of Atonement, began with the sacrifice of the bullock, which represented our Lord Jesus. The blood of the bullock being taken within the Most Holy by the High Priest, appropriation of its merit was

made on behalf of the members of the High Priest's body, the under priesthood, and on behalf of the entire household of faith, the antitypical Levites. Next in order came the two goats, both bound, consecrated at the door of the Tabernacle, representing all who consecrate themselves to the Lord, and how ultimately they would be divided into two classes—the little flock and the great company. The course of the little flock, the royal priesthood, was typified in what was done to the "Lord's goat." As that goat was sacrificed after the same manner as the bullock, its fat burned upon the altar, its hide, etc., burned without the camp, and its blood taken into the Most Holy and sprinkled, so with the entire company of the little flock: they pass through the experiences of the High Priest, they suffer with him, they are hated with him, they go to him without the camp bearing his reproach. But as a bullock has much fat and a goat is very lean, so our Lord had much love to offer upon the Lord's altar, while his followers altogether have very little, and that little is acceptable merely because the High Priest's previous sacrifice opened the way, covered its blemishes and made it acceptable.

It has required this entire Gospel age to do this sacrificing of the Lord's goat, and its blood has not yet been presented before the Father by the glorified Christ,—Head and body.

Next we have to consider the scape-goat. It represents a consecrated class, because it as well as the other goat was tethered at the door of the tent, devoted to sacrifice. It represents a class, however, that does not go to sacrifice, that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat. It represents the great company of the consecrated who fail to make their calling and election sure, but whom the Lord's mercy rescues from the second death because they also trust in him, because they love righteousness and hate iniquity, even though they did not display the proper amount of zeal in connection with their love of righteousness to merit their being classed with the overcomers, the royal priesthood.

THE SINS BORNE BY THE SCAPE-GOAT

The Scriptures show the priest laying his hands upon this scape-goat and confessing over it the sins of the people, and that then it was taken into the wilderness and left there under that load. This we have interpreted as the delivering over of the unworthy members of the church to the power and control of the Adversary, that their flesh might be destroyed, that their spirits or life might be ultimately saved. In other words, the life which was not sacrificed was destroyed, the sufferings which were not voluntarily taken up in harmony with the consecration are nevertheless inflicted; and if those sufferings are rightly received and if as a result loyalty to the Lord is ultimately demonstrated, that spirit shall be saved "so as by fire," coming through great tribulation—"a great multitude whose number no man knoweth" shall "come up out of great tribulation and wash their robes and make them white in the blood of the Lamb"—the Levites, a glorious company, but occupying a lower plane in the divine plan for the world's salvation, occupying a subordinate place to the bride in the glorious work of uplifting the world of mankind during the Millennial age.

Some who do not grasp the matter clearly, who have not learned how to apply types and antitypes, may say that the scape-goat never went into the Holy and therefore could not represent the great company class. We answer that neither did the goat go into the Holy nor did the bullock go into the Holy. The bullock represented our Lord as a human being, not as a spirit being; the goats represented the Lord's consecrated people as human beings, not as spirit beings. The point to be noticed is that the one goat followed the bullock to sacrifice and the other goat did not. The blood of the Lord's goat therefore, was sprinkled by the High Priest upon the Mercy Seat, while the blood of the scape-goat was not so sprinkled.

A TIME OF TROUBLE

As to the signification of the confessing of the sins of the people upon the scape-goat: the sins thus confessed upon the head of the scape-goat are assuredly not the sins for which atonement is made by the blood of the bullock and of the Lord's goat. The atonement is made for original sin and all of its blemishes and imperfections as they affect the race of Adam. There are other sins than these for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifest throughout the past six thousand years, and will be especially manifested in the great time of trouble such as was not since there was a nation nor ever shall be again, and which is now nearing. That trouble is spoken of as the pouring out of the vials of wrath upon the world because men have not lived up to their knowledge and opportunities and privileges. It will come as a natural effect from natural causes, and yet will be retributive punishment upon the world. In that, we understand, the great company will be given a special place, a special share. That will be the time in which every man's work shall be tried "so as by fire," this being applicable specially to the church.

True, some of this great company class have been turned "over to Satan for the destruction of the flesh, that the spirit might be saved [that they might be saved as spirit beings] in the day of the Lord Jesus" all down through this Gospel age. But the proportionate number of these has probably been small as compared with the number who today, under the greater light and opportunity and privileges which we enjoy, have consecrated themselves, yet hold back from the completion of their sacrifice. The portion of this Day of Atonement picture which relates to this great company class is not different from that which relates to the other classes. For instance, the sacrifice of the Lord's goat is not represented as being accomplished until the very last member of the body of Christ shall have suffered with the Head, until the final work in that connection, the sprinkling of the blood of the Lord's goat upon the Mercy Seat shall have been accomplished, and until the last member shall not only have consecrated but shall have finished his sacrifice.

LORD, CHOOSE MY CROSS FOR ME

"It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt weary with the conflict and the strife,
And all the needful discipline of life.

"And while I thought on these—as given to me,
My trial test of faith and love to be—
It seemed as if I never could be sure
That, faithful to the end, I should endure.

"And thus, no longer trusting to his might
Who says, 'We walk by faith and not by sight'—
Doubting and almost yielding to despair,
The thought arose: My cross I cannot bear.

"Far heavier its weight must surely be,
Than those of others which I daily see:
Oh, if I might another burden choose,
Methinks I should not fear my crown to lose.

"A solemn silence reigned on all around,
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And peace upon my weary spirit fell.

"A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

"Then one more fair than all the rest to see—
One to whom all others bowed the knee—
Came gently to me, as I trembling lay,
And 'Follow me,' he said—'I am the Way.'

"Then speaking thus, he led me far above;
And there, beneath a canopy of love,
Crosses of diverse size and shape were seen,
Larger and smaller than mine own had been.

"And one there was more beauteous to behold,
A little one, with jewels set in gold;
Ah, this, methought, I can with comfort wear,
For it will be an easy one to bear.

"And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels—fair were they to see,
But far too heavy was their weight for me.

" 'This may not be.' I cried, and looked again,
To see if there were any here could ease my pain,
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

"Fair flowers 'round its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more,
To think so many should have passed it o'er.

"But O! that form so beautiful to see,
Soon made its hidden sorrows known to me:
Thorns lay beneath those flowers and colors fair,
Sorrowing, I said, 'This cross I may not bear.'

"And so it was, with each and all around,
Not one to suit my need could there be found.
Weeping, I laid each heavy burden down,
As my guide gently said, 'No cross—no crown.'

"At length to him I raised my saddened heart,
He knew its sorrow, bade its doubts depart.
'Be not afraid,' he said, 'but trust in me,
My perfect love shall now be shown to thee.'

"And then, with lightened eyes and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

"And then, in the prepared, appointed way,
Listening to hear and ready to obey.
A cross I found of plainest form,
With only words of love inscribed thereon.

"With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there,
That I could feel was good for me to bear.

"And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognized my own old cross again.

"But O, how different did it seem to be,
Now I had learned its preciousness to see,
Yes, now no longer will I say,
'Perhaps another is a better way.'

"Ah! henceforth my one desire shall be,
That he who knows me best shall choose for me,
And so whate'er his love seems good to send,
I'll trust it's best—because he knows the end."

—*Unknown.*

A GOOD SON OF A BAD FATHER

2 CHRONICLES 34:1-13.—AUGUST 6.

GOLDEN TEXT:—*"Remember now thy Creator in the days of thy youth."*—Eccl. 12:1.

We cannot treat this lesson from the standpoint evidently intended by those who selected it. We cannot base upon it and plead for "good citizenship" amongst the Lord's consecrated people of spiritual Israel. We cannot make it the groundwork of an exhortation to social, political and moral public reforms, because while commending the course followed by Josiah we cannot concede that it is a proper illustration for the Lord's people of spiritual Israel today. A failure to recognize the times and seasons in the divine plan, and the different features of the work apportioned to those different times and seasons, have greatly beclouded the judgment of many good people in their endeavors to expound the Word of the Lord and to draw lessons therefrom.

Coming to the throne at eight years of age it is remarkable that, instead of having his head and heart turned to foolishness and vanity, Josiah at the age of sixteen began to seek earnestly to know and do the will of God in respect to the kingdom which he governed as an absolute ruler. By the time he was twenty years of age his convictions were crystallized and he began a thorough reformation of the kingdom of Judah, extending the same beyond the lines of his own particular dominion into the territories of Manasseh, Ephraim, Simeon and Naphtali. He was in earnest, and not only gave the commands for the destruction of the images and various paraphernalia associated with the idolatry established in the land, but he gave the matter his personal supervision,—he went with the officers whom he commissioned and saw to it personally that the destruction was thoroughly accomplished. This work of reform had been prophesied for him years before, even to the declaration that he would burn the bones of the priests of Baal upon the Baal altar at Bethel.—1 Kings 13:1-3; 2 Kings 23:15-17.

The course of Josiah and that of other reformers of the Jewish epoch—as, for instance, Elijah, who caused thousands of the priests of Baal to be slain—are a source of confusion in the minds of many earnest Christians, as apparently sanctioning acts of violence public or private, totally out of accord with the spirit of this Gospel dispensation. In order to have a right conception of the matter it is necessary that we remember that the Jewish nation by divine arrangement represented God's judgments in the world, and that under the law there was a certain responsibility resting upon every king of Israel, and also in some respects upon the individuals of that nation, to oppose idolatry with violence, because the kingdom typically represented God and his reign of righteousness. With the end of the Jewish era, when fleshly Israel was cast off from divine favor as a nation, all the laws and regulations given to that people governing such matters ended, were abrogated, made null and void. As our Lord declared unto them, "Your house is left unto you desolate."—Matt. 23:38.

With the establishment of spiritual Israel at Pentecost a new covenant, a new relationship and new regulations have accordingly gone into effect. The spiritual Israelites are not to war with carnal weapons. Their warfare is to be each within his own heart, fighting the good fight of faith against the desires of the flesh, the wiles of the adversary and the spirit of the world. Each heart has its own dominion to conquer, to clear of idols; each heart is expected to establish in all the realm of the natural body which it controls the worship and reverence and service of the Lord our God. As for worldly affairs we are distinctly told that we have nothing whatever to do with them—"Ye are not of the world even as I am not of the world." The world at present is under the control of the Gentiles and that by divine permission. The new creatures, spiritual Israel, are to keep themselves separate from the world, and, so far as their consciences will permit, to be subject to the powers that be because these powers are permitted of God. This does not signify that they endorse all the doings of the powers that be in their hearts—they may be seriously grieved thereby; but whatever they may experience of grief or opposition or suffering or trials of patience and of faith are to be esteemed as so much of the Lord's fitting and polishing process, making them ready for the kingdom conditions of the future, making them the more humble and patient and loyal to himself and to righteousness, and the better qualified for the great work they will be engaged in in the future of blessing, ruling, judging, uplifting and encouraging the world in the right ways of the Lord.

THE MOTHER'S INFLUENCE

In a previous lesson we saw something of how a good father might have a bad son, and how in a general way at least it implied dereliction, unfaithfulness to his duties as a father, no matter how zealous and faithful he might have been in other respects and whatever excuses might be possible as respects his own lack of parental talent. Our lesson today reverses the matter, showing us the good son of a bad father, and we think it entirely reasonable to suppose that this implied a good mother. For a bad father and a bad mother to have reared a good son would appear almost impossible. Hence we feel safe in assuming that Josiah's mother was a godly woman.

The divine arrangement by which the mothers of the human family are considerably separated from the selfishness and strife of business and politics, so that if the mother will she can expend her energies in the training of her children according to the highest ideals before her mind, has undoubtedly been a great blessing to the race in various ways. Undoubtedly it has prevented a more rapid decline into extreme selfishness and sin, and wherever this arrangement of nature is interfered with more or less of disadvantage to the children is almost certain.

O, that the mothers of the world could appreciate the great power for good which the Lord has placed in their hands! O, that they could realize that the hand that rocks the cradle is the hand that rules the world! To realize this and to use the opportunity thus providentially placed in their hands would be a proper response to the divine arrangement, and would entirely remove from such the ambition to have a share in politics, business, etc. The trouble is that the counsel of the Lord's

Word and the arrangements of divine providence on this as on other subjects pass measurably unheeded. The poor world is doing perhaps as well as it knows, some better and some worse proportionately as the instincts of nature are acknowledged and followed with a lofty sentiment.

Christian mothers, especially those whose eyes of understanding are opening to a larger appreciation of the divine character and plain, should be swift to avail themselves of their privileges in the training of the children—their responsibilities. Let none think that the work is small and insignificant and without its influence. Every son and every daughter properly trained to reverence and obedience to God and his Word and to their parents, and to the Golden Rule in respect to their dealings with playmates and neighbors, and to order and regularity and punctuality and system and truthfulness, is not only prepared for his and her own blessing in life, but prepared also to be a blessing and example to other boys and girls and men and women. Thus every mother's influence extends and multiplies as days and years go by.

Even if there were no such desirable influences to be exercised outside the family circle, the proper training of the children means so much to the home—so much to the general peace and comfort and love constituting a home. While the father should not shirk his responsibilities as the head of the family, the mother as his efficient co-worker and helpmate earnestly co-operates, and to her must fall the major part of the responsibility for the training of the children, the breadwinner of the family being necessarily less in contact with them. And when the mother only is a child of grace, the whole responsibility, so far as her husband will permit, falls upon her shoulders, with only the assistance and guidance which the Lord provides. Alas, that so many homes are anarchous, lawless, therefore not really homes at all. Many parents, with false conceptions of kindness and indulgence, allow the children to grow up devoid of the proper respect for God, for parents and for the rights and interests of others. This is the secret of much of the lawlessness and growing spirit of anarchy everywhere manifest in the world. The wonder indeed is that, with homes devoid of law and order and love and kindness, the world is not in a worse state than we find it.

"IN THE DAYS OF THY YOUTH"

The Golden Text of our lesson should be made prominent in every family. The child who learns to remember and reverence his Creator, who learns also of his own imperfections and how they were incurred, and that the death penalty is the curse resting upon himself and all the world, blighting every earthly prospect, will be in a fair way to receive the message of salvation from the curse—to learn of how God in his love has porvided Jesus as the great Redeemer, and that the deliverance secured through his death will soon extend to every member of the human family. Reverence to parents follows naturally as a result of reverence to God.

The Editor of the journal had the good fortune to be born of Christian parents and to be reared under Christian influences, and thus in God's providence, quite early in life, was led to see the privilege as well as the blessing of consecration to the Lord. Looking back he can see with increasing clearness the many pitfalls and snares and sad experiences which were thus averted and the great blessings which were thus secured. His sympathies go out toward all who by the grace of God flee from sin and lay hold upon the great Life-giver and seek to walk in his steps, holding fast his hand. He rejoices with all such, but he feels specially interested in those who seek the Lord early in life, before the evil days draw nigh, before passing into the sowing of wild oats and the reaping of the crop of bitter experiences which this implies. He feels a deep interest, therefore, in all the younger readers of this journal, especially of those who have felt the love of God constraining their hearts and who have responded to that drawing influence and have made a full consecration of themselves to walk in the steps of the Captain of our Salvation—steps of self-denial, self-sacrifice, steps which lead from glory to glory. To all such he extends earnest greetings and salutations in the Lord—congratulation on the steps already trod and best wishes for those which are to come.

"THY WORD WAS FOUND, I ATE IT"

2 CHRONICLES 34:14-28.—AUGUST 13.

GOLDEN TEXT:—"*I will not forget thy Word.*"—Psa. 119:16.

King Ahaz, in his wicked rebellion against God's authority, had caused the manuscripts of the law to be burned—presumably all of them. However, in God's providence, perhaps with the co-operation of some of the faithful priests, one copy of the law was buried under a pile of stone and rubbish in one of the little rooms surrounding the court of the Temple. There it was found by the priest Hilkiah in the process of the cleaning up and restoring of the Temple services commanded by King Josiah in connection with the reforms he instituted, considered in our last lesson.

Shaphan was the name of the king's scribe, his position corresponding somewhat to secretary of state at the present time. He, as the king's representative, had general charge of the Temple repairs, the collection of moneys donated by the people for the repairs of the Temple, and the re-institution of its services. Not to the king, therefore, but to Shaphan his representative, Hilkiah the high priest delivered the sacred manuscripts, and he in turn reported them to the king. Whether they included all the books of the law, the five books of Moses and possibly the book of Judges we cannot surely know, but evidently from the context they included the book of Deuteronomy.

"SANCTIFY THEM THROUGH THY TRUTH"

The Lord predicates two things respecting his Word of truth: First, it is intended only for those of an honest heart and who are seeking the truth; and, secondly, it is intended to still further enlighten and thereby to still further sanctify this class for whom it is intended. It was so with Josiah. Devoted to righteousness and seeking to serve the Lord, the message of the law tended to deepen his very conviction and stimulate him to still further endeavors in the Lord's service. The reading of the Law alarmed the king greatly, for he was in a condition of heart to believe every word of it. He realized that the nation of Israel had committed the very sins recorded in Deuteronomy, the twenty-eighth chapter (See 2 Kings 22:19), and that, therefore, they were subject to the very penalties therein specified. He rent his clothes—the tearing of the loose outer garment in olden times being a symbol of distress, perplexity or fear.

At once the king sent commissioners, saying, "Go, inquire of the Lord for me and for them that are left in Israel and Judah concerning the words of the book that is found, for great is the wrath of the Lord poured out upon us because our fathers have not kept the commandment of the Lord to do all that is written in this book." The commissioners inquired of the Prophetess Huldah, and brought to the king the answer that all the evils, "curses," declared in the book as the punishment for such sin would surely come upon the people because they had forsaken the law. The punishments must be inflicted, but the king, who had shown such a loyalty to the Lord (and presumably others who manifested a similar spirit), would be preserved from the trouble. That is to say, it would not come at such a time and in such a manner as to involve them.

LOYALTY TO GOD, SYMPATHY FOR MAN

The king was doubtless comforted in a measure by the assurance of his own escape from the fiery troubles predicted, but the right condition of his heart was evidenced by the fact that he was not content merely with this, but sought as far as possible to bring the priests, the nobles and all the chief people of Israel, and incidentally, of course, all who were under their influence, back into harmony and fellowship with the Lord. The work of destroying idols throughout the land, which was accomplished in a considerable degree six years before, was renewed and thoroughly accomplished; the Temple services were established also in good form.

In this connection the king ordered the observance of the Passover as directed by the Lord, and the record seems to be that there had never been a more notable one in the history of Israel: the reformation seems not only to have been an outward one but one that reached the heart, and the desire to please and serve the Lord seems to have extended to all classes. Nevertheless we may be sure that then, as at all other times, there were both deep and shallow natures, and that the majority of the Israelites were swayed by the example of the king and nobles, without having any clear moral and religious sentiments of their own on the subject. It is always so in every nation; only the comparatively few seem to really hear and appreciate the Word of God. Thus our Lord said to those whom he addressed, "Blessed are your eyes for they see, and your ears for they hear." The majority neither saw nor heard nor appreciated with their hearts, although the multitudes said, "Never man spake like this man," and great crowds appeared to listen.

I WILL NOT FORGET THY WORD

The golden Text is the key to all proper living. It was because David did not forget the Word of the Lord that he was the good king, the prototype of the great Messiah. David's prophetic words, however, relate more particularly to the Christ than to himself. Many of his prophecies were written from this standpoint—as speaking for Messiah. We are reminded of our Redeemer's sentiments as expressed in another Psalm, "I delight to do thy will, O my God: thy law is written in my heart." (Psa. 40:8) The Apostle applies these words directly to our Lord.—Heb. 10:7.

What was true of our Lord, the Head of the church, must be true of every member of his body. Not a member can be indifferent even to the Word, the testimony, the will of God. And the attitude of each must not merely be a willingness to do the Lord's will under restraint, but it must be of a willing heart, "I delight to do thy will." To this end the Word of God must not only be appreciated as so much of literature and history and divine direction, but it must be so thoroughly appreciated as to be received into the heart, or, as the Apostle states it, it must be written in our hearts. This reminds us of the fact that Adam in his perfection was an image of God—that God's law was written in his heart. Indeed in his nature, being, he was created in harmony with God, in his image, his likeness, as was also our Redeemer by his immaculate birth. The followers of Jesus, however, born in sin and shapen in iniquity, are far from having the divine law written in their hearts—with all of them it has become more or less obliterated through the fall. A part of the Christian's daily business is to engrave in his character, in his heart, more and more deeply, the laws of the Lord; and the more earnestly he gives attention to this discipline and schooling, necessary to all the disciples of Christ, the more he prepares himself for the kingdom condition and joint-heirship with the Lord, promised to all those who love and obey and follow him.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:7-9) How true are these prophetic declarations may be comprehended only by those who have learned to appreciate the Word of God. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity, and the result is that the people of the Lord have much advantage every way through it as respects the present life, besides the hope, the encouragement and the preparation which it gives for the life which is to come.

The Prophet, representing the Lord's people of a future day, cries, "Thy words were found and I did eat them," and this represents a double thought: first it implies that the Word of the Lord would be lost and would need to be searched for; secondly it implies that when found it will avail us nothing unless it be appropriated to our needs, unless its testimony be received into good and honest hearts and be put into practice. The Word of the Lord was lost in a most important sense during the dark ages. Forms and ceremonies and the decrees of councils took the place of the testimony which the Lord declares to be sure. The result was increasing confusion and deterioration of spiritual vitality amongst those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed, but in a very important sense it was also lost by not being studied. The writing of the Scriptures was generally discontinued and the old manuscripts were lost sight of.

The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the "old paths." (Jer. 6:16) In Luther's day, when printing was considerably advanced, history tells us that although he had been in a religious college for years, and was a professor and teacher, he never saw a copy of the Word of God until he was twenty years of age. Thank God, conditions are so changed now that his Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that, under his providential care, in this time of the end knowledge has been increased so as to be universal in Christian lands. (Dan. 12:4) Thank God that today his Word is abundantly distributed in all civilized lands and is obtainable in all heathen lands and in all languages.

BURIED UNDER TRADITIONS

Nevertheless the Word of the Lord is in one sense still hidden. It is covered with a thick coating of false teaching and human tradition, so that in the homes where the book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray with the Apostle, for ourselves and for others, that, the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's book, and that we really get the wonderful blessings which he intended only for those who seek in truth and in sincerity, only for the saints.

The prophet speaks of a famine in the land, not for bread nor for water, but for the hearing of the Word of the Lord. There was such a famine in the dark ages, and to a large extent the reformation movement was a supply of the heavenly food and drink, spiritual nourishment. But, as we have just seen, there is still a famine though of another kind. Although there are churches in every direction, Bibles in every home, many are beginning to find that they are starving—that with the Word of God in their hands they are famishing, because they have been feeding upon the husks of human traditions, creeds and theories of men, which will not stand the tests of present-day enlightenment. Some are feeling lank and hungry spiritually. We wish there were more of these, for the Lord today, as ever, is as good as his word, assuring us that they that hunger and thirst after righteousness [truth] shall be filled. To all who now come into the right relationship to the Lord and to his Word there is refreshment never before known by his people. His Word, always precious, is a hundred-fold more precious now than ever before; its beauty, its true meaning, its reasonableness are more and more manifest to those who have the hearing ear and the eyes of their understanding opened, to those who are freed from the bondage of human traditions and are seeking the bread from heaven, the testimony of the Lord that maketh wise the simple, the humble.

Now is the time for those who have tasted that the Lord is gracious and who have found his Word to be meat indeed, who realize that the Lord is present and has girded himself, and is serving the household of faith with meat in due season—now is the time for these to seek for and to assist those who are coming to an appreciation of their lankness and their hunger and thirst. May the Lord more and more give us wisdom and grace in presenting his truth, that we may testify not only with our lips, but with all the conduct of life, the power and grace of the Word of Life.

THE LONDON, ENG., CONVENTION

DEAR BROTHER RUSSELL:—

I have much pleasure in giving you a short report of the third London Convention. The three days of last week-end, the 10th, 11th and 12th of June, were, to the brethren who gathered in London, as a holy convocation unto the Lord. We had indeed a time of rejoicing with each other for all his goodness, and a time of solemn waiting upon him, that we might offer our praise and gain further strength. The result is according to his gracious promise: the windows of heaven were opened and his love was poured out upon us. It has been a memorable time for all, and with one consent there were expressions of gratitude for the privilege of attending and for the encouragement and stimulus gained. It was specially good to hear from some who are learning the value of the truth that the Convention has been as a seal to their faith, and that full assurance had come.

All the meetings were well attended and all were larger than last year. On the Sunday night there were about 600 present, while the average of the other meetings was about 350. We had with us Brother Luttichau from Copenhagen and Brother Lundborg from Stockholm, and it gave pleasure to hear of the growth of the truth in their countries. Then there were, as usual, brethren from Scotland and Ireland.

The addresses were helpful, but a large proportion of the value of the Convention was plainly in the assembly of the brethren and encouragement through the mutual faith. The testimonies were good, indicating a fervent desire to be found pleasing to God, and to be faithful stewards of the treasure committed to us. On Monday 32 brothers and sisters symbolized their consecration to the Lord by immersion.

At the close of a colporteur meeting for testimony, etc., on the suggestion of a brother, a message of love was sent to you and I have very much pleasure, dear brother, in conveying this to you. In support of this all the people rose to signify their feelings. We look forward to the time when we may have you with us again and when the love may be spoken to you and shown in the face.

With much love in him, I am your brother, J. HEMERY.

VIEWS FROM THE WATCH TOWER

THE CHURCH AND THE SCHOOL

The endeavor to bring the public school system of England under the supervision of the church of England is causing considerable friction, and amounts to a modern persecution for conscience' sake that reminds of the persecutions of the long ago. Good people, whose consciences are perhaps not backed by proper knowledge of the Lord's teachings on the subject, and who therefore lack some measure of "the wisdom that cometh from above," are refusing to pay school taxes because such taxes would support schools which they disapprove. They thereby bring upon them the regular penalties: their goods are sold to meet the debt and some, in default of the money, have been imprisoned.

In Canada the same question is up in another form—the division of moneys raised by school taxes amongst sectarian schools. Many Canadians see in this an attack on the public school system that would favor Romanism. They see correctly; but those who see that "the time is short," after voicing a reasonable protest may safely and quietly leave all in the hands of the Lord.

The "Churchman" (Episcopalian) makes some sensible comments on the subject. We quote:

"Does not the endeavor to ally the church and Christianity with the public school place the church in just as false a position as would the endeavor to ally it with the state? The church represents Christ infinitely more than through a mere code of laws or a system of education. She is in the world to convert, to inspire, and to furnish the enabling power for the life of men and of society in its entirety.

"Definite religious teaching should be left where it belongs, to the church and to the home. State officials could not teach even the Ten Commandments in other than a perfunctory way without arousing controversy. It is because the church and Christian parents have failed to give the religious instruction, that they ought to have given, that the demand is made for such instruction in the public schools. With anxiety, it seems sometimes almost with desperation, they ask that the state shall do what the church has failed to do. The state cannot do what they ask, but the church can. With renewed zeal and the best educational methods she must supply the religious instruction that the state and its schools cannot give."

CHURCH UNION IN THE MAY CONVENTIONS

A marked tendency toward church union characterized the May meetings of the various denominations this year. Among the definite steps taken were the organizing by the Northern and Southern Baptists of a permanent body to be known as the General Convention of the Baptists of North America; the agreement of the United Brethren, at their quadrennial conference in Kansas City, to accept the plan of federation with the Congregationalists and the Methodist Protestants, looking to a complete consolidation in the future; and the action of the General Assembly of the Presbyterian church toward completing organic union with the Cumberland Presbyterians. The vote approving the latter merger was taken on May 22. Says a correspondent of the New York *Herald* in reference to this vote:

"It was the final action of the General Assembly on one of the greatest questions which have come before it since the Civil War, and brings back into that organization a branch which went out during the war because or differences over negro slavery.

"If the opposition to the union has made any fight it has been chiefly at the secret meetings of the special canvassing committee appointed last Saturday, but there were today no signs of such a contest. The special committee in its report canvassed the votes taken by presbyteries on the question of union. It showed 144 yeas to 39 noes. Two took no action, one gave conditional assent and five made no report."

The same correspondent gives the following further details:

"The special committee in its recommendations asked that the proposition be referred to the Committee on Coöperation and Union; that the committee be increased in membership to twenty-one; that it have power to confer with a committee from the Cumberland church; that it find what details must be worked out to consummate the union, and that a report be made to the General Assembly next year.

"This committee is to consider the corporate and legal rights of both general assemblies. The purpose is to keep the consolidation within legal limits, that all civil suits and injunctions may be avoided."

THE RELIGIONS OF NEW YORK

A journal styled *Federation* has gathered statistics of religious conditions in New York City. Its conclusions is that "the greatest home missionary field in the United States is New York City, and the sooner the churches realize it, the better it will be for our city and our land." The *Sun*, reviewing the report, says:

"At present the aggregate of the distinctively Christian population of the town is only two-fifths of the whole. This includes the whole of the Roman Catholic population and the total number of Protestant communicants. Besides these the *Federation* estimates a total of about half a million Protestants who attend church more or less regularly, and more than a million Protestants who are 'churchless,' or outside of any religious faith.

"New York, therefore, cannot now be called a Christian city. Jews and infidels and the religiously indifferent or unattached constitute a majority of the inhabitants. The Protestant percentage is becoming less, the vast preponderance of the additions to the population being of Roman Catholics and Jews. The total of Protestant communicants and church attendants, as estimated by the *Federation*, is only about as great as that of the Jews alone, and by 1910 it is likely to be much less. By that time there will be more Jews here than natives of native parentage. The Jewish population has increased from only about 3 per cent of the whole in 1880 to nearly 20 per cent in 1905."

NOMINAL CHRISTIANS DESCRIBED

We hear boasts of the progress of Christianity in connection with the project of converting the world. We see the estimate of four hundred millions of Christians. It is well that we examine the following picture of some of this number—the great mass of them. We quote from the New York *Herald* a description of the emigrants now coming to our shores. Alas! the name Christian has come to be a byword by reason of the attempt to count large numbers, and to stimulate the hope that some day the heathen world will be converted to as good conditions as is Christendom now. Alas! Christendom is "Babylon" in God's esteem (Rev. 18:4) and really worse than heathendom—more excusable because of its grosser darkness, denser blindness. If the 400,000,000 of Christendom commit more and greater crimes and are every way more profane than the 1,100,000,000 heathen, which most needs converting?

The *Herald* says:

"They are barbarians most of them. Subtracting a certain small percentage of fairly intelligent—a percentage drawn for the most part from the better class of Scandinavians, Scotch and Germans—the great residuum are to all appearances so densely ignorant, so utterly alien to all our preconceived notions of what constitutes civilization, that it is only with great difficulty that we force ourselves to remember that most of them have *been born and bred in the very strongholds of Christendom.*"

REV. A. BEET, D. D.

Some time ago we called attention to Professor Beet's acceptance of the Bible teaching of man's mortality: that eternal life is God's gift through Christ to those only who become his followers.

The following, clipped from the *London Daily News*, explains the present situation. Professor Beet's fidelity to the truth he has already seen has led him to renounce his honorable position and good salary for conscience' sake. May he be abundantly blessed and led into the still deeper truths now due to the household of faith. We quote as follows:

When a man loves truth better than dignities and emoluments, he is a man to be noted. Such a man is Dr. Agar Beet, Theological Professor at Richmond Wesleyan College, England. For eight years he has been under a cloud and an object of suspicion in certain Methodist circles on account of his Eschatological views. Under pressure he withdrew his book, "Last Things," from circulation, and gave reluctantly a promise not to issue another edition, "in order to avoid danger to the peace of the church," and generally to keep silent on the dark question of the doom of the lost until the Wesleyan Conference gave permission for the book to be published.

To an earnest seeker after truth the position became intolerable and impossible. It was not a matter of surprise that after the last Conference had refused to unseal his lips he promptly announced his intention to vacate his chair this year and claim freedom of thought and action. It was the only course possible. Better cease to be a Professor than be placed under an embargo of silence.

Rev. Dr. Beet said to a reporter:

"What has brought about this crisis is that I can no longer withhold from the world a book that has already brought light

and comfort to many readers. Even in its present form it has lifted the gloom from many hearts. Not less than a hundred ministers and many laymen have thanked me for blessings received from its perusal. I owe it to the church, to Christ, and to conscience to place the results of my study of this solemn subject in the hands of readers, many of whom are groping in the darkness. The opinion of Methodists on the doom of the lost has completely changed during the last half century. They have discarded the traditional belief in the literalness of hell-fire and the eternity of future punishment, but they have been without guidance as to a positive article of faith to put in its place. The overthrow of the dogma has been carefully hidden. Godly ministers have nursed their doubts in silence, some under a sense of guilt for concealing their change of view, until the need of concealment has become to them a humiliating and intolerable bondage."

"What is your view, the view to which strong objection has been taken?"

"I hold that the New Testament represents Jesus Christ as declaring that for those who reject his Gospel there is nothing in the future for them but ruin, hopeless, utter, and final ruin, but he does not say implicitly what will become of the lost, or in what that final ruin consists. The references to the doom of the impenitent are too uncertain for us to dogmatise upon them. The traditional view is that those who reject Christ will think and feel for ever and will suffer endlessly. That dogma I reject unhesitatingly.

"That there are some passages in the Scriptures that seem to suggest conscious suffering I admit, but there are other passages which contradict that view, and in the absence of distinct and definite teaching on the subject why should we dogmatise? As to the natural immortality of the soul, that is not a Christian doctrine at all. It has been incorporated in Christian theology from the Platonic philosophers, but no proof of its truth is to be found in Scripture."

Rev. Robert Ker contributes the following to the Toronto *Globe*:—

FATE OF THE THEOLOGICAL STUDENT

On behalf of the modern apostasy known as "higher criticism," a plea is set up on the ground of liberty so-called. But there is no interference with anybody's liberty, than an ordinary mind can see, and the Bishops rightly say to those wonderfully learned men—professors in colleges and holders of church endowments in various forms—there is a "wide open door" through which you can pass, and through which as honorable men, you ought to go, and not stand on the manner of your going. We may say to those who take this consistent course that we shall be very sorry to see them go, particularly so, as they modestly tell us that they carry with them all the scholarship and enlightenment of the church. But it can't be helped, and we shall struggle on in our own feeble way, wrestling with "the traditional view," while they, freed from its oppressive trammels, shall have added to their manifold gifts and graces the homely virtue of honesty. A man who can deliberately recite a creed without believing it, and draws pay for doing so, is as little worthy of respect as the man who forges a check, because they are both "getting money under false pretences."

The theological student, as matters are going, will soon be as extinct as the Dodo. And need we wonder at it? Let the Bible be the hodgepodge which these wonderful learned people represent, a mass of fiction and folly, and every honest man will see just one of two courses open before him—either plain and unvarnished infidelity, or absorption into the Papal obedience. It is astonishing how men pledged to honor and honorable dealing can bind themselves to the position that they must of necessity occupy in the sight of honest men. And what is it all about? Who is the great high priest of the new cult? The higher criticism had its birth and growth in licentiousness and infidelity. Its ostentatious claim to unprecedented scholarship is now ridiculed as little more and nothing better than hypercriticism.

But there is a side to this question which is less considered than it ought to be. I refer to the prevailing and widespread indifference of the laity. There was a time in the history of the church when things were very different from what they are today. I think it was last Christmas a clergyman of the city of Montreal sent around a Christmas card to the members of his congregation, on which, instead of a quotation from holy Scripture, he treated them to a quotation from Harnack. Next year it will likely be a quotation from Tom Paine, Bolingbroke or Voltaire. There's really no difference. But will it evoke any protest from the laity? Do they see that this new apostasy strikes at the root of revealed religion? Do they stop to think that this new "doctrine of devils" leaves them without Christ and without God in the world? "How sweet the name of Jesus sounds," has no music for the man who has no faith in the resurrection or whose views respecting it, as a college professor avowed, were in a state of suspense. It is God-dishonoring to have such men in our pulpits leading men and women into the deeper condemnation.

Then what are we to say about the colossal folly of the men who, having eliminated the incarnation and the resurrection, talk about "a revival of religion?" Better far to call things by their proper name and pray for a revival of Paganism and the re-introduction of its licentious worship.

We are reproducing with extraordinary exactitude the conditions that prevailed in ancient Rome before she sank into the pit of her own digging. It behooves those who are sincerely on the Lord's side in these days of alarming apostasy to stand fast in the faith.

CONVENTION OF THE JOYFUL PEOPLE

"Blessed are the people who do know the joyful sound." (Psa. 89:15) No Convention yet held by us better illustrated this text than the Niagara Convention. It was a joyful meeting of happy people. Not merely did the association conduce to happiness, but nearly all in attendence were happy before they came, and merely increased their joys by their fellowship there with the Lord and with one another.

The Boston railway agent remarked to the brother who secured the arrangements for the sixty brethren and sisters from that quarter,—"You all seem to be anticipating a good time. Every face is happy—not a frown, not a vexed or cross word." He was the more surprised because the people were of no sect or party—merely Christians—and en route for a Bible Students' Convention. He became interested in "the happy people," and says he wants to read "DAWN" to find the secret. A similar experience attended another party.

The watchman at the Conservatory had not expected arrivals before 10 a. m. Sunday and refused to open the building, but finally did open it, inquiring, "What is it that makes you all so happy? " He was informed that the people were happy because they loved and trusted the Lord and his Word. He thought he would attend some of the meetings and learn why those people were so happy in coming long distances at their own expense. He attended, declared it was a different Gospel from any he ever before heard, and got the DAWN to study further.

The janitor of the building not only noted the joy of the Lord in the faces and conversation, but remarked also that this was the only Convention ever held in the Conservatory, attended by men, that did not litter the carpets, etc., with cigar ashes and stumps and tobacco quids. A number of the employes, we learn, are now reading DAWN as a result of their having read the "living epistles" of the Lord's "people who do know the joyful sound."

THE CITY, THE AUDITORIUM, THE PEOPLE

Niagara Falls, N. Y., is a quiet, clean and beautiful city, all that could be desired. Its citizens let us alone, and we let them alone; except that the 1,100 conveners got their lodgings with them at not unreasonable rates. We did not advertise this Convention to the public, preferring to have it chiefly a gathering of those already deeply interested in present truth. No doubt this contributed to the general sentiment that this was the best Convention yet held under our Society's auspices. Hereafter we prefer to follow this plan in respect to the "General Convention" (except perhaps one discourse for the public) leaving to the "one day Conventions" more particular appeals to the local public.

The Natural Food Co., manufacturers of "Shredded Wheat Biscuit," granted us the free use of the fine auditorium in their extensive buildings. It was scrupulously clean, well lighted, well ventilated and seats 1,000 persons. It was more than full on two occasions, on Sunday. The Convention voted its thanks to the management and their courteous employes.

EAST, WEST, NORTH AND SOUTH

Some in attendance came from long distances—two from Florida, one from Tennessee, some from Nebraska, but the majority, of course, from the more central districts. Boston, Chicago and Allegheny churches seem to have been most liberally represented—about 60 from each.

From the opening of the Convention to its close the keynote was loving gratitude to God and love and sympathy to the brethren and the entire groaning creation. About a dozen

brethren took part in the public services. More than a dozen others present would have been quite competent for service had there been opportunity for them. No doubt the discourses did good by stimulating faith and zeal, but after all the great feature of the Convention surely was the heart-fellowship of the occasion. No earthly family reunion compared with the gathering of the Lord's family and their loving interest in each other's welfare. Introductions were not waited for—each knew the other's heart and soon reached it.

Ninety-four brethren and sisters symbolized their consecration as being "even unto death." It was a beautiful and solemn witnessing. The pastor of the Baptist church, which so kindly granted us the free use of their baptistry, was present at the service, we learn, and is now reading DAWN. An Episcopal minister and his wife, also a Baptist minister and his wife, were conventioners with us, having come considerable distances. We believe they were favorably impressed and blessed. We hope to hear from them further, ere long.

THE ABSENT ONES REMEMBERED

We reminded the dear friends that we surely had the prayers and blessed wishes of others of "the happy people," "the truth people," all over the world, thousands of whom would have been with us had the Lord's providence permitted. We remembered you all earnestly in our prayers that the Lord would compensate your unwilling absence by pouring upon you a portion of our blessing; and we exhorted all of the dear friends present to endeavor to carry back to their homes some of the precious words and experiences of the Convention. We doubt not some of them will talk about their experiences for a year to come.

"THE CHURCH OF TODAY"

BY REV. JOSEPH A. SEISS, D.D., LATE LUTHERAN MINISTER IN PHILADELPHIA, PA.

There is nothing in the history of the world hitherto, and especially nothing in the present status of its affairs, to favor the doctrine of our Modern Millennialists, or to make us think it likely, if at all possible, that the church in this dispensation, by any human activities or improvements, will ever be able to bring about a condition of universal conversion, righteousness and peace, such as some say will and must come "before" Christ comes. As no preaching of the Gospel, or efforts of evangelical workers, the holiest and most efficient in all these many centuries, have succeeded in making converts and saints of the entire population of any city or locality on this earth, it would seem to be sheer folly to expect these agencies and endeavors to do for the whole earth what they have never done for any part of it, however small. In all the ages . . . . whithersoever it has come it has taken out a people for the Lord, who will live and shine with him in immortal glory, . . . whilst . . . . the majority have everywhere been on the outside . . . . and how can we suppose that it will ever be different in the present order of things? And when we examine the condition in which nearly two thousand years of the Gospel have left the most favored nations, not to speak of the regions beyond, we look in vain for solid evidences that another two thousand years of the same would bring the world any nearer the fancied Millennial state [before Christ comes] than Christendom is at present. . . . Some hold up their hands in holy horror at the idea that "Christendom," as it now exists—"this chaos of intermingled divisions, antagonistic communions and interminable contentions, jealousies and strifes"—is to remain. They cannot think that the Greek church, the Papal church, the disagreeing Protestant churches, together with the many sects and heretical coteries which "disgrace" the Christian profession, are to continue to the end of time.

But this state of things is exactly what has developed under "eighteen hundred years of the Gospel proclamations," and what has been is that which shall be, unless radical changes come, by the intervention of some new power and method of administration, such as the coming again of the Lord Jesus to judge and rectify will bring. . . .

When we look at the evils and the tares that have all the while been growing, at the sad estate into which "Christendom has been brought" by the spirit of sect, human ambition, self-seeking hypocrisy, unbelief, misbelief and the super-exaltation of humanitarian goodishness, "which makes nought of doctrine, it seems next thing to absurdity to say that "this" is the instrument and agency to convert "the world" to truth and genuine godliness.

People say, "Oh, yes; but only set the church aright. Put it to work to do as it should; bring it up to what it 'ought to be' in enterprise and liberality, and there can be no question that it will soon conquer and sway the world to Christ and salvation." Be it so; but who is to convert Christendom and put it in condition to convert the world? Reform, Reform! That is the watch-word. The whole church and the whole earth are full of reformers laboring at reforms. But the sad fact remains: "That which is crooked, cannot be made straight; and that which is wanting cannot be numbered," while the doctoring is often worse than the disease. . . . To convert the world there must first be a conversion of the church, and that can never be until Christ the Judge shall come.

Yet another thing to be noted in connection with our subject, is the character of the times in which we live. The Scriptures abound in allusions to the moral aspect of the world in its "last" period—the period bordering on the time when Christ shall come with power and great glory, and everywhere those times are represented as full of unbelief, lawlessness; outbreaking sin, rampant lust, blasphemous mockery, and reviling of sacred things,—a very carnival of bad passions and God-defiant crimes.

The question, therefore, arises, whether our times are not of the character thus divinely described and fore-intimated. . . . Have "we" not withal fallen upon a time of extraordinary degeneracy and wickedness? Has there not come a grievous falling away from the faith, a giving of heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies? Have not people become lovers of self, lovers of money, boastful, haughty, railers, disobedient to law and rightful authority, unthankful, unholy, without natural affection, implacable, slanderous, without self-control, fierce, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, "holding certain forms of godliness," but failing to show the power of godliness in their lives? Have "we" not plentiful examples of those mockers who were to come, walking after their own lusts and likes, and saying, "Where is the promise of his coming?" [Parousia, presence, Diaglott translation.]

Think of the startling multiplication of divorces, the breaking down of the sacredness of marriage, the shameless prevalence of licentiousness, and the commonness of infanticide, and secret blood-guiltiness of which physicians tell. Note the growing indifference to the solemnity of oaths, to sacred promises, to moral obligations, to the laws of God, and to all holy things. Observe the rapid accumulations of colossal robberies, swindles, defalcations, embezzlements, rascalities and false dealings, which disgrace our civilization, much of it also in high places, by people of social rank, education and refinement. Estimate the increasing killings, murders, incendiarisms and lawless and malicious misdoings of men and women, and the trampling under foot of right and justice in political, commercial and banking circles.

Observe the awful increase of suicides, which, within the past few years, have exceeded the number of 200,000 per annum! Lusts and crimes and fiendish passions seem to have reached flood tide, blossoming like trees in springtime, filling our "daily journals with their stench," and yet, treated and familiarly talked of as ordinary and trivial things! And when we consider that all this is within the realm of so-called Christendom, we may well wonder that we should have Christian people singing over it, and telling us that we are on the march to a glorious Millennium [before Christ comes]. What this state of things betokens is not Millennial glory, but "the day of Judgment, on the margin of which the world of today is reading." . . .

The question whether there is to be a glorious Millennium on this earth before the return of Christ is not to be decided by what is most agreeable to our reason and fancy, nor yet by what we imagine the most effective to stir zeal in effort to benefit the world lying in sin, but by what the Word of God says. What does not accord with that Word must go under, without regard to human likes, reasonings or opinions. . . . That many good and sensible people have need to examine the question with more thoroughness than they yet have done, is abundantly evident; and that what we have thus written may help some to right conclusions, is our earnest wish. . . . or can we leave the subject without solemnly laying it on the consciences of all whom we can reach, not to rest satisfied with notions which flatter and please a rationalistic fancy, but which they have never critically examined; and to beware of giving sanction to a modern popular persuasion, which they may find without just foundation in Scripture. . . .

It is indeed a fact for all to consider, that the side which we take on the question will and must make serious difference in the whole system of our theological thinking. There is

scarcely a doctrine which is not more or less affected by the ground we take upon this question. Our decision will and must affect our views of the resurrection—of the kingdom of God—of the second coming itself—of the nature and purpose of the present dispensation—particularly of the judgment, and what is to come after it, and the whole condition and life of the finally redeemed. . . .

And it will and must make or unmake to us many most pregnant passages of Holy Writ, rendering them grandly luminous, or sealing them as meaningless and uncertain—mere riddles for interpreters to guess at, without agreement as to their clear and certain import.

A decision so far-reaching and momentous in its consequences and effects cannot safely be treated with indifference, and certainly demands a very serious, candid and thorough examination, that the conclusion may be one solidly founded in the revelations given us in the sacred Scriptures.

For our part we are deeply convinced and satisfied that the doctrine of a glorious Millennium of Christianity triumphant throughout all the world before Christ comes, is "groundless" and damaging to the cause it would promote.

NOT HOLDING THE HEAD

——COLOSSIANS 2:18.——

The Apostle warns us all against a wrong attitude which at all times has more or less threatened the body of Christ, in its larger gatherings as well as in its little handfuls;—he warns us against the danger of looking too much to ourselves or to other men in the church and not enough toward the Lord, who is indeed "the Head of the church, which is his body." Some members he represents as taking a head position, forgetful of the fact that "one is the Head of the church, even Christ," and inclined in consequence of this forgetfulness to think too highly of themselves, to imagine that the whole weight and importance of the Lord's cause devolves upon them, and to assume too much leadership.

The Apostle warns other less prominent members of the church against a recognition and support of such a wrong position, assuring them that their condescension is extreme, prejudicial to themselves and to the interests they would serve; that the angels, that is the messengers, the representatives of the Church (Rev. 1:20; 2:1) are not to be worshipped, though they are to be highly esteemed in proportion to their faithfulness, good works and humility. He warns other members that such a humiliation as would ignore themselves entirely and cast all the weight and responsibility and influence upon these angels or elders would be improper, would indicate an unfaithfulness to Christ and a failure to rightly appreciate his arrangements.

DANGERS IN OPPOSITE EXTREMES

Thus, reproving two classes because of taking opposite extremes, the Apostle proceeds to explain that the difficulty with both parties is a failure to hold the Head in proper esteem—Christ, the only true Head of the church. Whether by exalting ourselves, usurping our Lord's place in the church, and ignoring his words and arrangements and being puffed up as his servants, or whether on the other hand quietly submitting to such things and doing reverence to those who usurp the Lord's place in his body, in either case the difficulty is the same—a failure to rightly recognize the true Head.

If we accept the fact that Christ is the Head of the church, let us rest every argument on that basis; let us not feel for a moment that everything will go to pieces unless we steady the ark—that we are main spokes in the divine program in any little quarter of Zion. (1 Chron. 13:10) All such self-conceited ideas are traitorous as respects the Captain of our Salvation, for he has told us—and we believe his word—"Without me ye can do nothing." Every member of the body of Christ, whom the Lord has in any sense of the word set in the church to serve his cause, should realize that he is not at all essential to the development of the divine plan, that it is favor pure and simple that he has been granted a share in connection with it, that his blessings day by day more than compensate any little service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realize distinctly that, so surely as the Lord is the Head of his church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and to others.

Those humble brothers and sisters who quietly permit a brother to exalt himself amongst them and to speak of the gathering, large or small, as "my church," "my followers," etc., are not only doing the brother an injury and encouraging him in a wrong course, but they are disloyal to the real Head of the church. He who submits to such conditions and language demonstrates that he does not properly appreciate "the liberty wherewith Christ makes free"—demonstrates either that he is but a "babe in Christ" or that he has gone to sleep as respects a proper watchfulness for the honor of the church and of the Head of the church. It matters not that such things can be explained away at not having meant anything serious. The fact is that such language and claims indicate that something serious has already taken place, for no truly humble elder of the church of Christ, loyal to the Head, would think of speaking of himself as instead of the Head of the church, nor think of speaking of the Lord's people as his church.

Such public offenses should be publicly apologized for, otherwise such leaders should be relegated to the back seats. No matter if they had all the oratory imaginable, no matter if none of the others had any talent for public service. The poorest and weakest and most insignificant member of the body is, in the Lord's estimation, better qualified to teach than is one who vaunteth and puffeth up himself and affects to take in the church the position of the Head. Mark the Apostle's words, "Vainly puffed up by his fleshly mind and not holding fast the Head, from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God."—Col. 2:19.

SELF FIRST, GOD SECOND

In 2 Timothy 2:3 the Apostle assures us that, In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents [and higher authority in general], unthankful, unholy . . . . traducers, heady, high-minded . . . . having a form of godliness, but ignoring the power thereof.

This picture certainly fits well to our day throughout nominal Christendom, and it is not strange therefore that something of the same general spirit at times seeks to invade the camp of the saints—the little companies of the consecrated who are striving to be overcomers of the world and its spirit. The fact that the Apostle writes thus forcefully on this question does not prove any lack of sympathy on his part, and assuredly our reference to his words indicate no lack of sympathy on our part. But the trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual.

On the contrary the Apostle James warns us against this danger which besets the more talented of the Lord's people. He writes, Be not many of you teachers, brethren, knowing that a man shall receive the stronger testings. (Jas. 3:1) It is because of our love for the brethren, because of our high esteem for them, and because we appreciate their services and desire that they may be continued in the service of the Lord, not only now but also in the everlasting future, that we feel it necessary to press this point, not personally, not individually, but generally.

We urge upon all whom the Lord hath set in the body, either in a humble position or in a conspicuous place, that the Apostle's words be remembered—that as our Lord humbled himself and was subsequently exalted, it demonstrates a principle at work in the Father's program under which all of his royal priesthood must humble themselves if they would in due time be exalted; also the Apostle's concluding argument is, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Now is not the proper time for exaltation; to elevate ourselves or others under present conditions is to incur the greater danger of a fall. Hence all who are earnest and of humble heart should both watch and pray lest they enter into temptation along this line, which from the very beginning of the Gospel age has been the most serious stumbling block in the pathway of this class. We remember that it was amongst the apostles themselves that the argument took place as to which would be greatest in the kingdom. Let us also remember our Lord's words of reproof to them, "Except ye humble yourselves and become as little children ye can in no wise enter into the kingdom."

ONLY THE HUMBLE ARE SAFE

Thus our Lord marks humility as one of the prime essentials of a place in the kingdom. And we can see the importance, the reason for this. To exalt to the glory, honor and im-

mortality of the kingdom and divine nature one who had not thoroughly demonstrated his humility of spirit would be to place him in a position where he might become another Satan, another adversary, who in time under one delusion or another might wish to divide the divine honors even beyond the munificence of our heavenly Father's provision for all those who are truly his consecrated ones.

It will not be very long, dear brethren—let us have patience. Let us have faith, too, not be doubters. Much of the endeavor to grasp and wield authority in the church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the church. In such cases faith is not strong enough to realize how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the church will counteract largely the efforts of some of his people to run the church's interests along lines of their own wisdom and ability. Let us remember that he is able, he is willing, to work all things according to the counsel of his own will. Let us remember that our highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and his Word would undoubtedly react unfavorably to us in the end. Hence in self-preservation as well as in the interest of the church and in honor of the Lord, we need to keep self under. Let us remember the words of the poet and apply them daily:

"O! to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world my Savior might see.
Rather be nothing, nothing—
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

Let us keep ever in memory the Apostle's example and words: "We preach not ourselves but Christ Jesus our Lord, and ourselves your servants for Jesus' sake."—2 Cor. 4:5.

BURNING THE WORD OF GOD

JEREMIAH 36:21-32.—AUGUST 20.

GOLDEN TEXT:—"*Amend your ways and your doings, and obey the voice of the Lord your God.*"—Jer. 26:13.

King Josiah, of our last lesson, dying in battle, made no arrangement respecting his successor on the throne, and the elders of the people chose his youngest son to be the king of Judah. The king of Egypt, on his victorious return from war with Assyria, exercised a suzerainty over the kingdom of Judah, and took the king a prisoner to Egypt, and exalted to the throne his eldest brother, Jehoiakim, who proved to be a thoroughly bold and bad man. Under his guidance of the kingdom evil of every kind seemed to prosper, and the good reforms instituted by his father gave way to fresh idolatry.

This was at the time when Jeremiah was one of the principal prophets in the land, who had been hindered for some time from prophesying publicly, but under the Lord's guidance he wrote out his prophecy respecting the coming judgments and chastisements upon the people of Judea, his scribe being Baruch. When it was finished it was read before certain prominent people of Jerusalem, and so deeply impressed them that they desired that the matter should be brought to the king's attention. Apparently they were friendly to the prophet and the scribe, and suggested the necessity for their concealment, lest the king should be angry with the prophecy and should seek to do them injury. King Jehoiakim, not satisfied with the general report given him respecting Jeremiah's prophecy, demanded to see the document itself, and had his own scribe read it before him. The king was unmoved by the message, and after hearing the contents of three of the columns of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder until the entire manuscript was read and destroyed. Thus he emphasized his determination to take no counsel from the Lord, or we might say that he evidenced his lack of faith in the Lord and his disregard for his Word.

THE BOOK OF JEREMIAH

The king ordered the arrest of Jeremiah and his scribe, but, in harmony with the Lord's providences, they had already secreted themselves and were not found. In their seclusion they learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions, and this constitutes the book of Jeremiah as found in our Bibles. This gives us a little view of the manner in which the Bible came into existence piece by piece under the Lord's supervision. Doubtless the first manuscript delivered to the king was more particularly in respect to his own time and affairs. This served its purpose, and then the larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared—not especially for the people of that time, but, as the Apostle Peter points out, it was designed for the instruction and edification of the Gospel church. (Rom. 15:4; 1 Pet. 1:12) Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were, as we have seen, of two-fold significance—applying not only to the literal Babylon of that time but also to the mystic Babylon of this Gospel age.

The Lord declares, "My Word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." (Isa. 55:11) We see this not only in the narrative foregoing—that the Lord's plans were not frustrated by the king—but we see it also in all the various steps of the Lord's providences in connection with the giving to us of his Word. Much of that Word for centuries has seemed dark and meaningless to the Lord's people, but in the light of the Millennial dawn it is becoming luminous. Not that we should consider that every little item and detail of the prophecies of old would contain great value and great instruction, for this we do not find. Our understanding is that the pearls of truth are scattered throughout the Word, here a little and there a little, and that in this manner our Lord has hidden the beauties of his plan from the casual reader, while his spirit draws the attention of the new creation to these pearls of thought so valuable to us in our spiritual upbuilding, in giving us knowledge of the divine plan. It is with this as with everything in nature: diamonds are not found in a heap together, but scattered here and there in the peculiar soil in which they are secreted. Gold is not found in large blocks, but usually in very minute grains intermingled with tons of sand and dirt and rocks. In the wheat field there is much larger bulk of straw and of chaff than of clean grain.

We have doubtless all noticed this in the quotations made in the New Testament from the prophecies of the Old Testament, that only a fragment here and there is quoted and applied. We have all doubtless noted also that frequently the context seems very irrelevant, without connection with the part quoted. In other words, the Lord and the apostles selected for our nourishment the grains of wheat without specially referring to the chaff and straw of the connections. And so at the present time, as the spirit of the Lord opens the Old Testament before his people more and more, and we see in it wonderful things, we need not expect to find every item and every verse of every chapter full of meaning and spiritual nourishment. We must expect that a considerable portion of it will be like the straw and the chaff, not suited to our spiritual nourishment though necessary to the presentation of the meat in due season—necessary and proper in connection with the giving of the same, while at the same time hiding it from the world in general, especially until the due time. Thus the chaff hides the grain.

Our figure is still more complete when we remember that even if we have found the grain it needs a certain preparation of grinding or bruising, etc., before it is ready for our nourishment. So even after we have separated wheat from chaff, spiritual things pertaining to our time from other features pertaining to the time in which the Scriptures were written, we still require the assistances of the holy Spirit and agencies used of the Lord for the grinding and preparation of the meat in due season. By whatever means it is provided it is necessarily of the Lord's provision, and to him we render the thanks and praises and appreciation for all that has been done under the various instrumentalities of the Lord, the apostles and others.

FIGHTING AGAINST GOD

As Jehoiakim found it in the end vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter to this day. Roman Catholics have apparently long been opponents of the Word of God, the Bible, and under their direction considerable Bible burning has been done. History tells us that the first edition of Tyndale's translation of the New Testament was bought up in the book-stores of London, etc., and burned. Indeed in very recent years we have heard of similar proceedings in Spain and less than three years ago in

Brazil. The Bible may be set down as the strongest foe of ignorance, superstition and every wrong doing: it is no wonder, therefore, that many hate the book.

It would not do for Roman Catholics to ignore the Bible altogether, since in considerable measure their religious system is based upon its teachings; hence they have from time to time issued various editions of the Bible, various translations, though none of these were ever issued by the authority of the Roman Catholic church as a whole, but merely by local Bishops. It would not be claimed by any that there is a wide discrepancy between the Bible used by Roman Catholics and the common English version of the same books. The Catholic version is supplied with elaborate notes on the Scriptures, supposed to safeguard the latter from heresies, while the Protestant version is usually published without note or comment except the marginal readings respecting the translation.

In our day a peculiar anomaly is presented: the Roman Catholic church, which through her popes has denounced Bible Societies as being of the devil, has within the last few years through its councils at Baltimore, and also more recently through the pope's encyclical letter to the bishops of America, advocated the reading of the Scriptures by its people, and urged that the priesthood shall encourage the reading. Probably this is merely for effect, merely to counteract the past tendencies of the church, and to seem to imply that papacy is loyal to the Scriptures. As a matter of fact Roman Catholics tell us that the priests do not urge the reading of the Scriptures, but when inquired of on the subject treat the matter lightly and rather discourage it. Of course only a Douay version is permitted at all, and it only to the educated, whom it would be unwise to refuse. Furthermore, the price of the Catholic edition is rather prohibitive so far as the poor are concerned.

THE BIBLE-BURNING SPIRIT

Those whose eyes of understanding are open have doubtless noticed a peculiar change of sentiment amongst Protestants respecting the Bible. The division is into three main classes: one repudiates the Bible except as a work of literature. These are known as higher critics, who consider their own judgments respecting all Biblical matters to be far superior to the opinions and testimonials of the Lord, the apostles and the prophecies. Egotistical and self-confident, they assume to be much wiser than is written, yet hold that it is not well to break entirely with the Bible because it still has a considerable hold upon many good people, and by rejecting it in toto they would not only lose the respect of these good people but also lose their support. The second class still holds to the Bible as a fetich, a charm, a book of good luck, which they like to have upon their parlor tables and without which in the house they would not feel entirely safe; they regard it as the Word of God, but do not understand it themselves nor do they believe others understand it. They have a special interest in and regard for churchianity, especially for the branch of it to which they have given adherence, and they somehow realize that an investigation of the Bible might undermine the influence of churchianity and make its students independent of those systems of man which have grown so grandly influential in social and financial circles. These would not burn the Bible itself, but would be in full sympathy with the burning of MILLENNIAL DAWN or any other book which would remove the dust and smoke of superstition from the Word of God and let its true light and beauty shine forth. They would not hesitate to burn these, because they feel instinctively that such a shining forth of the Word of God means a proportionate decline in the luster of their earthly systems of churchianity.

Thus do we account for the burning of the WATCH TOWER publications. In one or two cases the burning was done in public; in many instances, on the advice of this class of people, timid ones of the Lord's sheep have burned their books privately. One sister who attended a Canadian Convention not long since, as she shook hands with the Editor remarked: "Brother Russell, the Lord in his providence sent me MILLENNIAL DAWN several years ago, but I hearkened to the voice of those whom I supposed to be my religious superiors and proper Christian guides and I burned the book. Still gracious to me, the Lord sent me another copy: again I listened to the voices of darkness and burned the book. The Lord in great mercy sent me a third copy, and this time I was ready for it—it burned me; it has set me free, and I am here today rejoicing in the favor of God and in the light upon his Word." Her husband at her side spoke up, saying, "Yes, and it has burned me, too,"—burned the old self-will and sectarianism and opposition to the Way, the Truth and the Life, which God has revealed to us through his Word, to which Jesus and his redemptive work are the key.

Let us, dear friends, realize more and more that we cannot turn aside the divine plan by our puny oppositions if we were so disposed, and let us get into such heart harmony with the Lord, let us exercise such faith toward him, that nothing will be farther from our thoughts than to substitute a plan of our own for his, or in any wise to alter, change, or amend the gracious plan which, rightly seen, includes all the lengths and breadths and heights and depths of love and wisdom divine. Let us not fight against God, and be overwhelmed and suffer loss of position if not loss of life eternal. Let us on the contrary receive the great blessing which comes to all those who are children of the light, who receive it into good and honest hearts, and who rejoice in it.

THE GREATEST OF BOOKS

Many of the world's best and noblest characters have acknowledged the grandeur of God's Book, even those who, like Presidents Lincoln and Grant, were not themselves professedly consecrated Christians. We are all familiar with General Grant's declaration that he esteemed the Bible to be the corner-stone of the liberties enjoyed in the United States. President Lincoln said, "Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Coleridge said, "The words of the Bible find me at greater depths of my being than all other books put together." John Ruskin said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Huxley, the agnostic scientist, declared, "The Bible has been the Magna Charter of the poor and the distressed." Gladstone declared, "What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply?" President Roosevelt said, recently, "If we read the Bible right, we read a book which teaches us to try to make things better in this world."

These testimonies come to us from the outside rather than from the inside—mainly from those who understood very little of the true divine plan of the ages. How much deeper and more meaningful is the testimony of our hearts to the value of this book as we come, step by step, to a proper appreciation of the glorious and wonderful words of life which it contains and the true meaning of its exceeding great and precious promises, by which in the Lord's plan it is designed that a little flock may become partakers of the divine nature and be prepared to be the Lord's instruments for the blessing eventually of all the families of the earth.

THE BIBLE INDESTRUCTIBLE

In an early edition of Wycliff's Bible there was a frontispiece representing a fire of true Christianity against which its enemies, Satan, the pope, and infidelity, were blowing with all their might, trying to put it out; but the more they put themselves out of breath the more brightly did the fire burn. This is still true. The enemies of the Lord's Word, whether great or small, those who are doing their utmost against the spread of the Truth and to oppose the helps for Bible study which the Lord is now sending forth, are really in some respects at least spreading the flame of the truth. We may be sure that eventually the object, the purpose, of the divine Word will be accomplished—the elect church will be called, schooled, prepared for the kingdom and gathered into it to do the work promised, the blessing of all the families of the earth.

As illustrating that the Bible has stood the test of time where other books have failed, we note the fact that while other books have no particular opposition, no attempts having been made to destroy them, nevertheless they sink out of sight—while the Bible, with all the opposition which has been brought against it for centuries, is more widely circulated today than ever. It is estimated that "there are more than a million volumes in the imperial library at Paris gathered in since the fourteenth century; yet of this immense catalogue, 700,000 are out of print. . . . Mere fragments of all the literary wealth of Greece and Rome have made their way down the centuries, while the riches of Solomon and David and Moses, prophets, scribes, have held their steady place." "Not a manuscript of the classics is a thousand years old, but at least fifty manuscripts of the Greek New Testament are more than one thousand years old."

Our experiences in the study of the Word in this harvest time, the new beauties and rich depths of the divine wisdom, love and power which our wondering hearts behold, are illustrated well by the experiences of the French electrician, Ampere. He was shortsighted without being aware of it. When he became conscious of his defect of vision, through the casual use of a friend's eye-glasses, he burst into tears as he realized how much he had missed throughout his life of the wonderful beauty of the world around him.

PERSECUTED FOR RIGHTEOUSNESS' SAKE

JEREMIAH 38:1-13.—AUGUST 27.

GOLDEN TEXT:—*"Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."*—Matt. 5:10.

Incidents of our last lesson—the writing of his prophecy, etc.—brought the Prophet Jeremiah into special prominence. Our present lesson finds him in the reign of Zedekiah, the last king of the house of David to sit upon the throne: the one of whom it is written, "O thou profane and wicked prince of Israel, whose time is come, when iniquity shall have an end. Thus said the Lord God: Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it unto him."—Ezek. 21:25, 26.

How accurately this prophecy has been fulfilled! With the captivity of Zedekiah the kingdom of David was overturned but not destroyed. To all human appearances it has been destroyed, for no heir of his has occupied the throne of Israel from Zedekiah's day to the present time— over twenty-five hundred years. If Israel were today exalted to place and power in the world, and desired to re-establish the kingdom of David, no Jew could prove his title to the throne as being of the lineage of David. All such records have long been lost. There is just one who could claim title to that throne, namely, he who was the man Christ Jesus. Born of Mary, he was of the seed of David, and adopted by Joseph who was of the same stock. Although he surrendered his life as a ransom for sinners, he was and still is heir of all the promises made to Abraham and to David, and soon, according to the Scriptures, will take to himself his power and great glory and reign as the antitypical David upon the throne of the kingdom of the Lord, to bless Israel and every nation, people and tongue.

The long interregnum of 2520 years, the "seven times" of Israel's disfavor and of Gentile rule, will soon be complete and usher in the glories of the kingdom of God. The overturning of the diadem was not to be perpetual, but "until he come whose right it is." This was not completely fulfilled in our Lord Jesus at his first advent. True, he came to be a King, but the great Prophet, Priest and King of the divine plan was not the man Christ Jesus, but the glorified Christ—Jesus the Head, and the church, the members of his body. He whose right it is by divine sanction is selecting from amongst his brethren a little flock to be his associates, and this Gospel age is the period of their testing and development.

THE REMOVAL OF THE DIADEM

The captivity of Judah was in two sections: the first included Daniel and others with the King Jehoiakim. The king of Babylon left Zedekiah in control as his vassal under tribute, but on account of the latter's treachery and league with Egypt, the Babylonian army came again against Jerusalem and besieged it. Famine and pestilence resulted, and ultimately the city of Jerusalem was captured and utterly destroyed, and King Zedekiah, with his eyes put out, was taken a prisoner to Babylon, with all the people except a few of the very poorest and least competent. Jeremiah, given his liberty, chose to remain with the poor of the land who subsequently went down into Egypt, so that Jerusalem and the country round about lay desolate without inhabitants for seventy years, according to the word of the Lord at the mouth of Jeremiah.—2 Chron. 36:21.

OBEYING GOD, OPPOSED BY MAN

Our lesson particularly relates to the period at the beginning of the siege of Jerusalem by Nebuchadnezzar's army. Jeremiah had prophesied the success of the enemy and recommended the Israelites to surrender speedily and save themselves from the great trouble, famine, etc., which otherwise would surely come upon them. He pointed out that their troubles were the result of disobedience to God, and that the proper course now was to repent and accept the situation and learn the lesson and profit thereby.

Certain princes of the kingdom soon learned of the prophesying and appealed to the king that it must be stopped, as it had a demoralizing effect upon the defenders in proportion as the prophecy was believed. They requested the death of Jeremiah, and the king responded that the matter should be in their hands. But perhaps fearful of the consequences of the act, or perhaps deterred by the Lord's providence, instead of putting Jeremiah to death they put him into a dungeon, which was probably a water cistern. Its bottom was foul with accumulated mud, and the prophet sank into this and would soon have perished of hunger had it not been for the interposition of a colored man, an Ethiopian eunuch, one of the king's servants, who appealed to the king against the injustice and was commissioned to take Jeremiah out from the dungeon or cistern by means of cords, his tender heartedness and care for the prophet being indicated also by his supplying cast-off rags to keep the ropes from cutting the prophet's body.

Surely we may conclude that this Ethiopian of kindly heart was used of the Lord in this emergency; that whilst the Lord could have delivered his prophet with equal facility in some other manner, he was pleased to use a person of kindly heart who was at hand. And yet we have people of sufficient intelligence to write books who claim that the "Negro is a Beast," and that he is everywhere condemned in the Scriptures. This Ethiopian evidently had a cleaner heart than the majority of the chief men in Israel—a heart much nearer to the divine likeness than theirs. Similarly, an Ethiopian eunuch, a Jewish proselyte, was amongst the first to be established and blessed with the Gospel, under the special providence of God, through the ministries of Philip.—Acts 8:27-38.

Jeremiah's experiences illustrated a general principle, namely, that where the will of God and the plans of man conflict, those who are faithful to God are likely to be in the minority and to be considered public enemies, because out of accord with those who are out of harmony with the Lord and his plan. It was this that brought upon Jeremiah his imprisonment, as it has brought upon the Lord's people of every age the frowns and opposition and persecution of those who are not the Lord's faithful people, of those who are not guided by the divine counsel, but are walking in their own ways under the leadership of the prince of this world.

"IN IGNORANCE YE DID IT"

Since Satan is still the prince of this world it is reasonable to suppose that those who are in accord with him today will be found similarly opposed to God, opposed to all who are loyal to the teachings of his Word. It is for this reason that the Scriptures assure us that we must expect to suffer now, to be misunderstood, misrepresented—"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world."

Looking back all through the Gospel age, from the days of Jesus until now, we find that those who have been loyal and faithful to him in every time have been called upon to prove, to witness, to testify to their faithfulness to the Lord by the trials and difficulties which they would endure for his sake. And this expression, "for his sake," means much the same today as it did in the day of Jeremiah, namely, for the sake of the Word of the Lord. It was because Jeremiah was faithful to the Lord's message and the others unfaithful to it that they persecuted him. And this is still the case: the Word of the Lord is his representative in the world still. Our Lord places himself and his Word side by side when he said, "He who is ashamed of me and my Word, of him will I also be ashamed."

The test is upon us today as it has been upon the Lord's people in the past. Are we ashamed of him, of his message? All who are of the overcoming class, all who will constitute the "very elect," the kings and priests unto God," all who will be associated with Jesus as overcomers of the world and his joint-heirs in the kingdom will have these characteristics. They will be loyal to the message, not ashamed of it. The words of the Apostle well voice their sentiments, "I am not ashamed of the Gospel of Christ."

Not being ashamed of the Lord and his message implies that they will be faithful in the presentation of the same when convenient to themselves or when inconvenient. To the best of their knowledge and ability they will speak forth the words of truth and soberness—as wisely as possible, as inoffensively as possible, but they must speak. As the Apostle said, when forbidden to declare the good tiding, "We cannot be speak the things we have seen and heard." (Acts 4:20) But it is only those who have heard something and seen something who have any testimony to give; those who know nothing may as well keep quiet. Until by the Lord's grace the eyes of our understanding are opened, until we shall have seen something of his grace exhibited in his divine plan, we are not prepared, not qualified to tell others. We must first receive the living Bread before we can dispense it; we must first know the truth and be set free by it before we can become its bond servants, before it could be true of us as it was of the Apostle "Woe is me if I preach not the Gospel of Christ." That is to say, he would be unhappy if not permitted to tell the glorious message of God's redeeming love and mercy exhibited in his divine plan.

"GOD KINDLY VAILS OUR EYES"

As the poet has declared, "We know not what awaits us." That is, we know not with distinctiveness what to expect. In a general way we are informed by the Lord's Word that a great time of trouble is impending. It is not our duty to make this our central theme. Rather the good tidings of great joy which shall be unto all people, secured through the precious blood of

Christ, is our central theme; and in connection with this is the proclamation of the terms and conditions upon which we hope to be accepted of the Father as joint-heirs with Christ—members of his body. Occasionally, and only occasionally, need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be our duty to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble—the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be imprisoned or otherwise maltreated, after the example of Jeremiah. The Lord knoweth what is necessary for us to know. It is sufficient that we have the gracious promise that all things shall work together for good to those who love him, and that we should be able to trust him, come what may.

Our Golden Text is especially appropriate and should always be remembered, not only in severe persecutions but also in the lesser ones, when our names are cast out as evil, "when men shall separate you from their company," when they make all kinds of misrepresentations against you falsely because of your faithfulness to the Lord and to his Word and to the principles of righteousness. Then remember this Golden Text, and assure your heart in harmony with it and with other statements of the Lord's Word, that all these experiences of opposition the Lord is willing to overrule for your highest welfare, causing them to work out for you a far more exceeding and eternal weight of glory. All who will be of the kingdom of heaven class must pass through some such experiences for the development and testing of their characters.

TWO INTERESTING QUESTIONS ANSWERED

ABOUT HOLY THURSDAY

Question.—Your suggestion that we might celebrate our Lord's Last Supper on the Thursday nearest to present calculations pleased some of us, but we have heard nothing further. What is your thought?

Answer.—We have no thought of making any change in the method of calculating the Memorial date. There would always be some who would prefer the present method anyway, and we would needlessly endanger hurting their feelings; and there will be but few celebrations more if our expectations are happily realized.

We suggest to all the dear friends that the main thing to contend for is the annual celebration. We are not Jews bound by the law nor are we bound by any word of the New Testament on the subject to an exact day and hour; but let us continue to celebrate our Memorial in harmony with the Jewish calendar, and when the date happens to fall on a Thursday we will merely have that much more complete a celebration. Still let us not forget that we must daily partake of the bread from heaven and drink of our Lord's cup to accomplish the real celebration.

ABOUT THE AMMUNITION

Question.—We note marginal comments on the margin of this season's volunteer matter. Whose comments are these supposed to be?

Answer.—We got the idea from a colporteur who was laboriously writing such comments on all the tracts he distributed; because he found that they had the better attention. Assuming that all volunteers would be glad to write such comments, we did it for them. We assumed also that colporteurs going in every direction would like to be announced as coming, and therefore so stated. But by error the latter got P— for pilgrim instead of C— for colporteur.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—

For some time I have intended writing you with respect to my recent experiences in re-reading DAWN. It has been my custom for several years past to devote my private study more especially to the TOWERS, but during this year I have been studying DAWN more closely and I can assure you I have been much surprised and chagrined, as well as edified by my reading. Although I have read Vol. I. probably six times, Vols. V. and VI. at least four times, yet I have been mortified to see how much I had forgotten. In fact many passages seemed entirely new, as though I had never seen them before. I fully realized the force of the Apostle's remarks about this "earthen vessel," and how "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or as the margin puts it, "run out as leaking vessels."—Heb. 2:1.

And that I am not alone in this experience of having let some of these things "slip," I was convinced by an incident which occurred in one of our congregations not long ago. A brother had preached a funeral sermon, and at the close of the service a sister came to him and said, "I wish my husband could have heard your remarks, they were fine." Several others made similar remarks, and were much surprised when the brother told them he had done "little more than read the few thoughts given by Bro. R. in Vol. VI."

My experience has led me to the determination that, by the Lord's grace, I will make it the rule of my life to read as many of the DAWNS every year as possible, more especially Vol. I., so that every detail of the "Divine Plan of the Ages" may be made more and more clear to my mind year by year, and kept so.

Praying the Lord's continued blessing upon your efforts to serve him and his people, I remain with Christian regards,

Yours in the love and service of the King,

G. W. S.—*Pa.*

DEAR BROTHER:—

I feel so thankful for the question lessons which we received in last number of TOWER that I thought I must write and tell you of it.

As our little company have chosen me for leader for several terms it seemed as though it was hard for me to work out a lesson where all could take active part, and, as you said in TOWER, either I did not have the time or the talent to do so, but now as these splendid questions came I quickly passed them around, and you do not know how glad I was yesterday when we had our meeting. Nearly everybody took such interest and had studied their questions so well that we had a most interesting and blessed hour of study and seemed to enjoy it so much.

I also want to express my thanks and appreciation of the little "Heavenly Manna" book. We consider it so helpful in keeping our thoughts more on spiritual things and feel so much more enabled to avoid things displeasing to our Father.

Although our secretary had already sent in report of our meetings while our dear Brother McPhail was here last I feel that I must tell you that it was one of the grandest feasts I ever enjoyed and I know that was the sentiment of all present. How we always look forward to the good times when a Pilgrim comes our way and how thankful we feel that we may have such dear Brethren so able to present everything clearly and harmoniously. Wishing you and all the dear co-workers in the TOWER Office the Father's richest blessing.

I remain, your brother in our Dear Redeemer,

J. P. ESKELDSEN,—*Iowa.*

DEAR BROTHER RUSSELL:—

A little more than a year ago I was very nearly an infidel. I was brought up by strictly religious parents, and when 16 or 18 years of age, I was the teacher of a Bible Class in a Sunday School in Michigan. The more I studied the Bible under the light in which I was supposed to teach it, the more perplexed I became, until at last I was nearly ready to say that the Bible was a farce. A year ago I got hold of a book which explained some points in the Bible so clearly that it set me to thinking that perhaps that some man of reason that was not bound down by his little 2x4 church might explain the whole thing in a rational manner. Six months ago a cousin came here on a visit from Ohio. When the station agent gave him several of your publications, and he gave them to me, I became very much interested in them, for I at once saw that the explanation was on the lines of reason, not put up for fame or money. I wrote to ask you to send me the WATCH TOWER, which you kindly did. You also sent me some tracts which I read, and then gave out where I thought they would do the most good.

As soon as I read the WATCH TOWER I send it to some one that I think will read it. Through your instrumentality I am a believer and will try to let my light shine, so that others will see that there is a reality in the Bible.

Wishing you much success, I remain yours truly,

H. B. TALBERT,—*Texas.*

DEAR BROTHER RUSSELL:—

I thought I would write you a few lines to tell you how I came to the knowledge of the truth. I was born and brought up in the Catholic faith in Syria. At the age of eight I was brought to this country and sent to a Catholic school and church. Being religiously inclined I wandered off into different denominations and sects, Episcopal, Baptist, Spiritualism, Seventh Day Adventism, etc.

At last (about a year ago) I became disgusted with everything and didn't go to any church. At that time I was working in a bakery. In delivering an order I found, in a pile of old paper and rubbish, the first three volumes of DAWN. I read the DAWNS and became deeply interested. Then another day, as I was taking a short walk, I picked up a circular advertising a course of lectures to be delivered in a certain hall. I attended, and to my surprise, I found out that the people there were all readers of MILLENNIAL DAWN, like myself, and just as deeply interested.

So you see, I have been led all the way. Five thousand miles across the Mediterranean Sea and Atlantic Ocean, tossed about and seasick, and then across Babylon, tossed about and almost drowned, but rescued by the Lord, through MILLENNIAL DAWN.

I have been doing colporteur service for the last two months, and would like to continue the work. I have sold 170 volumes and have 75 orders unfilled at the present time. I am now 18 years of age. I think I will do better work hereafter.

May the Lord bless you and all the brethren in Allegheny. I remain, Yours in the Blessed Hope,

ABRAHAM OBREY,—*N. Y.*

DEAR SIRS:—

I have just read one of your periodicals called "The Divine Plan of the Ages." I consider it fine. I was an orthodox minister for 18 years. The subjects you treat on were always stumbling blocks to me, the fall of Adam especially; the billion of dead in their graves; why they should all be forever lost. It is as plain now to me as the nose on my face. I want you to send me "What say the Scriptures about Hell?" I never preached a sermon on Hell in all the 18 years I did preach. I would never make myself believe that a good God would punish the vast majority of mortal endlessly. I am now a recluse.

I lately wrote an article for one of our city papers, why I did not attend churches. I told the people I could no longer subscribe to the creeds formulated in the 16th century. I told them some of the best men I ever met, while I was a preacher, didn't belong to any church. So some one who believes in MILLENNIAL DAWN sent me the periodical I mentioned. It is the finest thing I ever read, and it is God's truth too.

Yours faithfully, ————, *Ohio.*

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VIEWS FROM THE WATCH TOWER

A BUSINESS MAN'S VIEW

How a well-informed business man views the present situation may be of interest as showing that with all the prosperity of business men in recent years, and all their hurry and greed for dollars, they do see some things which touch their own interests.

The following is an extract from the address of Mr. D. M. Parry, before the National Manufacturers' Association, at its recent session in Atlanta, Georgia. He sees a nearer enemy than "the Yellow Peril." He said in part, as reported in the public press:

"Before proceeding to a brief consideration of the labor question, I wish to make a few statements respecting the tendency towards Socialism, which, at this time, is being strongly manifested in many ways. The Socialist party last fall cast nearly a half million votes, a remarkable development in strength, and organized labor, composed of over two million employes arrayed in opposition to individualism, continues, according to reports of its officials, to increase its membership. The growth of an avowedly Socialistic party, with its present creed, is certainly a sinister fact to all loyal citizens who understand and appreciate the importance of individual liberty. But while the existence of these organizations is indicative of a serious defection from the individualistic principle by certain classes, yet I believe that a still graver portent of coming evil is to be seen in the Socialistic trend of the thought of the general public as reflected by the press, by public men, and by recent legislative enactments. This trend of thought is having a potent influence on the policies of both the leading political parties, and while the question of individualism and Socialism is not a political issue in the sense that it has caused a division of party lines, it is, nevertheless, a leading issue within the ranks of both parties.

"While the enlargement of the scope and power of government by the purchase and management of certain enterprises has found considerable support among the people, yet I believe the sentiment favorable to Socialistic measures involving the confiscation of profits and the limitation of private management of capital is the more widespread and dangerous. Without making special reference to the aim of the avowed Socialists to bring about the Millennium through undisguised confiscation, we have organized labor and its sympathizers supporting the idea that organizations of men may dictate to a large extent the management of enterprises which they do not own. Besides assuming to say how much wages the employer shall pay and how he shall manage his capital in other respects, the union also presumes to deny the right of the individual to the full control of his own labor, determining for him the rate of wages for which he shall work, the number of hours he shall employ himself and the maximum amount of daily output he shall produce. As eight-hour and anti-injunction legislation is designed to assist the unions in the accomplishment of these objects these measures fall under the classification of Socialistic attempts by confiscation. Still another illustration of this kind of Socialistic propositions, and one which does not proceed from organized labor, is the pending national legislation to have the government fix railroad rates.

"It was Macaulay who prophesied, in effect, that the masses of the American people would, in the course of several generations, use their right of suffrage to confiscate all wealth in the name of the State. This prophecy certainly places a low estimate on the moral perceptions of the common people and displays a woeful lack of faith in the ability of men in general to govern themselves. But while the prophecy is rightly to be regarded as absurd, yet there is no question that there are elements in our population that are attracted by the proposition of enriching themselves through the ballot box. It is said that men vote in accordance with their interests, and some men doubtless construe it to be for their interests to vote for confiscation. But I am confident that such men are in the small minority. I prefer to believe that the greater number of those who favor Socialistic measures do so from an honest conviction that these measures would be beneficial for the common weal. The tendency towards Socialism is certainly not to be attributed to a declining sense of public morality. Rather, I believe, is it to be traced to ignorance of the fundamental principles of true liberty and to demagogic leadership that for its own ends would stop short of nothing. Thousands of well-disposed men, who would not think of injuring the interests of their fellow-beings by their votes, have been led by these demagogues and false teachers into the belief that they are in some inscrutable manner being robbed by the rich, and they, therefore, are not to be morally censured for taking up with Socialistic propositions.

"Since the Socialistic tendency is to be attributed to ignorance rather than dishonesty on the part of many voters, the problem of protecting individualism resolves itself down to a problem of educating the voting masses. Many Americans in reply to Macaulay's prophecy, will declare that its fulfilment is impossible because the people of this country are, generally speaking, far more intelligent than the people of other countries, and that the democracy in the establishment of a great common-school system has amply provided for its own protection. But existing facts demonstrate that the common-school system is not a sufficient guarantee of the perpetuation of liberty. Because the law-abiding elements, busy with their own affairs, leave politics to others, who perhaps are not quite so busy, the government in many of our communities has become a protector of vice and a machine for graft, as well as being a policeman. And if these same law-abiding elements and busy men of affairs do not wish to see the government also blossom out into a paternalistic meddler in private business the sooner they devise methods whereby they can wield at least a part of their proper share of influence in public matters the better. What we need is less politics in business and more business in politics. It is sheer folly to leave the discussion of public questions to the demagogue and agitator alone.

"The most effective and permanent method of meeting the issue of Socialism is, I believe, that of educational propaganda. In order to establish such a propaganda it requires the organi-

zation of the substantial and law-abiding citizenship. With proper efforts and proper support, I have not the least doubt that the movement for the maintenance of individualism can be made so powerful as to be invincible. It is the solemn duty of true American citizens of this generation to do whatever lies in their power to down this specter of Socialism."

PEACE! PEACE! WHEN THERE IS NO PEACE

Notwithstanding the world's fear of war and the general desire to introduce the Millennial peace before the time and before the proper conditions have been established, we opine that more wars are near at hand. Why? Because (1) the Scriptures seem to indicate that the anarchy which will crush our present civilization will be preceded by general wars. (2) Such wars seem inevitable as the forerunners of anarchy, because so long as the nations are powerful anarchy will have little chance of success. (3) The Scriptures assure us that there will be a general call to arms about this time, resulting in the weakening of the nations. (4) There seems not enough time intervening between now and 1915 to have a general financial depression and another "boom" and then another depression leading up to 1915, and hence we expect present prosperity to continue in some measure for the next four years. (5) In order to have measurable financial prosperity for that time, war, somewhere, is almost a necessity—involving large expenditures of money for armies and navies, etc.

From this view-point we are on the lookout for everything likely to result in war. For instance, the rupture between Norway and Sweden, the German and French dispute respecting Morocco, and now the danger of an uprising of India against its British rulers. Let us remember that we are already entering the great "day of recompenses." (Ezekiel 7:7-26) In this connection note the following cablegram from India, widely circulated in the public press:

"Dread of another mutiny is being felt by all Europeans here. India is in a very serious state, and the authorities are making heroic endeavors to prevent the unrest and the mutinous spirit which, in spite of all their efforts, is spreading like an infection from Province to Province.

"The cause of this condition is the war between Russia and Japan, for the supremacy of the yellow race has come as a revelation to the natives. That an Asiatic race has defied and even conquered a European race has made them think. The spirit of dissatisfaction and trouble in the air now is far more acute than it was two years before the mutiny.

"What makes the situation more dangerous is the ability of the 'Baboos' to spread their tidings of revolt to every end of the Indian Empire with rapidity and ease. The problem of how news traveled to the utmost ends of India in the days of the mutiny has only been partly solved. Since then Lord Ripon has dignified Indian native opinion, and the 'Baboo' can make himself as easily heard as his master.

THE KING IS CONCERNED

"Lord Kitchener's statement that the Indian army is practically worthless has been widely circulated among the ignorant natives. Lord Curzon's tyrannical methods have set every class against him personally, and the personality of a ruler has an effect in India which is incalculable. The potential possibilities of the situation have been brought directly to the attention of the King and it is known that he has had a number of consultations with prominent Anglo-Indians now in England on leave.

"It is a fact that in Central India hundreds of Afghans are loafing and skulking alone or in couples. This is considered to be an ominous sign, for the Afghans do not wander so far south with any peaceful purpose in mind. If a holy war were to be preached, the Mohammedans would be as much the object of native fury nowadays as the Christians.

"The situation has an ugly look, and there is a prayer on every one's lips that the cloud will not entail a storm."

THE YELLOW PERIL

The papers of the world, especially those of Russia and France, are calling attention to the peril of the white race at the hands of the yellow. They call attention to the fact that since Japan's victories the Chinese government has put Japanese at the head of its military and naval schools, dismissing the Germans previously employed. China has now 700,000 well-armed and well-drilled soldiers, and by 1920 A. D. they claim they could have the numbers increased to 20,000,000 and could over-run Russia and all Europe. All the writers seem agreed that the combination of all Europe at once and fifteen years of preparation would scarcely suffice to prepare for such an onslaught. They claim that all the guns of Europe would be worn out killing these and leave plenty to still come on to the fray. Besides, the Japanese and Chinese can make as good guns and are doing so. It is claimed that within five years India and Russia may be conquered.

It may never come to this; but the fact that military critics are discussing it lends force to two Scriptures: (1) Our Lord's words to the effect that in this time "men's hearts would fail them for fear, looking forward to the things coming on the earth." (Luke 21:26) (2) Our Lord's words respecting the awful trouble approaching, that except for the elect's sake, except for the kingdom of the elect and its establishment of peace, "there would no flesh be saved."—Matt. 24:22.

When we remember that the Yellow Peril is only one of the many now impending, and a minor one, no wonder we are assured that "men's hearts shall fail from fear" and that all the tribes of earth shall mourn. The anarchy and confusion resulting from clashing selfishness in civilized lands will be doubtless quite enough to make the kingdom of Christ "the desire of all nations."

A few short years remain wherein the reaping of the "wheat" is to be accomplished. Five years more will surely bring us to stirring times. Let us who are of the day not sleep as do others; let us not like them dream of world wealth and ease and name and fame. Let us, as faithful soldiers of the cross, be so zealous that it will simply cost "hardship," so that we may be among those crowned lawfully. The joys of our Lord and the association in the kingdom work will much more than compensate us for every sigh and tear and pain now endured.

A WORLDLY MAN'S OUTLOOK

The *Oregonian* is one of the principal journals of the Pacific coast, and its editor, an Evolutionist, scoffs at our interpretations of the Bible. Nevertheless its view of near-at-hand troubles is very closely in agreement with what we have been pointing out from the Bible for the last thirty years, and very much in opposition to the Evolution theory that men are about to evolute into angels, as monkeys evoluted into men. Here is an editorial clipping from the *Oregonian*:

"We suppose our country is 'booked' for socialism. Greed of speculators is bringing it on. Exploitation of public utilities by our first families hurries it forward. Such incidents of operations as this one, under our own eyes, of capitalization of the streets of Portland for millions, in the interest of private individuals—the public expected to pay dividends on the usurpation—are making socialists by thousands, in every direction.

"It is the same with all this exploitation of the modern time. Operators everywhere are seizing their opportunity to "capitalize" the wants of the public, in ways to create great properties and to obtain great dividends. The people believe that the only check to these schemes of plutocracy lies in a socialistic movement, under which the productive forces—in particular those related to municipal functions—may be transformed into socialized effort.

"*The Oregonian* has not been willing to see this change. But in the contest that is coming——forced by the greed of capitalism and of exploitation—it finds itself compelled to yield to new conditions. In the contest between greed and privilege on the one hand, and popular rights on the other, it will follow the demands of the people, because it belongs to the people. It must stand with them, rather than with those who contend for the fictions of privilege and of vested rights."

JUDGMENTS OF THAT DAY

Russia's woes seem to be part of the judgment of the Lord upon an evil system, just such as we should expect at this time when the new King Immanuel is beginning the correction of earth's wrongs and the establishment of justice and judgment [rewards and penalties] in the earth. When the Lord's judgments shall be extended to include all nations and systems what a time of trouble there will be in the earth! But before that severity churchianity must have her bitter portion and all the true "wheat" be garnered.

A NUT FOR EVOLUTIONISTS

According to the Evolutionists it is only a comparatively short time since men were monkeys and irrational. We have already pointed out that the findings at Nippur contradict such a thought, and that the "Great Pyramid" showed an exactness and skill possessed four thousand years ago which was lost in the interim, since only with something like modern machinery could it have been constructed. In other words, that the world of long ago had really, in some respects, been in advance of everything known in A. D. 1800. This would agree with the Bible's testimony that man was created perfect—in the image of God—and fell from it into degradation. Where the teachings of Christ have been received they have served to check the downward course; but the great advancement of our day is the result of divine overruling, preparing in every way for the great reign of Christ—the Millennium.

Now in accord with all this note the following, remembering that Mr. F. Petrie is a man of science and one of the best

informed in all the world respecting the Pyramid:

A two years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid-builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were, says an exchange, set with jewels (probably corundum, as the diamond was very scarce), and even lathe-tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.—*Mechanical News.*

MORE DARWINISM FOR SUNDAY SCHOOLS

Although Sunday School literature has for some time been gradually undermining faith in the Bible, supplanting it with the suggestions of "higher critics" and evolution theories, it seems that the process of unbelief has not been sufficiently rapid to satisfy some. Prof. W. S. Jackman of the Chicago University advocates more pronounced teaching—emphasizing Nature and her laws and correspondingly ignoring the true God. In the *Educational Review* he says:—

"To thousands of people it were not more shocking to doubt the common axioms of morality than it is to question any part of the Biblical story of nature. . . . . But out of patient and careful observation science has created a conception of the origin, the development and the destiny of nature, and of man's place in the great plan, that can not be linked with the primitive conception by even the maddest flight of poetic fancy. . . . . The Darwinian theory, which certainly has more points in its favor rewarding the history of life than any other, completely demolishes the old picture which was very firmly established in our minds in our early years through the teaching of the Sunday School. . . . . It is against this flinty wall of pious belief that Nature-study must hurl itself and upon which it must make some impression if it is to gain a foothold in the Sunday School as a means of moral and religious training. To introduce Nature-study into the Sunday School, that is, to make it a direct factor in moral and religious training, means to give the child an entirely different point of view from that received by those of us who learned its lessons a quarter of a century ago."

REV. R. HEBER NEWTON'S VIEWS ON SPIRITISM

That Spiritism continues to make progress in deceiving those in high positions as well as in low, the following extract will show. What will the harvest of such teachings be? How soon will the seed ripen? A very few years will show terrible results.

Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Groswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."

RUSSIA AS SUPERSTITIOUS AS JAPAN

Rev. Dr. Robert S. Macarthur, in an address before the Baptist Young People's Conference held in New York, said:—

"There is Russia—holy Russia, with its famous ikons and its worship of them. Everyone knows the story of the carload that was sent from St. Petersburg to defeat the Japanese. Has heathendom anything to offer worse than this? When I was in Russia I knew a noble lady. She went to one of the high priests of her faith and hired an ikon to cure her of a disease. She paid an enormous sum for it and it was drawn through the streets of St. Petersburg, clothed in royal robes and in the royal carriage. As it passed through the streets I saw men and women throw themselves down on the street and bury their faces in the mud until the thing had passed.

"Yet Russia calls herself a Christian country and begs as such our sympathy."

THE GERMAN KAISER'S AMBITION

It is the growing impression among diplomats that Emperor William II. regards himself as a "man of destiny," another Napoleon I. He is accredited with a desire to form a combination of the governments of Europe either as United States of Europe or as a Fifth Universal Monarchy. His ambition is a "germ" which the Lord can make use of at any time to foment strife-war. True, he speaks for peace, but was not the Czar of Russia the instigator of the Hague peace conference? Very evidently there will be more war ere long. The nations apparently will be weakened preparatory to the great cataclysm of anarchy which we understand to be due to commence October, 1914. "Then they that reverenced the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that reverenced the Lord and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare them as a man spareth his only son that serveth him."—Mal. 3:16.

THE EARTH ABIDETH, BUT AGES AND EPOCHS PASS AWAY

BY REV. JOS. A. SEISS, D. D.

"There is a notion bred from the morbid imagination of the Middle Ages, which has given birth to many a wild, poetic dream, which has much influenced the translators of our English Bible [which has unduly tainted religious oratory, song and even sober theology], and which still lingers in the 'Popular Mind' [as if it were an article of the settled Christian creed], that the time is coming when everything that is, 'except spiritual natures' shall utterly cease to be, the earth consume and disappear, the whole solar and sidereal system collapse and the entire physical universe vanish into nothingness. How this can be, how it is to be harmonized with the promises and revealed purposes of God, ... there is not the least effort to show. The thing is magniloquently asserted, and that is 'quite enough for some people's faith', though 'sense,' 'reason' and 'Revelation' be alike outraged. There is indeed to be an 'end of the world.' The Bible often refers to it. But men mistake when they suppose the world spoken of in such passages to be the earth 'as a planet.'

"Four (4) different [Greek] words have our translators rendered 'world.' 1, Ge, which means the earth proper, the ground, this material orb which we inhabit; 2, Kosmos, which means the ornamentation, beauty, the existing order of things, *but not* the substance of the earth as a terraqueous globe; 3, Oikouene, the habitable, the inhabited earth, and 4, Aion, which is used more than one hundred times in the New Testament, but *always* with reference to time, duration, eras, dispensations,—a stage or state marking any particular period, long or short, past, present or future,—the course of things in any given instance, rather than the earth. . . . . on which it is realized. It may be earth or heaven, time or eternity . . . . it is all the same as to the meaning of the word 'aion' which denotes simply the time-measure and characteristics of that particular period or state to which it is applied. And this is the word used in all those passages which speak of 'the end of the world.' It is not the end of the earth, but the end of a particular time, age, or order of things, with the underlying thought of other orders of things and perpetual continuity in other ages. Aeons end, times change, ... but there is no instance in all the Word of God which assigns an absolute termination to the existence of the earth, as one of the planets, or any other of the great sisterhood of material orbs. . . . . It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse, but then the curse will have been lifted off. At present it is hardly habitable,—no one being able to live in it any longer than a few brief years; but then men shall dwell in it forever without knowing what death is.

"It is now the home of rebellion and injustice; it will then be the home of righteousness.

"It is now under the domination of Satan, it will then be under the 'Blessed Rule of the *Prince of Peace.*'"

CHURCH DISESTABLISHMENT IN FRANCE

In the debates in the French Chamber of Deputies respecting the withdrawal of the Government from the support of religion in the matter of paying the salaries of the preachers and priests and furnishing the church buildings, the controversy was warm on both sides. Deputy Briand, favoring the move-

ment and opposing some who pleaded that all religions would suffer—Catholic, Protestant and Jewish—said: *"If the church cannot exist without the aid of the state it is because the church is dead!"*

With the carrying into effect of the new arrangement religious matters must be managed in France as they are managed in the United States. Each person can pay for his own religious propaganda and have his own kind. It will be a good move so far as true religion is concerned. However, clericalism will manage somehow to ride the people, while more or less blindfolding them as respects the truth of God's Word.

UNION OF THE CHURCHES

The success attending the efforts to unite Congregationalists, Cumberland Presbyterians and United Brethren, encourages others. Now the various Lutheran bodies are endeavoring to unite, and are meeting with good success. The Baptists, as is well known, are independents, each congregation being free except as the Ministers' Union and Missionary Society unites them. Baptists' Missions—South and North—were separated during the Civil war and are now arranging for re-union.

GERMAN HYMN BOOK

We have issued a small book of German hymns, with music, 99 numbers, suitable for general worship, public and social meetings. Uniform with "Zion's Glad Songs." Price, 5 cents, postpaid.

BEYOND THE SHADOWS

Further on—beyond the shadows
Falling darkly o'er my way,
There is home, and rest and shelter,
Where no storms can e'er dismay.

Though the way be rough and narrow,
And a cross must needs be borne,
Further on—the night is waning
Soon will dawn the welcome morn.

Meekly to his will submitting,
In his love secure and strong,
Jesus whispers, "Bide the shadows,
It is better further on."

Further on—O blest assurance!
How it thrills my raptured heart,
Just to know that I shall see him
When the shadows all depart.

Let me still be strong and patient,
Trusting where I cannot trace,
Further on—beyond all darkness
Faith can see God's smiling face.

Only waiting, ever praying,
Let my heart be filled with song.
Sweet the promise Jesus gives me,
"It is better further on." —LIZZIE C. RAMSDELL.

"A PECULIAR PEOPLE"

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Pet. 2:9.

During the Gospel age, which is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which, not only shall "all the families of the earth be blessed,"but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth will be brought into perfect harmony with and conformity to, the divine will, and universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13) Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same, and being earnestly desirous of perfect personal conformity to the divine will, and having, therefore, humbly submitted themselves entirely to God, they were chosen of God to be his peculiar people.

That which renders this people peculiar as compared with all other people in the world is a very radical change—a change of nature from the human to the spiritual. (2 Pet. 1:4) This change of nature has been brought about by the power of the Truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature is, however only begun in the present life, and consists as yet only of a change of mind and a consequent change of character and action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises." No wonder is it that a people actuated by such hopes and aims should be a peculiar people—a people separate from the world—in the world and yet not of it.

They are indeed a *new "generation"—i. e.*, a new race, of a new and noble nature, distinct and separate from the human race, although as "new creatures" they are as yet only begotten and developing in the embryo state, the full development, or birth, being due at the resurrection. Wonderful indeed is this truth—"Ye," brethren, "are a chosen generation"—a new order of beings and chosen of God as the heirs of his special favor. And not only so says the Apostle, but ye are a priesthood, a royal priesthood—a people to be clothed with authority and power to stand between God and fallen humanity; to lift humanity up from its degradation and restore it to the divine likeness and favor. Ye are indeed a royal priesthood, whose power and glory will appear in due time, to the glory of God and the blessing of all the families of the earth.

But further, says the Apostle, Ye are "a holy nation." In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation, are we under Christ Jesus our King, and our interests are indeed one: they are the interests of the truth concerning the establishment of Christ's kingdom in all the earth. Our national policy is aggressive, and contemplates the complete subjection of every other power; but its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every royal citizen of this nation is deeply interested in its politics, and is ready to take up the sword for its defense at any moment. However, we remember that the weapons of our warfare are not carnal; but they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the Spirit, which is the Word of God," and an every-day exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," seek more and more—by vigilance, by faithfulness and by holiness —to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, that so they may "show forth the praises of him who hath called them out of darkness into his marvellous light."

"BABES IN CHRIST"

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to earnestly desire and seek for the sincere milk of the Word of God—the simple truths, the foundation doctrines. These are the plain clear statements of the Scriptures—(1) of the original perfection and glory of humanity, created in the image of God—Gen. 1:27, 31; (2) of the fall of Adam and the race represented in him in trial—Gen. 3; 1 Cor. 15:22; (3) of the death penalty—Gen. 2.17; 3:19; Rom. 6:23; (4) of the redemption of Adam, and therefore also of the race represented in him, by the payment of an equivalent price —the sacrificing of "the man Christ Jesus who gave himself a ransom for all"—1 Cor. 15:22; 1 Tim. 2:6; (5) of the actual deliverance of the redeemed race in God's due time and order. —Acts 3:19-21.

Those who in simple faith accept these truths and who, lay-

ing aside all malice, and all guile and hypocrisies and envies and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs—as spiritual sons. And precious indeed are these little ones in the Lord's sight. It was with reference to such that the Lord said to Peter, "Feed my lambs"; and again that he gave warning to false teachers, saying, "Whoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea." (John 21:15; Matt. 18:6, *Diaglott*) And again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his tender solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18:14.

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all (Matt. 18:4), it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may *grow thereby* out of this infantile state up to the maturity of spiritual life—"that we be no more children, tossed to and fro and carried about with every wind of doctrine." (Eph. 4:14) There should come a time in the experience of every healthy growing child of God when he should be able to leave the principles of the doctrine of Christ—the foundation doctrines—having them firmly established and settled in his mind, and therefore not needing to dig them up and lay them over again—and go on growing in grace and in the knowledge of the truth unto perfection.—Heb. 6:1.

The Apostle Paul reproved some of his day because they did not thus grow; saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat: for every one that useth milk [only] is unskilful in the word of righteousness, for he is a babe." (Heb. 5:12, 13) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4) Some of these words are the simple truths above noted—the milk; and others are deeper truths, the strong meat for those who nourished by the pure milk, had grown and had developed considerable firmness and strength of Christian character. This "solid food," says the Apostle (Heb. 5:14), is for adults—for those possessing faculties habitually exercised in the discrimination of both good and evil. He also warned them of the dreadful result to them if they should fall away.—Heb. 6:4-6.

If the babes in Christ are fed on adulterated milk—a confused mixture of truth and error concerning the above-mentioned foundation doctrines—the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the *pure* milk of the Word; and many of the adults are too careless about setting the impure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the *pure milk* of the Word, and resolutely to discard all else. Any theological views which will not rest squarely upon the above named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children. Let them cautiously beware of all such adulterations, and feed only upon the *pure* milk, and by and by upon the more solid food—that is food indeed to those who have their faculties exercised—and thus grow up to maturity, to a full development of Christian character and faith.

The Apostle then shows (1 Pet. 2:4-8) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house, of which Christ Jesus is the head. The shape of the building to which reference is made is evidently that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) to which he refers, saying, "Behold, I lay in Zion a chief corner-stone, elect, precious; . . . . the same is become the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at the Word, being disobedient, whereunto also they were appointed."

The chief corner-stone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. The Prophet Zechariah (4:7) calls it the head-stone, and Isaiah (28:16) calls it a foundation-stone. At first thought these figures seem incongruous, but they are not really so when we consider that this building is not as earthly, but a heavenly building, having a heavenly foundation, and that it is held together, not by earthly, but by heavenly attraction. And it is in accordance with this thought that we are invited to come unto Christ, the chief corner-stone, to be built up under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model.

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel—the hard discipline of experience—are not desirable except for the effects—the peaceable fruits of righteousness. And if we would have the results we must patiently submit to the painful processes, and see to it that no cross-grained wilfulness on our part shall interfere with the work; for such interference would sooner or later be the occasion for abandoning us, and the Builder would substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

The Prophet further showed that the foundation-stone of this great building would be a stone of stumbling and a rock of offense to many until the time of its exaltation. Those who will stumble over it, says the Apostle, are not those faithful and loyal to the Word of God, but those who stumble at the Word, being disobedient, and who will not accept its plain and simple teaching relative to the great foundation of our faith—Christ Jesus, who gave his life a ransom for many. (Matt. 20:28) And this class, he assures us, were appointed to stumble—that it does not happen so, but that God designed that they should stumble, because they are unworthy to stand, being disobedient.

God lays great stress upon loyal and loving *obedience* on the part of all his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly, and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of his righteousness, but prefer to appear in their own. All such were appointed to stumble; but blessed are the meek, for they shall stand. "The Lord knoweth them that are his."

ANENT ARCHAEOLOGY AND RELIGION

Dr. Edgar, one of the leading physicians of Glasgow, Scotland, sends us the following letter:—

DEAR BROTHER RUSSELL:—

As many good people think that the dates which are accepted by archæologists must be more reliable than those furnished in the Scriptures, it is important that we should be aware of the true value of the proofs which satisfy these scientific men. The following extract is to the point:—DATE OF SARGON.—Sargon, King of Akkad, reigned about 3800 B. C. This is the first date in the world's history about which there is no serious dispute. This date is made certain by an inscription of Nabonidos, the last native King of Babylon, who was a zealous restorer of ruined temples. He tells us that he succeeded in reaching the foundation stone of the ancient temple of the Sun in Sippar, a stone which the great Nebuchadnezzar had sought in vain to find. Under it was the seal-cylinder of the founder of the temple, Naram-Sin, son of Sargon, which, says Nabonidos, had not been seen for 'thrice a thousand, twice a hundred years.' The date of the discovery of this corner-stone was about 550 B. C. We thus reach 3750 B. C. as the date of Naram-Sin, and by adding fifty years for the reign of Sargon we get 3800 B. C." (Babylonia and Assyria. By Ross G. Murison, M. A., B. D. One of the Bible Class Primers edited by Principal Salmond, D. D., Aberdeen).

Surely no one but an archæologist would accept such a statement as was made by this heathen king without demanding clear proof as to its truth!

ANOTHER ITEM OF INTEREST, CONFIRMING STATEMENTS OF DAWN VI., CHAPTER X.

In the "Zentralblatt fur Gynækologie" of 8th October, 1904, there is an article on "The Intra-uterine Baptism of Human Ova and Foetuses." The author begins by referring to the war engaged in by Dr. Treub, a Dutch professor of Midwifery, against the theological obscurantism which would allow a mother to die when the induction of abortion might have the effect of saving her life. An article, entitled "The Right to Life

of the Unborn Child," written by Dr. Treub, has been translated into English by the Rev. C. Van der Donckt, of New York. To this translation the reverend gentleman adds an appendix in which he declares that in such cases the intra-uterine baptism of the ovum or the child is obligatory. He refers to a case to which a friend of his, an American physician, was called. The woman's life was saved by the removal of her three-months' child from the uterus. "Tormented by the family and the first physician, our friend, still hesitating, explains to a venerable Jesuit father the reasons which make him propose to apply to this case a new method, which permits the baptism of the infant. This therapeutic process, formerly impossible, but without danger since the discovery of the antiseptic treatment, has for its object to open quickly the orifice of the matrix by the natural ways and to allow the injection of an abundant stream of baptismal water by means of a suitable instrument: the remaining operations of extraction which may be hurtful to the life of the germ are carried out afterward. It is admitted, in effect, that baptism in utero by injection is not only allowed but obligatory when the physician is certain that, despite all his efforts, the child will die during delivery. As the reasons were considered valid by his counsellor, the physician was enabled, thanks to the method employed (special metallic instruments) to open gently the matrix (in a minute and a half) sufficiently to make the baptismal injection also done gently; then he quickly completed the thorough extraction of everything contained in the uterus."

(It may be well for me to add that the method described is the one always followed nowadays by medical men. The novelty consists not in the injection but in the meaning attached to it.)

We have much reason to thank the Lord that the Sun of righteousness will now soon arise and dispel the fogs of theological obscurantism and of "science, falsely so called."

Our eyes, dear Brother, are indeed blessed, for they see the light while the darkness is still covering the earth. This light is getting brighter and brighter as the perfect day draws near. We have much to be thankful for.

The grace of the Lord Jesus Christ be ever with you.

I am, yours in the Lord,

JOHN EDGAR.

A BROKEN VOW—A FULFILLED PENALTY

2 CHRONICLES 36:11-21.—SEPT. 3.

GOLDEN TEXT:—*"Be sure your sin will find you out."*—Numbers 32:23.

Zedekiah, the last king on the throne of David, was exalted to his position by Nebuchadnezzar and reigned eleven years, until the overthrow of the dynasty. He was given the throne upon his taking a solemn oath of faithfulness as a vassal to the king of Babylon. The taking of that oath was the immediate cause of his downfall. The matter is so stated in Ezekiel's prophecy.—Ezek. 17:11-21.

The folly of the king's course in this matter is but an illustration of the general folly of all who reject the Lord as their counsellor. Our lesson relates how the Lord through Jeremiah his prophet had warned the king respecting reformation and the keeping of his oath and the certainty that the king of Babylon would vanquish him. Self-willed and unbelieving and careless of his oath, the king, abetted by the princes and his counsellors, took the course which proved to be the way of folly and which led to the utter overthrow of the nation.

This reminds us of our text for the year, "The wisdom that cometh from above is first pure, then peaceable, easy of entreatment, and full of mercy and good fruits." It was, of course, not the privilege of Zedekiah or others living at that time to have the guidance of the holy Spirit in the sense that spiritual Israel may enjoy it now. Nevertheless they had what to them was a very fair substitute, all things considered, namely, God's direct revelations through his prophets. But now as then an evil heart of unbelief is inclined to lean to its own understanding, its own wisdom—earthly wisdom, which often, as the Apostle declares, is sensual and devilish. This is the meaning of much of the war and commotion which we see about us in the world, especially amongst so-called "Christian nations." Nor should we too severely censure the world for not acting along the lines of faith and trust in the Lord when we remember that they know him not and see him not as do his spirit-begotten children—"Blessed are your eyes for they see and your ears for they hear." For those who do see and do hear and do know the Master's will to proceed along worldly lines would certainly be much more reprehensible than for the natural man to take the same course. The Lord looketh upon the heart, and where the privileges are small the requirements will be correspondingly lenient, where the privileges are great, as with us, we can only reasonably expect stricter requirements at the Lord's hands.

"THE LORD WILL JUDGE HIS PEOPLE"

In Zedekiah's case the Lord allowed the natural consequences of his wrong course to follow, and they were severe indeed. His sons were slain before his eyes, then he was blinded and carried to Babylon, where he was a prisoner until his death. We infer from this that he never came to a properly repentant attitude of heart before the Lord. On the contrary his father, the previous king, Jehoiachim, who was taken a prisoner to Babylon eleven years before, was subsequently released from prison and granted many favors at the hands of the king of Babylon.

These high ones in nominal Israel may properly enough represent the more highly favored ones of the Lord's people in spiritual Israel, and we may draw the lesson that the unfaithful, like Jehoiachim, might be chastened and afterwards treated with leniency; but that those who violate the oath of their covenant, their vow to the Lord, breaking that vow, will suffer loss in every sense of the word—they shall thenceforth be blinded by the adversary to the blessings they had once enjoyed and they will subsequently die the second death. Everywhere the Scriptures uphold the thought that a vow, a solemn compact with the Lord, is a most binding obligation. It is under such an obligation that all the members of the new creation have been granted the first fruits of the spirit. Disloyalty or renouncement of this vow to us could therefore mean nothing short of the second death.

CALAMITY AND RUIN

The calamity and ruin which came upon Jerusalem and Judea, at the time described in our lesson, doubtless seemed to many to indicate God's lack of power, his lack of ability to protect the nation which he had specially planted. Not so. The Scriptures assure us that God foresaw the calamities which then came upon his chosen people; he foretold them through the prophet and he permitted them to come upon the nation. The lessons he had sent them in the nature of milder chastisements had availed little. The example he had shown of scattering the ten tribes on account of their idolatry had not properly been taken to heart by the two tribes with whom his favor still remained. Now he would scatter them all and leave the land desolate for a period of seventy years—a period long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their way, as it is written, "Ephraim is joined to his idols, let him alone." It was a period, too, in which those who still reverenced the Lord—as for instance Daniel, and others mentioned—would in a foreign land look back longingly to the land of promise, read more attentively than ever the records of the Lords' dealings with their nation, and see how he had predicted this very trouble which they now were experiencing, and lead them thereby to a better condition of heart and to the instruction of their children in the right ways of the Lord.

As a matter of fact this was the result. At the close of the seventy years' desolation of the land the Lord raised up Cyrus, the King of Media and Persia, who, having conquered the Babylonians, offered liberty to all of the Jews who desired to return to their own land. That proclamation would have little influence upon the vast majority of the Israelites who had gone into captivity. Those idolatrously inclined had undoubtedly forgotten all about Jehovah and the covenant made with their fathers, and were fully amalgamated with the heathen by intermarriage, etc. The indifferent Israelites settled in the foreign land realized that it would be to their disadvantage in temporal matters to leave their Babylonian homes to go back to Palestine, there to begin life afresh and to battle with the inconveniences, the wilderness condition, of their once fertile land. Consequently of all the hosts of the twelve tribes that went down to Babylon in various captivities only about 50,000 accepted the offer of Cyrus to return. Only a very few of these had ever seen Palestine; they had merely heard of it through their parents and the few aged ones of their number. These, however, had learned well the lesson which their fathers refused to learn. From the day of the return from the Babylonion captivity, we have not a record of further idolatry in Jerusalem and Judea.

DESOLATED SEVENTY YEARS

The last verse of our lesson tells us how the land lay desolate three score and ten years to fulfil her Sabbaths, as the

Lord had foretold by the mouth of his prophet Jeremiah. Here we see clearly marked the time when the seventy years began, that it was at the time of the carrying away of Zedekiah and not at the time of his father's captivity, eleven years previously. We see distinctly that it was not seventy years' captivity but seventy years' desolation of the land, and apparently the land was not desolate during the eleven years of the reign of Zedekiah. This is an important point in history and one which has misled many in their chronological reckonings. It is an important point in the reckoning of the Jubilees, but for a fuller statement of this matter we refer the reader to MILLENNIAL DAWN, Volume II., Chapter VI.

The Lord had appointed a jubilee arrangement by which every seventh year would be a Sabbath year of rest to the soil, and every fiftieth year a Jubilee of restitution for all the people, to all the inhabitants throughout Israel. It would appear that this divine arrangement fell into neglect or was only partially observed for a time. Doubtless the princes and nobles and wealthy thought they saw an error in the divine program and that they could improve upon God's arrangement. At all events there is no record of the keeping of the Jubilees, and the Lord here declares that they were neglected—either they were not kept at all or they were observed in so perfunctory a manner as to constitute neglect from the divine standpoint. Nevertheless we have no record of the Lord having chided the people on this score. A lesson for us would be that every feature of the divine law is of importance, that every regulation should be observed, that there is a blessing in the arrangement whether it so appears to human judgment or not, and that the Lord will require an account from us eventually respecting our knowledge and obedience.

Turning to Leviticus 26:33-35, we find that the Lord through Moses had foretold this very failure to observe the year Sabbaths and Jubilees, and that it was on this account that the whole nation was cast out of the land of promise so that it received in the seventy years of its desolation the full number of Jubilee years—"For as long as it lay desolate it kept Sabbath to fulfil three score and ten years."

This thought, that each of those years that the land was desolated represented a Jubilee year which had not been properly observed by Israel, furnishes one of the keys by which we may estimate the whole number of Jubilees from the entrance of the children of Israel into the land of Palestine down to the grand consummation when the kingdom of Messiah will be established and the actual Jubilee, the antitypical Jubilee, will begin. These calculations carried out show that we are already living in the great antitypical Jubilee, which will last for a thousand years. As the priests were to blow the silver trumpets in the beginning of the typical Jubilee year announcing its beginning, so now all who are of the royal priesthood are commissioned by the Lord to blow upon the silver trumpets of truth, and to make known to all who have a hearing ear in spiritual Israel our present times and seasons, and that the great Jubilee, the times of restitution of all things, has begun. This implies, as we have already shown, that the great King is now taking unto himself his great power, and that his reign over the nations will soon begin, precipitating the time of trouble such as was not since there was a nation, the result of which will be the overthrow of all human institutions and the opening of the way to the establishment of the Kingdom for which we pray, "Thy kingdom come," under whose ministrations all the families of the earth will be blessed, and every evil institution and thing suppressed, and every good and true matter brought forward to the light, established.

Thank God for the great blessing and privilege of living in our day under these favorable conditions. Let us be faithful to our vow and for the present be submissive to the powers that be, waiting for the Lord in his own time and way to establish his kingdom and to fulfil all the gracious promises of his Word. Let us who realize that we are now in the antitypical Jubilee be faithful to the blowing on the trumpets.

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remostest bound,
The year of jubilee is come,
Returning ransomed sinners home."

BEREAN BIBLE STUDY FOR SEPTEMBER

SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

BROTHERLY KINDNESS (BROTHERLY LOVE)

11. How should brotherly love exercise itself in seeking opportunities for service? Z. '98-228 (2nd col. ¶ 1, 2); 229, (1st col. ¶ 1, 2).
12. How should brotherly love manifest itself "in honor preferring one another"? Rom. 12:10; Z. '97-264 (2nd col. ¶ 4); Z. '05-139 (1st col ¶ 1).
13. How should we "consider one another to provoke unto love and to good works"? Heb. 10:24; F. 308, ¶ 1, 2; Z. '05-106 (2nd col. ¶ 1).
14. How will brotherly love exercise itself in "laying down our lives for the brethren"? 1 Jno. 3:16; Z. '98-228 (1st col. ¶ 3); Z. '01-4 (1st col. ¶ 3); Z. '01-150 (1st col. ¶ 1); F. 468, ¶ 1, and 469.
15. How should we manifest brotherly-kindness toward the *weaker* brethren? 1 Thess. 5:14; Z. '98-183 (2nd col. ¶ 1); F. 236, ¶ 1; F. 304 to 306.
16. How will brotherly love sympathize with the more *demonstrative* brethren? F. 134, ¶ 2.
17. How should brotherly-kindness deal with the *self-seeking*? F. 296, 297.
18. How will brotherly-kindness deal with brethren who lack self-control? F. 148 (¶2) to 150 (¶ 1).
19. How should brotherly-kindness seek to avoid "busy bodying"? 1 Tim. 5:13; 1 Pet. 4:15; F. 583 to 586.
20. How should brotherly love control the tongue? F. 291, ¶ 2; F. 292, ¶ 1; Z. '98-85 (1st col. ¶ 2, 3); Z. '98-86 (1st col. ¶ 2, 3); F. 586 to 588; F. 406 (¶ 1).

THE LIFE-GIVING STREAM

EZEKIEL 47:1-12.—SEPT. 10.

GOLDEN TEXT:—*"Whosoever will let him take of the water of life freely."*—Rev. 22:17.

Ezekiel's prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament. It was written in Babylonia in the Chaldaic language.

Ezekiel was one of the captives of Judah taken to Babylonia by King Nebuchadnezzar on the occasion of his first invasion, when he placed Zedekiah on the throne, eleven years before his later invasion, when the city was destroyed. The captives taken at that time included many of the chief men of the Jewish nation, princes and nobles, the brightest and the best. His object in taking these seems to have been to strengthen his own empire, for the captives were not treated as slaves, but were granted great liberty, some of them, as in the case of Daniel, rising to positions of very high honor in the kingdom. Ezekiel had great liberty, and his prophesying was done for the Jews of the Babylonian captivity—exiles. The Lord's testimony through this prophet was undoubtedly intended to cheer and comfort those of his people who were Israelites indeed, and to fan the spark of faith which still remained in their hearts—to lead them, as in the case of Daniel, to hope for the return of God's favor and the end of their captivity with the end of the appointed seventy years' desolation of the land.

The matter of our lesson as heard by the Jews in exile undoubtedly was pictured as referring to earthly Jerusalem, and the blessings as appertaining to the Jews as a nation. The restoration of Jerusalem and the Temple are clearly and explicitly foretold, and no doubt the hearts of the captives leaped with joy as they thought of the future blessings, and no doubt, also their faith and hope were encouraged. But so surely as Ezekiel's prophecy was the Word of the Lord, so surely the prophecy did not relate to blessings to be conferred upon that people at the time of their restoration from the land of Babylon, for the predictions of Ezekiel's prophecy were never fulfilled. Just so surely they belong to the future. Spiritual Israelites may realize that the prophecy not only related to natural Israel but also to spiritual Israel, not only to a deliverance from literal Babylon but also a deliverance from mystic Babylon, "Babylon the great, the mother of harlots," whose power is soon to be completely overthrown as precedent to a full deliverance of all who are Israelites indeed and the establishment of the kingdom.—Rev. 18.

THE RIVER OF LIFE

Our lesson deals particularly with one of Ezekiel's visions, which predicted the springing into existence of a wonderful

river whose waters would bring to the land of Palestine and to the Dead Sea verdure and life instead of drouth, desolation and death. The ordinary interpretation of this lesson is that the Gospel is represented in this river, which now for a considerable time has been flowing onward and bringing life. We cannot accept this interpretation, for several reasons: First, the description is in such close agreement with the Millennial age blessings of Revelation 21 and 22 as to leave no doubt that the same thing is referred to. In Revelation we see that the church is the bride, and the church glorified is symbolized by the heavenly Jerusalem and the river of the water of life, whose leaves are for the healing of the nations and whose fruit is for their sustenance and whose water is the water of life, living water. There can be no doubt that the two rivers are identical. And since the church is not yet complete, and has therefore not yet been glorified, the river of life has not yet proceeded from the glorified church, and hence the whole matter must be future.

The same thought is in this lesson as Ezekiel gives it. He first sees the Temple and then beholds the glory of the Lord entering the Temple through the eastern gate, and that gate closed after the Lord. This represents the closing of the door at the end of this age, as our Lord portrayed it in the parable of the ten virgins. The door will be shut, the glory of the Lord will have entered into the Temple. It is subsequent to this shutting of the door that the prophet is shown the issuing of the water from under the threshold. The lesson, therefore, is clear and explicit to the effect that not until the glory of the Lord shall have entered his Temple, not until the church shall be glorified, not until that door shall be forever shut, will the water of life issue forth.

The stream is shown as rapidly increasing. Issuing as a rivulet it speedily becomes ankle deep, a little further along waist deep and a little further beyond a man's depth to ford. Thus is indicated the rapid increase of the blessings of the Lord as soon as his time shall have come; but, as we have heretofore pointed out, there is no such river of life now, our Master himself being authority for this in his statement respecting his disciples, saying, "The water I shall give him shall be in him a well of water springing up to everlasting life." Ours is not an invitation to drink of a river of life, but an invitation to have a wellspring of water of life started in our hearts by the impartation of the holy Spirit. As already pointed out it will be after the river of the water of life flows from the glorified church that the Spirit and the bride will say to the world of mankind, Come. Then whosoever will may come, whereas now no man can come, "except the Father which sent me draw him."

A REFRESHING PICTURE

Thus seen, God has rich blessings in store for mankind in general in the day when his kingdom shall be established amongst men, in Immanuel's day. The restitution of that time is pictured in the leaves of the trees; the abundance of instruction and nourishment, mental, moral and physical, is represented in the fruit of the trees. More than this, wherever the water of this river went life resulted, until finally it emptied itself into the Dead Sea with the effect that the waters of the latter were healed. Fishes thrive well in sea water, but the water of the Dead Sea is about five times as strongly pregnated with salts, and as a consequence fish taken from the Mediterranean and put into the Dead Sea die in a few minutes—hence its name, Dead Sea.

It would not at all surprise us if in the beginning of the Millennial age, not only the nation of Israel would receive the blessing of the Lord lost at the beginning of this Gospel age and become his representative people in the world—the church having been taken from the world, glorified spirit-beings—but neither would it surprise us if, in the Lord's providence, some miracle were wrought by which the Dead Sea would become connected with the Mediterranean, possibly refreshed also by some such river as is here described by Ezekiel, a picture of the symbolical river of life flowing from the New Jerusalem. But however interested we might be in the thought of such a literal fulfilment of this prophecy, our interest is still greater in the fulfilment of it as a symbol in accord with the river of Revelation. From this symbolical standpoint the Dead Sea represents the dead world, and the coming of life-giving waters would represent the resurrection power of the Lord and the church exercised amongst men during the Millennial age. As the Apostle expresses it, it would mean, for the Gentiles, life from the dead.

But while it is refreshing and exhilarating to look down into the future and think of the blessings to come, it is important that we draw practical lessons and apply them to ourselves, and see to it that we do all in our power now to make our calling and our election sure, that we may be of that New Jerusalem class, the bride glorified, from whom the river of the water of life will issue. There is no doubt that it will be accomplished, because the Word of the Lord has spoken it. The whole question for us is whether we or others will be the Lord's ministers, servants, honored agents in causing the blessing of the Lord to fill the whole earth. The more we love the glorious prospects set before us in the Word, the more we will strive for present participation in the sufferings of Christ, in laying down our lives for the brethren, and for future participation in the glories of Christ, in the blessing of all the families of the earth.

SOME INTERESTING LETTERS

MR. C. T. RUSSELL,

BROTHER BELOVED:—

I have just read in your booklet, "Protestants Awake," these burning words: "Some even admit that their personal views differ from those they preach, and are endeavoring to have their conferences and synods allow them to preach what they conceive to be truth and desist from what they believe to be error; dishonorable, ignoble, hypocritical and slavish though such a course is," etc. This is not all true in my case, but sufficiently so to cause the words dishonorable, ignoble, hypocritical and slavish, to strike me with tremendous force, and in deep agony of spirit, born of condemnation, I cry unto God, What shall I do? I most certainly believe your interpretation of the blessed Word. My soul longs for freedom; I am helpless—chained by environment. Tell me what to do? I doubt not there are hundreds in my condition. They saw the truth too late. What they possessed of this world's goods has been willingly sacrificed to an all-absorbing, but false purpose. Their means is gone; their physical force is spent; their years are well nigh numbered. "Their righteous souls are vexed from day to day in seeing and hearing." Conscious helplessness augments their bitter agony. They are handicapped by dependent families. To withdraw from their denomination means to cut off their bread. Your system offers no support to the helpless. Their minds are constantly harrowed by the light of the new revelation. Their spirits chafe and fret like the caged eagle yearning for the liberty he sees but cannot enjoy. There seems to be no open door of opportunity, and again I ask, in God's name, What shall we preachers do? I would be willing to sink out of sight from the world.

If I could dispense with all responsibility toward my family, I would gladly submit to any sort of humiliation, criticism or persecution, and would feel that the liberty for which my heart and mind so yearns would be cheap at any cost to myself, but alas, alas! Brother, pray that a door may be opened unto me—that deliverance may come, in God's own way.

Yours in bonds and fellowship,

REPLY

MY DEAR BROTHER IN CHRIST:—

Your pathetic letter of the 18th is at hand. You have my sympathy, indeed, dear brother. I rejoice that you have a conscience and a heart to which the truth does appeal. Be of good courage! Our heavenly Father lives; our Redeemer lives; his power is as great as it ever was. All of his Daniels are safe from the lions. All of his Elijahs shall be fed. All of the widows shall be supplied with meal. The condition is faith, trust, obedience.

But the Lord's favor cannot be expected unless the step of obedience has been taken. Then man's extremity will constitute the terms on which the Father will be pleased to cause all things to work together for his good. The command is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who discern the real Babylon condition, those who discern the errors of "Christendom," are more responsible than the others in Babylon who discern not; and if they will not come out of her, if they will not stand up for the truth and the Lord, they are demonstrating that they are not worthy to be his disciples in the special sense in which that word is properly to be used during this Gospel age. It is not for us to say that those who do not come out will lose all, but we have the assurance that they will lose the kingdom position, the great prize of our high calling of God in Christ Jesus; and their position would be, through greater tribulations, in the "great company" of Revelation 7, "before the throne," instead of in it; with "palm branches," in-

stead of "crowns;" servants," instead of "the Bride."

Dear brother, if you have my sympathy, much more you may be sure you have the Lord's sympathy, and as soon as you shall have learned the lesson and taken the proper steps he will manifest his love and care and blessing toward you. Exercise the faith; overcome the spirit of fear and bondage, and thus be in heart an overcomer. The Lord will do the rest. It may not be in your way, nor in my way, but in the Lord's way he will supply all your need.

The question before your mind should not be, Shall I come out of Babylon? but that being settled affirmatively, the question should be, How would the Lord have me come out of Babylon? I offer you a few suggestions along this line, which I trust may be helpful.

I advise firmness and courage, blended with moderation and love. The truth of itself is sufficiently strong, without our adding to it any of our weight in the way of invective or sarcasm. "Preach the Word," says the Apostle; "Speak the truth in love." Begin at once to preach on the good tidings of great joy which shall be unto all people, showing to all people of the Lord, and all others who will hear, something of the lengths and the breadths, the heights and the depths, of the love of God which passes all understanding. After a few discourses of this kind have filled their hearts with a high estimate of the divine character, preach a discourse on the meaning of the word "hell" as found in the Old Testament; another discourse on the meaning of "hell" as found in the New Testament. Nothing in these sermons can conflict with any reasonable or proper denominational limitations. Get your sermons out of the usual rut, and more into Bible studies, doing the talking yourself, of course, but appealing to your congregation, not so much through oratory, as through reason and references to the Scriptures. Thus gradually, from Scripture to Scripture, you may draw the attention of your own hearers, and those in your vicinity, to what the Scriptures do say, and they doubtless reverence God's Word. If later a conflict with the creed shall be thrust upon you, you can appeal to the congregation as to whether they desire to be bound by a creed of men, or whether their consecration to the Lord was to be faithful to him, in harmony with his Word. Stand up courageously, dear brother, and if this shall mean (what it doubtless will in the end) the rejection of your message and of you, God will bless those Scriptures to your comfort, and the enlightenment, perhaps, of others in that vicinity.

As you say, the Lord in his providence is not arranging for a paid ministry, after the ordinary fashion, but in the present movement toward the methods of the early church paid ministry is abandoned, and the original methods of laboring with hands and preaching the truth, as strength and opportunity will afford, is coming into vogue amongst those who are hearing the Shepherd's voice.

When faithfulness to the truth shall have led you outside of all sectarian lines (as it is sure to do, for, as the Apostle declared, "the time is coming when they will not endure sound doctrine"), we would be pleased to have you serve the Society as a colporteur, and will be glad to do what we can to co-operate in the use of your talents in some such manner, in the service of the truth, carrying the message to those who have not as yet heard it.

Meantime, remember, dear brother, that you have our love, and sympathy, and prayers, and that we shall be always glad to hear from you.

Your brother and servant in the Lord,

C. T. RUSSELL.

PASTOR C. T. RUSSELL,

DEAR SIR:—

I wish to thank you for the tracts and the paper. I will send the money as soon as I get it in the fall. I did not know I would enjoy it so much, but it is the only pleasure I have, as there are no Dawnites here and no one is in sympathy with my belief. I sent for the tracts to distribute among friends, intending then to canvass for MILLENNIAL DAWN. I am sure I could do the work well, but my parents will not allow me for fear the churches would turn against us. They think because I am not eighteen that I do not realize what is right. When I left our church they thought I was crazy, but I know it was God who sent me the DAWN books. It is very hard to be able to reap in the harvest and yet be held back by authority.

But I realize in all things that my life is in God's hands and I am content to go through the fire since He leads me.

I wish I could tell you how I appreciate the blessed knowledge of MILLENNIAL DAWN! You will some day know how we all feel about it. Oh, how I rejoice in my loneliness to know there are hundreds of "like precious faith" around me though I do not know them, and I hope they remember in their assemblies the isolated ones.

I would be glad if you would write me some words of comfort and remember me in your prayers, for sometimes I do feel so lonely; and God bless you.

Yours in consecration,

————————Ill.

REPLY

MY DEAR YOUNG SISTER IN CHRIST:—

I am glad to hear from you, and to know of the depth of your consecration to the Lord, and of your appreciation of his glorious plan. I rejoice that you will now have the regular visits of the WATCH TOWER, which will compensate to some extent your lack of personal fellowship with others of like precious faith. It is apparently the Lord's arrangement, by which many of his people are enabled to follow the advice of the Apostle, in Heb. 10:25, "Forsake not the assembling of yourselves together." Our hearts meet together in the study of the Word, in connection with the WATCH TOWER helps for Bible study, as well as meeting at the throne of grace. Through this means the Lord seems to be blessing, refreshing, strengthening and instructing and preparing for the kingdom, some of his dear "Jewels."

You are quite right in respect to your duty: so long as you are under age you have no discretion in the matter of obedience to your parents, except in the case of any demand in violation of your conscience, and this is not your present situation.

Be assured, dear sister, that faithfulness to the Lord under the trials and difficulties, as they are permitted to come to you, will, in his providence, work out blessing. He is able to keep us; he is able to open and close the doors of opportunity. Let us trust him fully. Ultimately we will see more and more of the lengths and breadths and heights and depths of the wisdom and riches of his grace. May the Lord's blessing continue with you. Your brother and servant in the Lord,

C. T. RUSSELL.

DEAR BROTHER RUSSELL:—

Greetings to you in the Lord.

I wish I were able to tell you of the intense joy and blessing I received from the Dayton Convention. It was a day long to be remembered, and may our blessed Lord and Chief Reaper give the increase to that seed sowing, as the Dayton friends and yourself so zealously have done the planting and watering. It brings to my imagination some of the scenes that must have taken place when our dear Savior spake as never man spake to the crowds that present him. Glorious ministry! to be co-laborers together with him!

In your comments in a TOWER of recent date on John 12:24, you said that our Lord's going down into death brought forth much fruit—the first fruits—the church, the 144,000. Thinking on this it occurred to me, Will not the church as so many grains of wheat (by virtue of our heavenly Father's blessed arrangement in Christ) going down into death, bring forth the same amount of fruit in proportion? Reasoning thus, I found that if one brought forth 144,000, that number would bring forth 144,000 times 144,000, or 20,736,000,000. Ah! I thought, here is where Brother Russell must get his twenty thousand millions to which he refers so often in his sermons as representing earth's dead, and specially mentioned in the Tract, "Millennial Hopes Examined." Now, dear Brother, is this a mere coincidence or did you use this method in addition to the one mentioned in the Tract?

The light of his parousia is growing brighter and brighter as the truth shines from the blessed Word; how much (and yet how little) I appreciate the various lightning flashes that come from the TOWER, (the "sign" of the Son of man in heaven); how they clear up and purify the murky atmosphere that has surrounded the Word these many centuries, and wonderful miracle as it were, like of old, the thunder came in the harvest. So here in this "harvest" the thunders have uttered their voices with no uncertain sound, and verily today are shaking the very foundations of Ecclesiasticism, and by the time the last one speaks so that all hear, only those things will remain that cannot be shaken, God's blessed, glorious truth. To him be glory and honor and praise through Christ Jesus throughout all ages.

Your Brother in the one Hope,

C. B. S., Ohio.

IN REPLY:—

I am glad to have your suggestion respecting the proportions of the fruit of our Lord's death as represented in the church of the first-born (144,000) and the afterfruit of these, 20,736,000,000. I had not noted this correspondency, and hence it had nothing whatever to do with my calculations of the world's dead. Yours in our Lord,

C. T. RUSSELL.

VIEWS FROM THE WATCH TOWER

ZIONISM'S SPLIT OF THE LINE OF FAITH

The recent division of the "Zionists" into two parties is evidently along the lines of faith and unbelief—a sifting. Dr. Herzl's death prepared the way. Zangwill, one of the principal subsequent leaders, favored the acceptance of the offer of the British Government of a large and fertile tract of land in Africa, nearly a thousand miles south of Palestine. He threw the weight of his influence toward it and swayed a considerable number, who doubtless, like himself, viewed the Zionist movement merely from the humanitarian standpoint.

It is to the credit of the movement as a whole that it rejected the proposal. It proves that the Zionist movement is not *merely* for social betterment of the Russian Jews, but mainly a race regeneration built upon faith in the divine promises which attach to Palestine—the Land of Promise. It is worthy of note that not one American representative joined the Zangwill split, though he visited this country specially to advocate the acceptance of the British offer.

THE MOVEMENT'S GROWING FORCE

It is worthy of note also that each year this Zionist movement gains favor with the Jews. At its start a few years ago the learned generally scoffed at it. Now we read that, notwithstanding the death of the able leader, Dr. Herzl, the last congress held at Basle, Switzerland, was one of extra power intellectually. The movement is in accord with prophecy, and delay will only enkindle the desire and hope and faith necessary to a successful entrance into the land when once the Turks grant the privilege of so doing and some degree of self-government.

In a signed statement Professor Warburg of the Berlin University, an eminent Zionist and economist, says:—

"The East African resolutions are not a backward step. The fact that Zionism can afford to decline the British offer is a proof of its strength and determination to remain steadfast in adherence to its basic principles. Zionism does not contemplate an economic experiment, but the renewal of national life by the Jewish peoples, whose future lies in the Orient. The world must realize that the Zionists are bent on the restoration of Palestine to Israel."

A press report of the conference thus describes some of its features:

Herzl was called the new Moses, at first derisively, but now he deserves the name in earnest. His words are quoted everywhere as those of the new prophet of regenerated Israel.

Delegates from the intellectual aristocracy of the world were there. It is doubtful if any parliamentary body ever held equalled it in brain power. The flower of the Jewish people were there. The orators spoke in English, German, Russian, French and classic Hebrew. All physical types were represented—giants, dwarfs. Jerusalem rabbis in Oriental robes, speaking to English baronets, all bound together by the common idea of re-building the Jewish State in Palestine, where the Jews, now crushed by Cossack rule, shall show the world what the race can accomplish through concerted effort. Scholars and writers galore were there; the foremost, Nordau and Marmock of Paris, Warburg of Berlin and Zangwill of London.

Nordau, pale with emotion, opened proceedings, standing near Herzl's vacant seat. Sobs were audible throughout the hall as, with admirable oratory, Nordau eulogized the dead leader to an immense audience standing with bowed heads, the Jewish mourning attitude.

Nordau stigmatized the selfishness of the Jews who, although best able to second Herzl's efforts, were holding aloof. He pictured the Jewish people as a family divided against itself. He exclaimed, "Our people had Herzl, but Herzl, alas, had no people."

Addressing Herzl as though present, he invoked the dead leader's emperor-like personality. He said: "Rest in peace, for what you built we shall forever treasure."

KEEPING THE LORD INFORMED

Bishop Potter (Episcopalian), of New York "subway tavern" fame, promptly prepared the following prayer for his people on the eve of the Russo-Japan Peace Conference. From the wording of the prayer the Lord may be expected to infer that the arbitrators are "saints" and representatives of saintly nations. The mention of the Millennium, when swords will be beaten into plowshares, seems a trifle strained in view of the fact that armaments on land and sea are increasing as never before and wars are multiplying, and presumably the Bishop is a pre-Millennialist, whose hope is the conversion of the world by the preaching which has accomplished so little in nineteen centuries. The Millennium is near indeed, but coming through wars and anarchy such as never yet have been—coming by the interposition of Immanuel as King of kings and Lord of lords, in power and great glory. The Bishop's prayer follows:—

"Almighty God, whose is the spirit of unity and concord, and who makest men to be of one mind in an house, be, we beseech thee, with thy servants who shall soon assemble on these shores to seek for a basis of peace. Overrule their deliberations with thy heavenly wisdom, fill them with the spirit of brotherhood, and so hasten the day when all men shall beat their swords into plowshares and their spears into pruning hooks, when thy children shall be taught of the Lord and when great shall be the peace of thy children. All of which we ask through Jesus Christ, our Lord, Amen."

MISSIONARY MOTIVES SET FORTH

The following letter will be read with interest by many. It appears that Secretary Barton, of the American Board of Foreign Missions, communicated with Mr. J. D. Rockefeller, requesting his contribution to the work being done by the Board, and Mr. Rockefeller commissioned his Private Secretary to look into the matter and to report. It was on the strength of that report (see the letter below) that Mr. Rockefeller contributed the $100,000, the acceptance of which made such a stir last spring. Whether Secretary Barton's share of the donation was *one-half* (the amount allowed solicitors in some other similar societies) we are not informed.

The letter, or "report," it will be noted, deals with Foreign Missions from the standpoint of *Civilization* rather than *Christianization*. It appeals to morals and trade and dollars, rather than, as of old, to flames and devils and torments. Mr. Gates' report to Mr. Rockefeller runs thus:

THE VALUE OF FOREIGN MISSIONS

"We have had long interviews with Dr. Barton, and we have examined each item of proposed expenditure presented by him in detail, with maps before us. We have given it careful attention, both here at the office and at my home in Mont Clair. In every instance we were satisfied that the money asked would be wisely expended and would fill a real need and perform substantial service for mankind.

"No one can observe foreign peoples at all without being impressed with the great need of foreign people in education, medicine and surgery, morals and religion, applications of science to agriculture, manufacture, transportation, hygiene, civil and social institutions and in all things which tend to relieve man from misery and make for health, happiness and progress.

"A vast amount of good has been done. Statistics of mere converts furnish no sort of measure. The fact is that heathen nations are being everywhere honeycombed with light and civilization and with modern industrial life and applications of modern science through the direct or indirect agencies of the missionaries. Look at Japan, for illustration. Quite apart from the question of persons converted, the mere commercial results of missionary effort to our own land is worth—I had almost said a thousand-fold what has been spent.

"For illustration: Our commerce today with the Hawaiian Islands, which are now Christianized and no longer take missionary money, is, I am told, $17,000,000 a year. Five per cent of that in one year would represent all the money that was ever spent in Christianizing and civilizing the natives. When the missionaries went there the Hawaiians were cannibals, without a dollar of exports or imports. Today these islands are composed of great wealth. What is true of Hawaii is true of Japan. Missionary enterprise, therefore, viewed solely from a commercial standpoint, is immensely profitable. From the point of view of subsistence for Americans, our import trade, traceable mainly to the channels of intercourse opened up by missionaries, is enormous. Imports from heathen lands furnish us cheaply with many things, indeed, which we now regard as necessities.

"Gladstone declared that modern applications of steam and modern machinery had multiplied the productive power of each man in England by (was it not?) 600 over what it was 200 years ago. Never mind the exact figure. We know the multiplication is great. Missionaries and missionary schools are introducing the application of modern science, steam and electric power, modern agricultural machinery and modern manufacture into foreign lands. The result will be eventually to multiply the productive power of foreign countries many times.

"This will enormously enrich them as buyers of American products, and enormously enrich us as buyers of their products. We are only in the very dawn of commerce, and we

owe that dawn, with all its promise, more than to anything else, to the pioneer work and the channels opened up by Christian missionaries. Missionaries are largely influential today in the diplomacy of the Orient. The value to America, therefore, of missions is simply incalculable. The fruitage is only in its beginning.

"So I think the subject of foreign missions should command the interest of patriots and philanthropists, men of all creeds and of no creed, men of commerce, manufacture, finance, of bankers, importers and exporters of our country, and of all who have the well-being of their own country or of mankind at heart. In the long run it will be found that the effect of the missionary enterprise will be to bring to them the peaceful conquest of the world."

MOB VIOLENCE INCREASING

We have all noted the increasing tendency to mob violence, anarchy, disregard of law, in our own land, especially in connection with strikes and lock-outs. The same spirit grows everywhere, as evidenced by the following late press cablegrams:

FINNISH MOB THREATENING

Viborg, Finland, Aug. 15.—The court-martial which tried Prokope, who killed Col. Kremarenke, Chief of Police of Viborg, July 21, today sentenced him to be hanged. A regiment of dragoons has arrived to reinforce the garrison, as the mob threatens reprisals. Prokope refused to plead unless tried by a Finnish court, and the witnesses summoned by the prosecution said they would testify only before a Finnish Judge. A crowd of 5,000 persons made a demonstration outside the Governor's house here yesterday against the trial by court-martial.

BALTIC PROVINCES ALARMED

St. Petersburg, Aug. 15.—The situation in the Baltic provinces becomes daily more terrible. The Slav population, exasperated against the landed proprietors, for the most part nobles of German blood, is constantly making attacks on life and property. The upper classes and higher bourgeoisie are hastily leaving the country. The Government has appointed an extraordinary commission to report on the situation and the necessary measures to be taken.

5,000 HUNGRY MEN IN ARMS IN SPAIN

Seville, Spain, Aug. 15.—A commission of landed proprietors and farmers have laid before the authorities the conditions prevailing in and about Osuna in Andalusia. They estimate that there are 5,000 workmen armed with rifles roaming about the country. The municipal authorities disclaim responsibility for this condition of affairs. The jails are crowded with persons who have committed no offense, but who have surrendered to the police on the pretense of having committed crimes in order to get shelter and food. The charitable societies have exhausted their resources, and government action is awaited. Hunger riots are of daily occurrence, and are becoming more and more serious. Theft and pillage are common, and it is impossible to maintain order. Reinforcements of the civil guard are needed in every town and village. Not a drop of rain has fallen in that district since March, and the summer and autumn crops will be ruined unless rain falls soon. It is feared that the peasantry will take the law in their own hands, and even now signs of open revolt are plentiful and exasperation at the Government's inaction is becoming daily more pronounced.

* * *

This is the spirit which must be expected more and more to develop during the next few years, according to the Scriptural forecast—"Every man's hand against his brother and no peace to him that goeth out nor to him that cometh in."

GERMANY'S RELIGIOUS TURMOIL

"More than one solemn voice is being raised within the Protestant churches of Germany, voices of warning, seriously asking the church to prepare for the coming of evil days. Three terrible enemies beset the Reformed faith; and these carry on a war of the most ruthless character, and give absolutely no quarter, just as they expect none.

"There is, first, the old enemy, Rome, ceaselessly on the watch perpetually pushing forward her advanced position, taking advantage of every slip and error in the opposite camp, sleepless, indefatigable, unscrupulous in her methods. The organization of the church of Rome in Germany is far superior to anything which the Evangelical churches can show. The discipline of her clergy is perfect. These are apparently not bothered by racking doubt as to the faith that is in them. They have no questions to decide about theological chairs, and 'positive' and 'liberal' professors. Their supply of divinity students is not falling off. Their exchequers are full to overflowing, and a recent report of the Archbishop of Ratisbon boasted that never before in the history of German Catholicism has so much been subscribed by the faithful for purposes of religion. Their associations for young men and young women show a full list of members, and are all financially sound. And their great annual political gatherings, at which they send messages to Pope and Kaiser and receive congratulations in return from both these potentates, are full of enthusiasm and give unmistakable evidence of an advancing cause.

"What is being done by the Evangelical churches of Germany to weaken the church of Rome, either spiritually or politically? I fear absolutely nothing. There are Gustavus Adolphus associations and Protestant Alliances, and many another society with resounding names: but what are they *doing?* Where are the proofs of their progress? One asks in vain, and the fact remains that throughout the land Rome is united, compact, strong, growing stronger, militant; while the Protestant churches are torn with internal troubles, feeble, presenting no united front, and above all distracted by religious doubts.

SOCIALISM VERSUS CLERICALISM

"Arrayed against Protestantism to probably a far greater extent than against Catholicism is the whole force of the Social Democrats. Few people outside Germany have any conception of the hatred with which the Socialist leaders follow the Evangelical churches. To a very large extent their hatred is returned with interest by the leaders of the church. The feeling of hatred against the church is easily enough explained. It exists in all countries with a State Church, but in Germany to a still greater extent than—say, in England. In England, although parson and squire had common interests and were invariably united against the poor man, there was always, even at the worst of times, an eminently respectable residuum which threw in its lot with the poor man, and defended him against his oppressors. But in Germany, especially in Prussia, this residuum has hardly existed, and the great land-owner and the great manufacturer have invariably had the pastors at their back.

"The pastors in Germany, with few exceptions, support every measure which tells against freedom. They support universal military service, and are identified in every way with the crushing military life of the country. They support the antiquated electoral system of Prussia, which practically excludes every poor man from the poll. During the exciting times of four years ago, when the proposed new taxes on breadstuffs rent the country into two warring camps, I do not remember a single clerical voice raised on behalf of cheap bread and against the utterly selfish agrarianism of the big landlords. In a word they are opposed to reform as the people understand reform, and in consequence there is a gulf between the representatives of the working classes and the representatives of the church which it is impossible to bridge over. At almost every election throughout the country the pastor's candidate is opposed by a Socialist, the two men representing diametrically opposite ways of political thought.

PROTESTANT UNBELIEF A FOE

"But no enemy of the Protestant church in Germany is so potent and destructive as unbelief. Were only unbelief removed, Rome and Socialism might vainly unite their forces. The believing church is invincible against all attacks; the unbelieving Church falls a prey to any and every enemy. What can we think of the controversy which has been raging lately in a portion of the Protestant church press as to the exact number of 'positive' and 'liberal' professors of theology in German universities? By 'positive' is meant those who believe in Christ as very God; by 'liberal' is meant those who do not believe either in the divinity of his person or of his teaching. It is significant of the whole situation that these leading Protestant journals are busily engaged in collecting such statistics. And what do these statistics reveal? A very terrible state of affairs, viz., that the number of unbelieving professors far surpasses the number of believers—96 liberals and only 79 positive. This is a state of affairs causing jubilation in the ultramontane camp. Hear the leading and most popular Roman Catholic journal in Germany:—

"'We can, however, still believe that of those Protestants who still interest themselves in church affairs there is probably a 'positive' majority. The most remarkable thing about this classification into 'liberal' and 'positive' is that both parties belong to one and the same church. And yet here are two totally distinct religions, as distinct as Lutheranism

and Catholicism. Ninety-six 'liberals' and seventy-nine 'positives' adorning the same church, teaching the same doctrines—the former absolutely *agnostic*, the latter anything the government wishes them to be.'

"And listen to another voice from the press: 'Inside the Lutheran-Evangelical churches there seems to be a perpetual war of factions, each eager to obtain an ascendancy over the other, and this chiefly with a view to the loaves and fishes. It is not which can do God the best service, or which can do most to promote God's kingdom at home and abroad; it is not which faction or section can do most to elevate the masses, to make their homes happier and brighter. Instead of these laudable subjects for emulation and rivalry, we have petty disputes about the Canon of Scripture and the authenticity of the Gospels, and endless and rancorous quarrels about the filling of certain theological chairs. It is always a thankless task to prophesy, but we can safely assert that if things go on for another twenty years as they have been going, there will be no theological chairs to fill in any Protestant German University.' This extract is from a secular paper well known for its moderation and fairness.

INFIDELITY RAMPANT IN GERMANY

"The works of agnostic professors and their followers are flooding the country and are being eagerly read. In the windows of every book-shop one passes they are displayed in rows. Quite a sensation is being made with a book by Dr. Daniel Wolter, 'Egypt and the Bible.' The author proves to his own satisfaction that the 'myths' of Abraham, Isaac, Jacob, Joseph and Moses are directly derived from Egyptian sun myths; and that consequently these Old Testament worthies were simply characters from these mythological tales of the Egyptians, filtered through a Hebrew imagination.

"There is another still more dangerous class of book engaged in discussing 'the historical Christ': and, under a vast show of learning and much appearance of critical fairness, the authors one and all come to the conclusion that no such person as Jesus Christ ever existed; and that if he did, he certainly does not deserve, owing to the imperfections of his character and teaching, the adoration of mankind. This is the whole trend of Eduard von Hartmann's 'The Christianity of the New Testament,' which is now in everyone's mouth. The eminent philosopher sees nothing in Christ's teaching or character. He describes him as 'an amiable and modest young man, who, through a remarkable concatenation of circumstances, came to the idea, at that time epidemic, that he was the expected Messiah, and who perished in consequence.' According to Hartmann, some of his ideas were admirable, some doubtful, some eminently trival; but even the most admirable of them have no claim to immortality, and have been better expressed and more powerfully brought home to men by other teachers, both before and after him."—*M. A. M., in The London Quarterly Register.*

THE WORK FOR A CONVERTED WILL

***"The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."*—Prov. 16:31, 32.**

To besiege and capture a city is a great undertaking, because every city has its massive defences of law and force, and is built with all the probable contingencies of attacks from enemies in view. In olden times the defenses were walls and gates; but now they are of the improved order of governmental arrangements. Cities and communities of immense proportions are now banded together into great nations for mutual co-operation and defense, so that to attack a city now is to attack a nation, and to be withstood with all the defensive armory of the nation; and in no instance can one undertake it single-handed and alone. He who would undertake it must be backed by other powers equal, or at least apparently equal, to the emergency. And the victory of such a general will depend on his superior skill and ingenuity in utilizing the various forms and advantages in his possession against those employed by the defenders of the city.

Such ability as is thus required in a great general is quite rare. It indicates indomitable purpose, methodical planning and skill in execution, though these good qualities are often exercised in a bad cause. Such ability has always been highly esteemed among men, and the aspirants for fame have, therefore, in times past, sought it chiefly along this line, though they gained their laurels at the expense of the blood and groans of millions of their fellow-men.

While the exercise of these successful qualities along the lines of human ambitions is required of earthly heroes, the exercise of similar qualities along the lines of God's appointment is required of those who would be heroes in his estimation. If there were not a similarity in kind of the effort and success the comparison would not be instituted. Let us first notice the similarity, and then the difference, that we may see clearly what the Lord here commends.

To rule one's spirit (mind, disposition) implies a conflict similar to that of taking a city; for, no matter when we begin, we find entrenched therein many armed and opposing powers. They have possession by heredity—they are there as the result of the fall. And, if we have passed the days of youth, they are the more entrenched, and it requires the greater skill and generalship to rout them. But, whether he begin early or late, he that would rule his own spirit must war a good warfare—he must "fight the good fight" of faith down to the very end of the present existence. If a man would rule his own spirit, he must not only storm all the fortresses of inherited evils which seem to be almost a part of his nature, but, having gained possession and taken his seat upon the throne of this symbolic city (viz., the will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seeking to regain possession, so that he that continues to rule his own spirit is one who not only has routed the enemy, Sin, from the throne of his being, but who continues to keep him at bay.

To rule one's own spirit is by no means an easy task; and, as in the illustration, it cannot be done single-handed and alone. Consequently, the wise general will invoke all the assistance at his command, remembering the words of the Apostle—"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the powers of this world, against spiritual wickedness in high places." These powers of the world, the flesh, and the devil are all closely allied; and, therefore, he who plans for conquest and an established reign thereafter must seek alliance with another and a stronger power; which power is tendered to all who earnestly undertake the great work. This power is none other than the almighty arm of our God, who says to all who accept his strength, "Greater is he that is for you than all they that be against you;" gird yourselves like men, fear not, be strong.

The ruling of this symbolic city—one's own spirit—never will be done until first the commanding general, the Will, has decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there is a will there's a way"—for good or for evil. God will assist, through various agencies, toward good; Satan, with various agencies, toward evil. If the Will says, "It *must* be done," it calls in the needed and available help and forthwith it sets all the other faculties of the mind at work, first to subjugate and then to rule and regulate the entire being. The Conscience is commanded to keep a vigilant watch over all the mental operations; and the Judgment, under the influence of the Conscience, must decide as to righteousness or unrighteousness and report to the Will, which is under the same moral influence. Thus we have the three departments of government established—the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. And in every well-regulated or righteously ruled mind all the other faculties must make their appeal to this Congress, and that, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience and then to Judgment should never be tolerated; but, when approved there, they may freely urge their claims upon the executive power, the Will. But the Will governs; and, if it be weak, the government is slack, and the appetites and passions and unholy ambitions of the whole man take advantage of the situation: they seek to overbalance Judgment and to silence Conscience; and loudly clamor to the Will to have their own wild way. If the Will be weak, yet striving to keep under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings, and the government will be unstable and ultimately wholly at the mercy of the appetites, passions and ambitions. The condition of such a soul is one of anarchy, which, unless its wild course be speedily arrested, hurriedly sweeps the whole being toward destruction.

It is all-important, therefore, that the Will be consecrated to God and righteousness; and, secondly, that it strengthen itself in the Lord, and in his name and strength rule with a

firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.

The Will has the most difficult office to fill; and the Lord's commendation is to the man of resolute Will, under the influence of a divinely-enlightened Conscience and Judgment. Blessed is the man who sets his house in order, and who maintains that order to the end of his days. Truly, to such a one the hoary head is a crown of glory. The warring elements of his nature having been brought into subjection, the arts of peace have been cultivated, and now they flourish and adorn his character; and as Mr. Whittier beautifully expressed it—

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife,
Now rounding into calm."

GOOD PURPOSE OF HEART

DANIEL 1:8-20.—SEPTEMBER 17.

GOLDEN TEXT:—*"Daniel purposed in his heart that he would not defile himself."*

The book of Daniel, as we have it in our common version of the Bible, corresponds to that which was accepted by the Jews, but attached to it were three stories ("Bel and the Dragon," "The Song of the Three Hebrew Children," "The Story of Susannah"), which have nothing whatever to do with Daniel, and which bear no marks of being his production nor give any evidence of inspiration. These are excluded by the Hebrews as apocryphal, but they are incorporated in the Roman Catholic version of the Scriptures.

This book is one against which the higher critics have thrown and are still throwing the weight of their influence. As with the criticisms of nearly all the other books of the Bible so with this—they claim it was not written until long after the time of Daniel and was merely given his name. The particular ground for this criticism is a misinterpretation of the prophecy, which applies it to the times of Antiochus Epiphanes. Strangely enough these grounds of objection become to us, who have a different view of the meaning of those prophecies, one of the strongest evidences possible of the inspiration of the writer. Certainly no prophet ever described more particularly the great events of universal history, certainly none ever marked more clearly and distinctly than did Daniel the precise time of the first advent of Messiah. The prophecy of the seventy weeks (490 years) was most remarkably fulfilled. The last, the seventieth of those weeks of years, began with Messiah the Prince, began at the time of our Lord's baptism and anointing with the holy Spirit. His cross marked the middle of that week, as the prophet predicted—"In the midst of the week Messiah shall be cut off, but not for himself." The close of that prophetic week marked the end of special favor to the Jew and the opening of the door to the Gentiles, Cornelius being the first Gentile convert ushered into the favors and blessings of Spiritual Israel.

Our Lord undoubtedly referred to the beginning of the seventieth week of this prophecy when he sent forth his disciples to preach, saying, "The time is fulfilled." What time was fulfilled? We answer the sixty and nine weeks of Daniel's prophecy had expired, and the seventieth week, which was to usher in the advent of Messiah, had come. No time could be fulfilled unless it had been foretold, and we know of no other prophecy which distinctly foretold the time of the Lord's advent. And again, it should be noticed that our Lord distinctly referred to Daniel, calling him by name and quoted a part of his prophecy, giving us the assurance that it would be fulfilled in the future. That future fulfilment has not yet come, but we believe is near, even at the door—"A time of trouble such as was not since there was a nation." Our Lord adds to the prophecy the words, "No, nor ever shall be." (Dan. 12:1; Matt. 24:15-21) The prophet Ezekiel, Daniel's contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel's great wisdom. (Ezek. 14:14-20; 28:3) However, as stated at first, those whose eyes of understanding are now opened to see the meaning of Daniel's prophecy and to read the fulfilment of many parts of it in the events of history have no need of any outside evidence or testimony or proof that it was written under divine instruction, and will have no question that the remaining portion of it will be fulfilled with equal accuracy.

FOUR NOBLE YOUNG MEN

As already noted, the first captivity by Nebuchadnezzar included the very cream of the Jewish nation. Amongst them were four young men of about sixteen years of age whose names implied a parentage that was reverential, loyal to God. Thus Daniel signified, "God is my judge," Hananiah, "Jehovah is gracious," Mishael, "God-like," Azariah, "Jehovah has helped." The fruit of godly training is manifest in the course pursued by these young men, as related in the present lesson. Their captivity doubtless seemed to them and all concerned a great hardship, a sore trial, and yet in God's providence it was overruled to be to them a great blessing, and that blessing has come down through the ages to fortify, strengthen and encourage even the spiritual Israelites.

The four boys mentioned were chosen by King Nebuchadnezzar, because of their brightness and general intelligence, to be specially educated with others in a class from which he drew his assistants and councillors of state. One of the first things done was the changing of their names: Henceforth Daniel was known amongst the Chaldeans as Belteshazzar, Hananiah was named Shadrach, Mishael was named Meshach and Azariah was named Abednego, these names implying relationship or servitude to the deities of Babylonia.

But changing their names by no means changed their hearts, just as their transporting from the land of promise to Babylon did not turn them from loyalty to the God of Abraham, Isaac and Jacob, the God in whose existence they believed and whose promises they revered, and whom consequently they desired to please and to serve. Daniel would appear to have been the foremost or leader amongst them, but the courage and fidelity of all were fully attested, Daniel's by his experience in the lion's den and the other three in their experiences in the fiery furnace.

GOOD BLOOD FROM CHEAP FOOD

The school or college into which these four young Hebrews were introduced was maintained by the king and supplied with wines and various dainties usual to the table of the king and his nobility; but Daniel purposed in his heart that if possible he would choose plain food and not defile himself with the king's dainties and wine. Therefore he early made a request for the simple food here called pulse, a general name no doubt for vegetables, but particularly for the varieties we now know as peas, beans, etc.

The expression, "defile," was doubtless of double application: first, the meats and dainties of the heathen were usually dedicated to their deities in some manner, and this to a certain degree would defile in the estimation of those who would recognize that there was one living and true God whose blessing alone they might ask upon their food and drink and every interest. But the separate descriptions, meats and wines, rather implies that there was more than sentimental defilement connected with the matter. It seems to imply that Daniel recognized that his own health of mind and body would be clearer and better if he abstained from many of those delicacies and wines commonly in use. Both were good arguments—good reasons for avoiding, if possible, that class of food and taking the simple diet. We might here remark that it is a recognized fact in the light of the closest scrutiny that peas and beans and wheat contain all the necessary elements for the development and support of the human body—bones, muscle and brain. Those competent to speak with authority on the subject assure us that beans will yield to the human system a larger amount of muscular strength than the best of beefsteak. We are not teaching vegetarianism, but it is well for all to know that they have in a vegetable diet all the necessaries of life. This is important in view of the increasing price of meat, and it may be of still greater importance to remember in the future.

Daniel was evidently of a kind to make friends with good people under all circumstances, and it does not surprise us to find the statement of verse 9 that he soon was in favor and "tender love with the prince of the eunuchs," who was the steward having charge of the students of this college. Daniel's appeal was made to him, but was met with the objection that if by reason of such a change of diet those under his charge should be dwarfed or stunted or physically impoverished it might not only cost him his position but his very life—"endanger his head."

REWARDED WITH GOOD HEALTH

Daniel, however, was fully convinced that the plainer diet would be none to his injury, and urged a ten days' test, on

the results of which he was willing to rest his request. The plan was followed; and at the end of the ten days Daniel, and his companions who joined him in the request, were found to be in better flesh and every way brighter and more intelligent than their associates who were eating of the richer fruits and wines. As a result they were permitted to continue their abstemious diet, no doubt much to the amusement of their associates in the school, who without doubt would consider them foolish for thus choosing simple fare when they might have the king's food. It undoubtedly did cost some self-denial to all of these young captives to forego the pleasures of the palate, to endure the sneers of their companions, to be thought strange, peculiar, to be cut off in a measure, ostracised, from those who would be inclined to consider them common people without the cultivated tastes of the aristocratic. The effects, however, were good everyway, and it will be well for all of the Lord's people to draw a lesson here in respect to their diet as well as in regard to other affairs of life which have so much to do in the formation of character, the character which is so all-important for those who would be heirs of the kingdom.

It is undoubtedly true that those who are given to gluttony and the use of alcoholic liquors stupify their brains and are, therefore, to a certain degree disqualified for whatever business or other matter which may come before them. Some of this class may get along well in the world, but doubtless they would get along better so far as clearness of intellect is concerned if they were abstemious. However, it must be conceded that to mingle with the world, to conform to its habits and customs, to be the "hail-fellow-well-met" with the children of this world is the surest way to worldly success, honor of men and worldly prosperity under present conditions, while Satan is still the prince of this world. On the other hand, the abstemious course, selfdenial, the practice of self-restraint, though disesteemed and sneered at by the world, is all-important in the upbuilding of the character likeness of Christ, and all who are seeking to walk in the footsteps of Jesus should remember this, and should endeavor to fight, a good fight against their own appetites, their natural desires and for the upbuilding of themselves as new creatures possessed of the new mind, the spirit of a sound mind, which associates with and relates to all the affairs of life, food, raiment, etc.

THE POWER OF FAITH

Daniel and his associates, under the influence of the promise made to Abraham and his seed, were looking forward to the glorious kingdom of the future when Immanuel would be King over all the earth. They were seeking to develop characters in accord with the will of God, that thus they might have a share in the better resurrection. We are glad for them, and are sure that when the new dispensation shall open up, the high positions which those ancient worthies will be granted in the earthly phase of the kingdom will more than compensate them for the little self-denials which at the moment were no doubt severe tests of character and heart loyalty, and if this is true of those who are the heirs of the earthly phase of that Abrahamic Covenant how much more important to us who by the grace of God are living during this Gospel age and have been called of the Lord to joint-heirship with the Lord in the spiritual kingdom. As ours will be the still higher reward and the still higher station, it follows that the trial of our faith will be still more crucial than that of the ancient worthies. The Lord places us frequently where we have opportunities of choosing between this and that, and where, therefore, it becomes a matter of character or principle with us which we should choose. There is no virtue in choosing that which alone is possible to us. As the Scriptures declare, "The Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." (Deut. 13:3) In proportion to our love for the Lord will be our obedience to him, and obedience to him means obedience to the principles of righteousness for which he stands and which are inculcated by his Word; and principles obediently followed develop character, which in turn, by patience, perserverance, must be crystallized, become firm and fixed and unwavering.

THE BLESSING OF THE LORD

God's blessing was upon those boys and their fixity of principle. He blessed them with superior wisdom, knowledge and grace, so that not only the eunuch perceived his favor in them but their companions also, and ultimately the king. The course of training in that college required three years. (v. 5) At the end of that time the king called all the students before him and conversed with them, asking questions, etc. The superiority of the four young Hebrews was very manifest, and they were at once selected for officers of the king's court and subsequently reached very high positions of influence and power in the kingdom as governors, etc., especially Daniel. Nevertheless, as might be expected, this favor with God and with the king meant to a considerable degree the jealousy and enmity of their associates. We see this, for instance, in the reporting of Shadrach, Meshach and Abednego to the king; we see it also in the casting of Daniel into the lions' den, the result of a conspiracy amongst the various officers and wise men of the kingdom against Daniel.

DARE TO BE A DANIEL

Here we have illustrated our Lord's words to us, his followers, "Whosoever will live godly in this present time shall suffer persecution"—opposition from the world, the flesh and the adversary. This opposition is so great that many would not think for a moment of encountering it; they therefore are not of the special class whom the Lord is now seeking. Others more courageous, more loyal to the Lord, essay to fight the good fight, but when they come to realize something of the opposition and its weight and force and how it touches all the affairs of life, their hearts fail them, because they have not the sufficiency of faith in the Lord nor the sufficiency of love for him. The faithful, like Daniel, will set themselves for the attainment of their object at any cost. Their faith tells them that their object is worthy of their effort; their love inspires them, or, as the Apostle would say, constrains them to obedience even to the extent of laying down their lives in the Lord's service; neither count they their lives dear unto them that they may win Christ and be found in him.

But there is another side to this question. There are compensations to be had on the Lord's side and the side of righteousness. Sobriety, self-denial, do not mean merely disappointments, trials, deprivations, oppositions, but they mean also the King's favor. They mean the satisfaction of the heart, the mind; they mean peace with God and peace with our own consciences, and they mean additionally clearness of mind and restfulness of heart.

DEFILING THE TEMPLES

Daniel's determination not to be defiled with certain food reminds us of the words of the Apostle, "If any man defile the Temple of God, him will God destroy." In one sense of the word the Temple of God is the church, which is now in process of construction as our Lord shapes, fashions and polishes the living stones for places therein. Whoever introduces into the church that which is defiling, whoever does injury to any of its living stones, is an evil doer in the highest sense of that term, in that he is defiling, injuring the body of Christ, which is the church. If all could realize this how careful all would be in respect to the bringing in of different errors and false doctrines, misinterpretations of Scripture, etc. How careful each then would be to see that he speaks the things which he does know, that he would confine himself to the things written in the Word of the Lord. In proportion as those who are right at heart see this they will be careful that they do nothing to defile or stumble or injure any of the Lord's little ones.

In another phase of the subject the Apostle speaks of each body, each member of the new creation, as a temple, a tabernacle, in which for the time being the holy Spirit dwells. From this standpoint we should be careful to have our bodies as clean, as pure, as holy as possible. We cannot transform our flesh to make perfect that which was born in sin and shapen in iniquity, but in proportion as the holy Spirit is received by us and in proportion as it has the control of us, in that same proportion there will be gradual transforming power of the holy Spirit to work in us to will and to do God's good pleasure. Such should remember the instruction of the apostle to all of this class, that they should purge out the old leaven of malice, hatred, envy, etc., and again his admonition that we cleanse ourselves from all filthiness of the flesh and of the spirit—perfecting holiness in the fear of the Lord.—2 Cor. 7:1.

We firmly believe that all who receive that grace of God into good and honest hearts will surely experience a cleansing work—that the truth will tend to make them cleaner physically as well as mentally. We are not advocating outward cleanliness as godliness, but an inward cleanliness which will do all it can to accomplish an outward cleansing. And very generally it succeeds—the filthiness of the flesh in various senses of the word begin to disappear. In proportion as the spirit of righteousness and truth and love enter into the heart, filthy words, filthy conduct, filthy habits, filthy appearance, all begin to come under the control of the transformed mind.

The Apostle distinguishes between the filthiness of the flesh and that of the spirit, the outward and manifest filthi-

ness and the inward and secret filthiness; and, while both are important words, the latter undoubtedly is the more important of the two—to be cleansed from the filthiness of the spirit, filthiness of the mind. This refers not only to licentious thoughts, but to evil thoughts and inclinations of every kind; hatred, malice, strife, revenge, backbiting, evil speaking, all these come under this head of filthiness of the spirit. The poor tongue that utters the bitter words and voices the animosities is merely the servant of the heart, for out of the abundance of the heart the mouth speaketh. If there were no bitterness in the heart how could the tongue shoot out arrows, even bitter words—especially against the righteous, against those who are seeking to walk in the Lord's ways, however imperfectly—against those whom the Lord has covered with the robe of his righteousness? The Lord grant us more and more of this cleansing of the spirit, that we may be more and more filled with his spirit of love and sympathy and compassion, which does not readily impute evil but is full of mercy and good fruits.

THE LORD IS MY KEEPER

PSALM 121:5.—SEPTEMBER 24.

As the last lesson of the quarter this is a review. We can profitably look back over the lessons of this quarter and note that the key to every one of them has been the keeping power of God. In the first lesson we had the period of the kingdom under Hezekiah at the time of Sennacherib's invasion, and how the Lord graciously heard the prayer of his people and delivered them from so mighty a foe, before whom they trembled. The second lesson of the quarter showed God's power to keep the individual who trusts in him—that he is not only a God of nations, but is willing to exert his power on behalf of a solitary individual who reverences him and who looks to him in prayer. Hezekiah's deliverance from death and the prolongation of his life for fifteen years point this lesson, and while we may not similarly pray for continuation of the earthly life—having exchanged it, its interests and its concerns for the heavenly—we may pray for the still higher, the spiritual life, its protection, its prolongation everlastingly.

The third lesson on the keeping power of God related to Christ's sacrifice and Isaiah's visions of Messiah's sufferings. Here again the keeping power of God, his salvation for his people, for all who have trusted and who, having heard of his fame, by and by shall trust him, are brought prominently forward. Nor was it, as we saw, a desertion of his son in the time of trial, but even his sufferings were overruled and caused to work out his subsequent blessing and glorious exaltation to the kingdom glory. Surely he was kept by the great Jehovah and surely the interests of mankind were preserved by him.

The fourth lesson was respecting the outcome of God's keeping, the blessings which he has kept in store, in reservation, which are not yet revealed except to the eye of faith through the promises—the Millennial blessings which may be enjoyed in proportion as we are able to exercise faith in God, the great Covenant Keeper who has promised and who will not fail in his promises—yea, who delights to be gracious—and the knowledge of whose glory and goodness shall soon fill the whole earth.

In lesson five we had a further demonstration of God's mercy and power to keep as manifested toward Manasseh on the occasion of his repentance and prayer for help. In lesson six we have an illustration of God's power to keep those who are seeking to do his will. Josiah, the good king, was blessed and kept. In lesson seven we have a demonstration of God's power to keep his Word, the finding of the book of the law, and in this connection also we perceive the power of the law of God reflexly to keep those who hold it faithfully in harmony with himself.

Lesson eight gives us a suggestion on the opposite side, of the loss which is sustained by those who scorn the Lord's Word—Jehoiakim's loss of judgment, the loss of his kingdom through scorning the divine messages sent him through Jeremiah.

In lesson nine we again have illustrated God's power to keep, for he kept Jeremiah even when cast into the dungeon and caused his release, and thus we have again illustrated the fact that he is as able to keep today and is as willing to protect and more willing even to assist those who are of spiritual Israel.

In lesson ten we again have an illustration of a loss through disobedience to the Lord—Zedekiah's loss of the kingdom, a loss which appertained to the whole nation of Israel. And yet on the other hand we see God's faithfulness as represented in his gracious promise that after the kingdom of Israel had been overturned, overturned until the due time, it shall ultimately be given, as originally promised, to the great Messiah, the Root and Offspring of David.

Lesson eleven is another illustration of the keeping power of Jehovah. The water of life which is by and by to issue forth is all the provision of divine love and mercy through Christ. God has been keeping some of the richest of his blessings; the world has yet known little of the love of God. The only revelations that have yet been made of God's love are in connection with the death of Christ, which the worldly see not in the true light and appreciate not, but by and by they shall see indeed that God has graciously kept the best of his blessings for a future manifestation.

In lesson twelve we have again the keeping power of Jehovah as manifested in his care over Daniel and his associates—those who were faithful to him, loyal to him. And surely as spiritual Israelites, in view of all these lessons of the past, we may have strong consolation who have fled for refuge to lay hold of the hopes set before us in the Gospel. We who have fled for refuge to Jesus, and whose hope is anchored in him beyond the vail, surely we shall be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

WEIGHED IN THE BALANCES

DANIEL 5:17-30.—OCTOBER 1.

GOLDEN TEXT:—*"The face of the Lord is against them that do evil."*—Psalm 34:16.

Daniel must have been an old man of nearly ninety years at the time of the present lesson. Nebuchadnezzar was dead; Nabonidus, his son, was probably also dead, and Belshazzar, the grandson of Nebuchadnezzar, had but recently come to the throne of Babylonia. Babylon was the capital city, and from all descriptions must have been by far the most wonderful city of the world up to that time, and in some particulars has had no rival since. It was a very wealthy, luxurious city, enriched not only by the plunder of the palaces and temples of the nations conquered round about, but further enriched by the tributes paid by those nations year by year and by its mercantile traffic with all the nations of the world.

It was not only the largest city in the world but the strongest fortress. The great plain on which it lay, a paradise of fertility and cultivation, was intersected by countless canals, both small and great, serving alike for irrigation and navigation. Babylon, built on this fertile plain, was fourteen miles from north to south and fourteen miles from east to west, and the walls surrounding it were 350 feet high. It had one hundred gates. The river Euphrates flowed through it, and was banked high on each side the stream with solid massive walls and intersected with water gates made of bronze. The historian says, "Babylon was the strongest fortress in the world. Even a small force of brave men could have held it for years." It would be the natural effect of having such riches and strength under his control to make the King Belshazzar proud and self-confident.

At the time of our lesson the army of the Medes and Persians under the command of king Cyrus was besieging Babylon. This was the Cyrus whom the Lord through one of his prophets declared should set free his people, the Hebrews. To all human appearance his besieging of the city of Babylon would be a hopeless task, a failure, so strong was that fortress. Yet the Lord had timed the fall of Nebuchadnezzar's empire, and no doubt providentially guided to the accomplishment of the matter at the time intended. While Belshazzar and the people of Babylon were holding high revel, banquets, etc., convinced of the security, the impregnability of their city, Cyrus and his army were building a trench above the city into which in due time the waters of the Euphrates river were turned, and then, in the darkness of the night, the soldiers were marched through the bed of the river and gained an entrance to the city while its unsuspecting defenders were banqueting.

VANITY AND SACRILEGE

On this same night the king gave a banquet in his chief palace to a thousand of his nobles, and lords and ladies of the empire residing in the city. The enemy was little thought of. On the contrary, Belshazzar boasted of the impregnability of the fortress, and declared that the gods of the Babylonians were superior to all others. He pointed to the subject nations surrounding as evidences of this, and in derision called for the holy vessels that had been brought by his grandfather Nebuchadnezzar from the Jewish Temple, that he and his lords might drink from these to do the honor of the gods of Babylon.

It was in the midst of this blasphemy and profanation of the holy vessels of Jehovah's Temple that a hand appeared and wrote in letters of fire upon the wall of the palace the words, *Mene, Mene, Tekel, Upharsin.* The king, his counsellors, his nobles, the aristocracy of the world, were astounded and numbed. The apparition convinced them at once that some dire calamity impended. It was recognized as being of superhuman origin. The wise men, the astrologers, etc., were sent for to give an explanation and interpretation. They came, but failed.

The King's mother remembered Daniel and his relationship with Nebuchadnezzar. She had probably heard of the wonderful interpretation of Nebuchadnezzar's vision by Daniel when all others had failed. The prophet was evidently well known, and not far off, probably still engaged in some department of the government service and near the palace. He soon appeared, and his courage on this occasion is worthy of remark. He had a most painful duty to perform toward his superiors—the king, as an autocrat, had the power of his life at his tongue's end.

The king had offered both wealth and honor to the wise men able to give the meaning of the remarkable writing, but the Lord's prophet showed that he was not mercenary and that his interpretation was not influenced by any such considerations. His answer was, "Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king and make known to him the interpretation."

Daniel briefly rehearsed to the king his knowledge of his grandfather's experiences—his great honor and dignity and success, and subsequently his loss of reason, when for seven years he became an outcast from society and was reduced to the level of the brute beasts; how, then, the Lord had compassion on him and restored his reason, and he had confessed Jehovah to be the true God, saying, "Now I, Nebuchadnezzar, praise, extol and honor the king of heaven, for all his works are truth and his ways judgment; and those who walk in pride he is able to abase." (Dan. 4:33-37) King Belshazzar, knowing this, should have humbled himself and been reverential toward Jehovah God, and in so much as he had defied and boastfully and knowingly dishonored him, the writing upon the wall was a message from Jehovah to him announcing the end of his dominion as a just punishment for his sacrilege.

How wonderfully timed was the whole matter! While these things were proceeding Cyrus' army was investing the city. While Daniel was explaining the meaning of the handwriting on the wall to be "Thou art tried in the balances and found wanting," the soldiers for the retribution were at work. King Belshazzar evidently recognized the truthfulness of the prophet's words and the justness of the divine decision. It is to his credit that instead of attempting to do violence to Daniel he honored him and made him the third in power in the kingdom. In a very little while the enemy was upon them, the king was slain, the government was transferred to the hands of Cyrus, and the honored Jew, Daniel, found in a position of trust, was made an officer in the new government of Medo-Persia, which by this overthrow of Babylonia became the second universal empire of the world, represented in Nebuchadnezzar's dream of the image by the arms of silver.

LESSONS TO BE DRAWN

One lesson to be drawn from this narrative is that, although God had no covenant relationship with the other nations of the earth but only with Israel, nevertheless he exercised a general supervision of the other nations—not to the extent of chastising them and displacing them in the same manner that he did his covenant people, the seed of Abraham, but to the extent that they should have at least general lessons along general lines, that they might hear of his name although they had never been called to be his people, although no invitation was extended to them and no covenant of grace or peace proffered them. They were, as the Apostle subsequently described them, "without God, having no hope in the world," aliens, strangers, foreigners to the commonwealth of Israel. All that while the Lord hid from the Gentiles and from all people the ultimate purposes of his grace, the blessing of all the families of the earth. It was not yet due time either to redeem the world or to inform the world of the blessings that should ultimately flow from the great redemption that in the divine plan should be accomplished at Calvary.

Another lesson is that God does actually balance, weigh the conduct of people; that while grace is the basis of all his dealings, nevertheless the grace is dispensed according to certain principles of righteousness and justice and obedience to conditions, while punishments are executed upon the contrary class who neglect or ignore the divine instruction. It was so with Belshazzar, it will be so with all others eventually.

The Lord's dealings at the present time with nations no doubt pursue much the same lines that we see exemplified in Belshazzar's experiences and still further in the land of Canaan, when the Lord drove out the Canaanites, etc., when their cup of iniquity was full, and not before. Doubtless the Lord still deals with nations along these lines. For instance, the nations which have dealt unjustly with the Jews have been punished. Look at Spain, see Russia, and the nations, which have persecuted the Spiritual Israelites. Undoubtedly these have received some measure of chastisements, even though they were long after the crime.

If the Lord's dealings were with the individuals of the race—if he judged every individual, punishing the evil doers and rewarding the well doers promptly, what a change it would make in the world and how speedily that change would be effected. This we see is not the case in the present time, nor according to the Scriptures has it been the case in the past. The prophet points out the fact that the eyes of the wicked stand out with fatness and they have more than heart could wish, while some of the Lord's faithful ones are permitted to be in straits, in difficulties, almost in want. This arrangement is necessary to the divine plan for the present time, to the intent that the Lord's people must walk by faith and not by sight—to the intent that those who love not the Lord with all their heart, soul, mind and strength shall not be attracted to him by merely the hope of escaping punishment nor by the hope of receiving temporary rewards. The Lord seeks now to deal with those who can and will exercise faith in his gracious promises of a life to come.

By and by, when the kingdom shall have been established and the Lord's will shall be done on earth as in heaven, all this will be changed. Then, as the Apostle tells us, he that doeth righteousness shall live, and he who wilfully does unrighteousness shall suffer, and, persevering, will eventually be destroyed in the second death.

The Lord's favor to Daniel in permitting him to have a high position in Babylonia and subsequently in the Medo-Persian empires is contrary to his dealings with spiritual Israelites of the present time. He deals with us not according to the flesh but according to the spirit. Consequently the rewards we get for faithfulness to him are spiritual rewards, "much advantage everyway." The Lord expects that the heavenly hopes and prospects set before us of a participation in the heavenly kingdom as joint-heirs with our Lord, the Messiah, will be esteemed by us as of greater value than the honors and dignity conferred upon the prophet Daniel in the past. And we, too, so esteem the matter. Let us continue to thus view things from God's standpoint, until by and by he shall say, Enough, come up higher.

The poet Heine has pictured the scenes of the lesson as follows:—

"In the monarch's cheeks a wild fire glowed,
And wine awoke his daring mood.
With daring hand, in his frenzy grim,
The king seized a breaker and filled to the brim,
And drained to the dregs the sacred cup,
And foaming he cried as he drank it up,
'Jehovah, eternal scorn I own
To thee—I am monarch of Babylon.'

* * *

"The yelling laughter was hushed, and all
Was still as death in the royal hall.
And see! And see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white,
Letters of fire, and vanished in night."

SOME INTERESTING QUESTIONS ANSWERED

THE THREE PARTS

Question.—Please explain the meaning of the "three parts" of Zech. 13:8, 9: "In all the land, saith the Lord, *two parts* shall be cut off and die; but the third part shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call upon my name, and I will hear them; I will say of them, It is my people; and they shall say, The Lord is my God."

Answer.—These three parts are not stated to be thirds or equal parts; hence we are not to so interpret this passage. We understand three classes to be referred to: the two classes that will be cut off and die we understand to be the "little flock" and the "great company," all of both classes being consecrated unto death—the one class, the little flock, going into death in a voluntary manner, sacrificing; the other class, the great company, going into death under adverse circumstances which would test their loyalty to the Lord, and prove their willingness to serve him even at the cost of life itself, even though they had not that consuming zeal which would lead them, according to their covenant, to self sacrifice.

The third part that will be brought through the fire, refined, etc., we understand to represent the world of mankind which will pass from death conditions to life conditions as human beings during the Millennium—quite probably also a large proportion of the living nations at the time of the establishment of the kingdom will pass over and become subjects of the kingdom without going into the tomb. The whole human family, except the few who are vitally connected with Christ, are already reckoned dead with Adam and they all will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by father Adam's transgression. All such as are thus returned to harmony with God will indeed recognize him as such, and he will recognize them as his people.

PERFECT, WITH LIMITED KNOWLEDGE

Question.—A question sometimes brought up which I am a little at loss to answer, is: If Adam was perfect how could he sin? This question is usually followed by a statement that a perfect person cannot make a mistake. I usually answer that there is a difference in perfection of being and perfection of character, but they usually reply that if Adam's character was not perfect then he was in a state of imperfection, requiring evolution to perfect him. It is here that I feel unable to answer, unless by saying that only omniscience could secure perfection of character even with perfection of being.

Answer.—You have answered the question well. Adam was perfect as a man, but lacked experience. We must not, however, say that he was perfect in knowledge for this would be a fallacious statement, a misuse of the word perfect. The man is one thing and his knowledge is another thing. When mankind shall have reached perfection in the end of the Millennial age it will not mean that it has attained all knowledge on every subject. Quite to the contrary, we may reasonably suppose that to all eternity mankind will be privileged to progress in the knowledge of the greatness, goodness and wisdom of God. The only thing necessary to Adam's trial was that he should understand that obedience was required, and that the penalty of disobedience would be the loss of his life privileges. He would have this degree of knowledge, and he therefore sinned intelligently. As the Apostle declares, "Adam was not deceived."

We are to remember that the perfect Adam had a good character in the sense of having a well-balanced judgment, pre-disposed to righteousness by virtue of his organization in the image and likeness of his Creator, but he was not created a machine. If we make a perfect machine it cannot fail to do exactly the thing it was intended to do, because it is entirely without ability to do otherwise. But God made man in his own likeness, a free moral agent—free to choose his own way, whether of obedience unto life or of disobedience unto death. The very fact that he was given such a choice proves that he was perfect, that the ability for either right doing or wrong doing was his; his reason for choosing the wrong way was, evidently, as you suggest, his lack of knowledge. Had he been omniscient, like his Creator, able to comprehend the end from the beginning, undoubtedly he would not have transgressed. But it was not God's purpose to make an omniscient being, and Adam was not omniscient, neither will the perfectly restored human family be omniscient. God's requirement of his creatures is not that they must know as well as he, but that they should have confidence in him, should trust implicitly to his judgment, and realize that thus in him they live and move and have their being. Their perfection will never be divine, but human perfection, subjected to and guided by divine wisdom and revelation.

OUR FEELINGS RE GOD'S CALL

Question.—Does the fact that I do not feel so great a craving for the gift of immortality as some others express, indicate that I have not been called to the high calling, but to the earthly calling, to restitution? My desire seems to be to live justly, righteously, rather than to live saintly and sacrificingly. Is this a further indication along the same line as the above?

Answer.—No; our feelings or aspirations are not the call. Otherwise it would imply that we do our own calling. Speaking of our priesthood, the Apostle declares, "No man taketh this honor to himself but he that is called of God," (Heb. 5:4), and the place to ascertain what is God's call is not in our feelings but in God's own Word of revelation. He declares through the inspired Apostle, "Ye are all called in one hope of your calling." (Eph. 4:4) This contradicts the thought that there might be two callings, an earthly and a heavenly, from which we might choose. Our feelings depend largely upon our natural constitutions, influenced by the experiences of life, and hence they are unreliable except as they are regulated or created by the inspiring and transforming influences of the Scriptures. In other words, our spiritual hopes are begotten in us by the word of grace. What we must do is to let this truth, the divine promise, dwell in our hearts more and more richly, and as the Apostle says, "Think on these things." As you do so they will enlarge before your mental eye, and you will gradually come to see more of their richness and value.

We have heretofore pointed out that we are living in the harvest or end of the Gospel age, and that the Millennial age in some measure laps on to this harvest and has a beginning here. We have also shown that in this harvest time, and especially in the great time of trouble with which it will end, God is dealing with a restitution class. But to deal with and prepare a class for the restitution favors is a wholly different matter from extending such a call. To our understanding no such call to restitution blessings will ever be issued. In God's due time restitution laws will prevail in the world and whoever obeys then will begin to experience actual restitution; whoever rejects will promptly receive retribution. If a restitution call were now in progress it would imply that whoever accepted it would begin at once to experience the blessings of restitution—relief from aches and pains, and from mental and physical imperfections and weaknesses—legitimate restitution work, such as we expect will progress during the Millennial age as soon as it shall be fully ushered in and the laws and judgments for that age have been promulgated.—Acts 3:25.

As for us who have now tasted of God's grace, it is not for us to dictate to the Lord what portions of blessing we prefer, but rather to accept thankfully such favors as he shall be pleased to tender us, and he has tendered us the exceeding great and precious things, far better than the restitution privileges of the race in general.

Your desire for a life of righteousness is a proper one. This is the first lesson we are to learn as soon as we find out that we and others of our race are fallen and imperfect creatures by heredity. As soon as we have learned of our own blemishes and look to the Lord, he points us to Christ as the only way of approach to him, "the Way, the Truth, the Life." Realizing our need of just such a Savior to justify us from sin and to help us out of its miry clay and to put our feet upon the Rock, we gratefully accept, lay hold of the Lord by faith. We are thus justified freely from all things through faith. Then we start to live the justified life, a life of righteousness, soberness, honesty, truth, godliness. We proceed but a short time ere we learn that such a reasonable and consistent life will cost us something—that it will involve self-sacrifices, self-denials, misrepresentations, etc., because the mass of those around us know not the Lord and seek not to walk in the ways of righteousness. The darkness that is in them comes speedily into conflict with the light that has come into us, and hence our Lord's statement, "Whosoever will live godly shall suffer persecution." This means the place of turning back for quite a good many who espoused the Lord's cause. It means the time of forsaking the principles of righteousness, truth, etc., a time for compromises with the world, the flesh and the devil, for the sake of peace and earthly prosperity, and alas! too many yield. But those who are loyal to the Lord and the principles of righteousness thus reach a crisis point, and those who decide that they will follow righteousness, follow the Lord whatever the cost, thereby take the step of full consecration—whether they realize that it is another step or not. In other words, the maintenance of justification by faith will sooner or later mean consecration, self-sacrifice. We are not to expect that we will love the experience of sacrificing, at least not in the beginning of our

experience. We love the right principles and are learning to sacrifice rather than violate them, but no chastisement, no discipline, seemeth at the time joyous, but rather grievous. Nevertheless, in the Lord's providence, those who make such sacrifices for principle's sake are blessed by him with keener and deeper insight into the word of truth by the spirit of adoption which he bestows upon those who are thus exercised; and those clearer insights into things which God hath in reservation for them that love him, eventually outweigh the trials and difficulties of the pathway, so that with the Apostle we are enabled to say, "I count all things but as loss and dross that I may win Christ." The sufferings of this present time are not worthy to be compared with the glories that shall be revealed in us; but, as before stated, this is the experience only of those who have made considerable progress in the new way, and whose sacrifices of self interest have brought to them, in the Lord's providence, blessings of head and of heart, which none can appreciate fully except those who have experienced them.

So then, in summing up, let us say that our failure to rightly appreciate the great blessings which God has attached to the call of this Gospel age is not a sign that we have not received the call, but it is a sign that we have not clearly and fully appreciated it. We are to credit ourselves for a great deal of ignorance, and to correspondingly trust the Lord's wisdom, just as little children should realize their own inexperience to judge of values and should look to their parents to judge for them. The Scriptures point out our ignorance on this subject, saying, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath in reservation for them that love him."

The Lord has chosen for us the things which he is pleased to offer us, and those who come to a clear knowledge of the truth and who then deliberately reject the grace of God, would seem to do despite to the Lord's favor. This the Apostle seems to imply when he says, If we neglect so great salvation how shall we escape?—what assurance would there be that we would not reject a lesser favor? We cannot appreciate either except as the Lord instructs us respecting their values.

WHO MAY PROPERLY MEMORIALIZE?

Question.—Is it correct to say that the "sacrament," the Memorial Supper, symbolizes the appropriation of Christ's righteousness by faith in his sacrifice? If so, has not a person who is justified by faith, but who has not yet made a consecration, a perfect right to partake of the emblems?

Answer.—The only object of justification in this present age is to fit or enable the justified one to make his consecration, and whoever does not so use his justification as to obtain thereby consecration and begettal to the new nature is to that extent receiving the grace of God in vain—failing to make use of it. Just as though a wealthy friend should give a poorer one an order on his store for goods, saying: "Upon the presentation of this order by John Blank or Mary Blank at my store, at any time during the year 1905, he shall be privileged to purchase such goods as he may desire at one-tenth of their actual price. ninety per cent. of all their purchases being charged to me." If John Blank or Mary Blank failed to present this order during the year, and thus failed to buy any goods during the specified period, the order would be practically valueless to them, because they did not take advantage of its favorable terms. Just so now, any who are justified by faith have the privilege of consecrating themselves and being accepted in the Beloved, and thereby the privilege of obtaining the exceeding great and precious promises at the small cost of sacrificing present privileges; and whoever does not so use his justification during this age to obtain the high calling may be said to have profited nothing by it, for it lapses with the end of this life, and must be renewed, if at all, in the next life, upon the same conditions and terms as to all the remainder of humanity.

Applying this to the Memorial Supper: the Memorial Supper not only represents the eating of the bread, the symbol of our justification, but it also represents the partaking of the cup, fellowship in the sufferings of Christ. These two thoughts are linked together in the symbol, and may not be sundered in our application of it. It would not, therefore, be proper for any to participate in the Memorial Supper except such has have not only been justified by partaking of Christ's righteousness, but who additionally have become joint-heirs in sacrifice with him, drinking of his cup.

JUSTICE A PART OF CHARACTER DEVELOPMENT

Question.—In Proverbs 16:11 we read, "A just weight and balance are the Lord's." Should we not, therefore, seek to develop the characteristic of love, rather than of justice, leaving the matter of justice until such times as we shall be perfected and enthroned, and thus be enabled to act upon the principle of justice, the foundation of God's throne?

Answer.—We should apprehend the principle of justice now without waiting until we are made perfect. We should seek to note the operation of divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails to appreciate justice must of necessity proportionately fail to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in our dealings with others, and to "deal justly and keep judgment," as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek our own conduct in the light of justice, and with as few allowances as possible for our own imperfections.

SANCTIFICATION OF THE SPIRIT

Question.—Please explain the latter part of 1 Pet. 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and the sprinkling of the blood of Jesus Christ."

Answer.—None are to be considered of the elect who have not experienced sanctification of the spirit—of the mind, of the will; and more than this, it must be such a sanctification as will lead on to obedience—a desire to know and to do the will of the Lord to the extent of our ability. And this obedience would not be sufficient to commend us to God, because we are weak through the fall. It needs, therefore, additionally, in compensation for our blemishes, the sprinkling of the blood of Jesus—the merit or covering of his righteousness made available to us by his death and appropriated by our faith.

THE MASTER'S TOUCH

"In the still air the music lies unheard;
In the rough marble beauty hides unseen:
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

"Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

"Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!"

ABOUT PAPER-COVERED DAWNS

Since the exclusion of paper-covered DAWNS from cheap postage privileges the cost of mailing has been almost equal to the price of the books; hence we have made a special effort to bring the cloth and leather editions before the friends, partly because the price is little more than the present rate would be on the paper bound books, and partly because those better bound are much more substantial as well as attractive in appearance.

There will therefore be no further edition of DAWN printed in *book* form in *paper* covers. If orders for same are received we shall have to hold for further instructions or return the remittance.

Since, however, there is need for a cheap edition of Vol. I. for missionary purposes, we issued, as a special number of the WATCH TOWER, Vol. I. in magazine form. This edition is not an abridgement; it constitutes the entire book, except the "Appendix" and Scripture Index, and is excellent for introducing the Truth to those who show some interest. We have plenty of these on hand to fill orders. The price is 5c each, postpaid, in U. S. or Canada; 9c each to other foreign countries.

VIEWS FROM THE WATCH TOWER

ROMANISM'S LOSSES AND GAINS

While Roman Catholicism has been steadily losing ground in priest-ridden lands—Italy, France, Mexico, etc.,—it has of late been making headway in Protestant countries—Great Britain, Germany and the United States.

President Roosevelt's latest appointee to his cabinet, Secretary Bonaparte, a Roman Catholic, is the attorney who was influential in securing a large sum from the Indian funds for Catholic schools. At the recent Young People's Christian Endeavor Society's gathering in Baltimore, Secretary Bonaparte, who represented the President, was one of the special attractions.

SECRETARY TAFT'S TRIBUTE

Manila, Aug. 10.—"I do not think I can illustrate better the character of Theodore Roosevelt than to say what he has said: 'I wish as President of the United States to act toward the Roman Catholic church as I would have a President who was a Roman Catholic act toward the Protestant churches,'" said Secretary Taft tonight, responding to the toast, "The President," at a dinner given to the male members of the Taft party by Archbishop Harty.

Mr. Taft said the relations between the United States government and the Roman Catholic church have been made closer by the government's occupation of the Philippines and Porto Rico, where formerly church and state were intimately connected. Although the separation of the church from the state was necessitated, he said, nevertheless an association between the two was established thereby which has never before existed.

KAISER GREETS ROMAN CATHOLICS

Berlin, Aug. 10.—Emperor William, alluding to Polish discontent in a speech made yesterday at a dinner at Gnesen, Prussia, said he wished each Roman Catholic Pole to know that his religion was honored by his emperor.

"In my last visit to the Vatican," said his majesty, "the great Leo XIII. held me with both hands and, notwithstanding that I am a Protestant, gave me his blessing. You are my fellow-workers, and Germanism stands for culture and for freedom for every one in religion, in thought and in achievement."

CHURCH AND STATE IN FRANCE

"The passing of the bill for the separation of church and state in France, an event of first-class importance, has hardly secured the attention from the press of this country to which it is entitled. The Chamber of Deputies gave a majority of upward of a hundred in favor of the measure, which will not become law until it has received the approval of the Senate, from which, however, no serious difficulty appears to be anticipated.

"Thus the concordat entered into between Napoleon and Pius the Seventh in 1801 has been practically abolished. This instrument regulated the relations between the government and Protestants and Jews, as well as Roman Catholics. The Protestant pastors, the Jewish rabbis, and Roman Catholic priests and bishops have received stipends from the government since 1804 under its provisions, though the vast preponderance of the latter gave them the advantage. The new measure is an approach to absolute religious freedom, but not entirely so, for the government contemplates the payment of stipends to those who at present draw salaries, but new priests and other religious functionaries will henceforth be compelled to rely upon their congregations for support. The government claims the ownership of religious edifices, but will lease them to local associations and to groups of local associations forming episcopal sees.

"Whatever may be the practical working of the measure it undoubtedly implies a loss of ecclesiastical prestige, as the protest of the five cardinal archbishops and the French bishops practically admits, when it cries out for the preservation of the concordat. Italy bears testimony to the same tendency. There the Pope has issued an encyclical, under the terms of which Italian Catholics are declared to be at liberty to exercise their political right, and the *non-expedit* policy of Pius the Ninth and Leo the Thirteenth is thus reversed. The Pope says: 'Catholic activities must find a field in the promotion of all those practical measures which are dictated by the study of social and economic science, by the condition of civil affairs, by the political life of the state.' After this it is not surprising that negotiations should be reported as being carried on between the Vatican and the Quirinal looking to the surrender of the temporal power in consideration of the payment of the arrears accumulated under the guarantee laws. These, the annual sums guaranteed by the Italian government and refused by the Pope's predecessors, now aggregate about twenty-two millions of dollars. There appears to be little doubt that a basis of agreement will be reached, and that the Pope will resign all claims to temporal sovereignty.

"So little by little, power passes from the hands of the Popes of Rome."—*San Francisco Argonaut.*

TO ABANDON SOVEREIGNTY

"No matter what is said in Vienna, I have positive information that Emperor Francis Joseph will go to Rome in the fall to visit King Victor Emmanuel, and will stay for several days in the Quirinal as the guest of the king, and before he returns to Vienna he will visit the Pope in the Vatican.

"Pope Pius, who is anxious to end the long feud between the church and state in Italy, and who also would like to see the difficulties which have arisen between Italy and Austria smoothed over, has personally arranged this visit.

"The importance of this visit cannot be overlooked, as it means that His Holiness has definitely decided to abandon all claims to the old temporal sovereignty of the church and to accept a fact which was established thirty-four years ago—the consolidation of the Italian kingdom, with Rome as its capital.

"After October at least there will no longer be a 'Prisoner of the Vatican,' and Romans will see Pope Pius walking or driving through the streets of Rome and making a friendly call upon the king and queen in the Quirinal."—*Jean de Bonnefon, Paris.*

WHY HE WAS NOT A CHURCH-MEMBER

Rev. Hiram C. Hadyn, referring to the late Secretary of State, John Hay, said in a sermon in Cleveland, O., recently:—

"Hay was not, so far as I know, a member of any church. Once he stated his reason. It is characteristic. He said: 'My faith in Christ is implicit. I am a believer. I am in fullest sympathy with all that the church mainly stands, for, but I feel that to unite with it formally I should be in full accord with its methods, creeds and aims, and I cannot go that far.'"

Whether Grant, Lincoln, Hay and other men of recognized character had too much heart or too much head, or too much of both with too much honesty, to join any of the sects and subscribe to any of their creeds we know not, but we surmise the latter.

INSANITY AFTER REVIVALS

An investigation made by the State Board of Control of Charitable Institutions, Topeka, Kan., during the last week shows that the counties in which lengthy religious revivals have been held during the last year have the high records for the number of insane persons sent to the State asylum.

"Insanity," says H. C. Bowman, a member of the board, "seems to have followed the religious revivals like an epidemic. Reno county, where there was a protracted revival early last year, has sent 32 insane persons to the State asylum in Topeka in twelve months. I find that this epidemic of insanity has also followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places."

"THE SUN OF RIGHTEOUSNESS SHALL ARISE"

The Women's Board of Foreign Missions has published the diagram which we reproduce below. It speaks of their appreciation of the difference between the Darkness and the Light. And yet it shows too brightly. There are really no such *light* spots as the illustration shows. The civilized communities thus represented are but drab at very most, not white. The very few who in the Lord's esteem are white are those of whom the Apostle says, "The righteousness of the law is fulfilled in *us who walk not after the flesh but after the spirit.*"

"For the happy beam of day
That shall chase their gloom away—
Waiting! Waiting!"

* * *

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits—
But men are slow and late.
Have we done what we could?
Have I? Have you?"

Alas! how much darkness prevails in the mind of the one who wrote that stanza. She evidently knew not or forgot that God has promised a glorious Day, which shall chase sin's shadows quite away. The writer intimates that "Christ also waits" for the poor puny arm of flesh which in nineteen centuries has accomplished so little.

Ah, no! Thank God for a better hope, the hope of the Gospel, which as an anchor to our souls enters within the vail, fastened to Christ, the power of God unto salvation *to every one that believeth.* Our hope began in God's Oath-bound Covenant to Abraham, "In thy seed all the families of the earth shall be blest."

We see Christ Jesus our Redeemer as this "seed," and we see the work of the spirit during this Gospel age calling, drawing, gathering from among men "the very elect" to be "the bride, the Lamb's wife," and we hear the Apostle's testimony, "If ye be Christ's *then are ye Abraham's seed,* and heirs according to the promise."

Glory to our God! We rejoice not only that all the world shall yet "come to a knowledge of the truth that they may be saved," but that Christ is not *"waiting"* on us, but is selecting, or electing, his church to be his co-workers as the "royal priesthood" in kingdom glory, to do the work of instructing and judging (Rev. 5:10) and uplifting and restoring (Acts 3:20, 21) all who prove willing and obedient "in that day." We are glad to note also that the called and chosen are in "the school of Christ" now, for their development and testing, and that our light afflictions may thus "work out for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17) Would that all of God's true children could see these things eye to eye with us! And we belive that they will very shortly now; that the Lord's plan will shortly be hid only to the perverse or cold hearted.

"DEVILS ALSO BELIEVE"

We remember the above statement of Holy Writ, and also the fact that demons once cried out to our Lord, "We know thee whom thou art, the Holy One of God," and further how a damsel possessed of a demon followed Paul and Silas certain days crying: "These be the servants of the Most High God, which show unto us the way of eternal life."

These are proofs that the demons keep in touch with earth's affairs, and that at times they have attempted to make capital out of their knowledge: for we are not to suppose that they really sought to serve the truth or to proclaim it except with selfish evil intentions.

The above thoughts came to us as we recently read the predictions of some noted astrologers, whose information we credit to the spirit demons and not to ability to read destiny in the stars. One of these in particular closely touches dates and incidents on the line of our Scriptural expectations as follows:—

ASTROLOGICAL PREDICTIONS OF OUR TIME

"In a dozen publications of this present springtime over all Europe astrologers agree that an extraordinary period is approaching. In the first place Saturn enters the sign of the Fishes in April, 1905, to remain there during 1906 and 1907. He will come out only in July, 1908. And these conjunctions, most rare in astrology, promise to be particularly hard on France.

"Each year the sun remains in the Fishes from Feb. 20 to March 20. It will be then in conjunction with Saturn, therefore, in 1906, 1907 and 1908. Combined with divers halts in the signs of the Crab and the Scorpion, this move of the sun threatens internal war and revolution for France, ending in the fall of the republic. The great troubles will commence in 1907 in a 'people's revolt.' There will be pillages, burning cities, massacres and the temporary domination of the lower orders. 'The year 1907,' declares one astrologer, 'will see the triumph of the populace and the reproduction of the worst days of the first revolution. I will add that this year, which seems marked as one of the most fatal in the history of all times, reproduces all the conjunctions of 1572—the year of the massacre of St. Bartholomew!' Twice only have the same conjunctions happened since—in 1793-4, the year of the terror, and in 1848, that other year of revolution in France.

"For France, at least, peace will not be re-established until 1914, when a 'warrior king'—'he who is to establish the reign of good'—will set things to rights. This 'Cæsar imperator,' realizing the astral reproduction of Napoleon I., will commence to manifest his presence in 1914, and will be definitely crowned in 1916 or 1917. Until then—alas! poor France!"—*Sterling Heilig.*

THE EDITOR'S WESTERN TOUR

Starting on the evening of August 29th, we were speeded with kind wishes to ourselves and all the dear household of faith whom we hoped to meet later by twenty-five of the "brethren," fully half of whom were of the Bible House family. As we parted the song floated out, "God be with you till we meet again."

The next morning found us in Chicago, where about 200 friends had assembled, waiting for us—including some from nearby places. We addressed them on the subject of "Consecration," and subsequently fourteen symbolized their vows in water baptism.

The afternoon session was attended by about 400, whose attention was directed to the words of the Apostle Peter, "God resisteth the proud, but showeth favor to the humble; humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

Although we took the midnight train for St. Louis, nevertheless about a dozen of the dear friends were there to see us off and bid us God-speed. May divine mercy and grace and peace be their portion too. They assured us that their hearts and prayers went with us, though they could not go farther in person.

ST. LOUIS OUR NEXT STOP

We had a warm welcome at St. Louis, too, and the attendance was excellent, notwithstanding the fact that we did not get the announcement into the WATCH TOWER, and hence but few came from nearby towns.

The morning session was in the "Christian Church" edifice. The topic was "Consecration," and following it nine symbolized full consecration by water baptism. Among the number was Brother Alexander Stewart, well known throughout the South for the active and prominent part he took in the war of the Rebellion, as the leader of "Stewart's Cavalry." General Stewart is of advanced years, but clear of intellect. He has been a "soldiers of the Cross" for some time, and deeply interested in "present truth" for several years. He expected to be symbolically baptized at the time of the Chattanooga Convention, but was prevented by ill health.

After leaving the water Brother Stewart was heard to express great satisfaction at having thus outwardly confessed his blessed Lord and his full devotion to him and his cause. Brother Stewart already had joined the army of the Lord, but by this act of public confession he, so to speak, donned his regimentals and joined the forces "on the firing line." May he loyal prove and true to the end of the way, and with all the faithful receive the crown of life which fadeth not away.

How sectional lines, race and party prejudices and all the distinctions of wealth and fame gradually fade from the minds of those who become by God's grace and truth members prospective of the royal priesthood, the holy nation, the peculiar people, called for a purpose, even to show forth the praises of him who called us out of darkness into his marvellous light.

With this erstwhile warrior, but more recently college president and later U. S. Commissioner, none others of the nine were of the same rank or education, yet they all were on the same level of divine mercy through Christ—justified and sanctified through the grace of our Lord. The assorted company well illustrated the Apostle's words, "Not many great, not many wise, not many learned, hath God chosen."

One of these nine was a child of twelve years, a very unusual sight with us. Child though she was she gave good evidence of a clear appreciation of what she did, so that we could not question her acceptability with the Lord. We could not help a mental reflection on how extremes meet in the family of God—in the body of Christ. The tall man, full of years and ripe in the learning of this world, and the little girl, on the threshold of life every way, had both heard the voice of Jesus say, Come unto me and have your sins forgiven, and find rest

for your souls and find eternal life. All of the Lord's followers meet on this common level. "All ye are brethren," "One is your Master, even Christ."

Some may have almost envied the great man, but we doubt not he almost envied the little child, who, starting thus early to follow the footsteps of Jesus, had apparently reached nearly the same point at the same time by the shorter journey. "They that seek me early shall find me,"—the more easily. Nevertheless, the General's learning and influence may be turned to the greater advantage if wisely used in the service of our King. May he, may we all, prove faithful to the cause of him who loved us and bought us with his precious blood.

Again we took a night train—this time for Kansas City. Again a crowd escorted us to the depot and bade us God-speed. Joined by two at the start and two more at Chicago our party now numbered five, and we learned that others would join us further on.

AT KANSAS CITY

We had a splendid time at Kansas City, Mo. The dear friends gave us as warm a reception as did the weather, which is saying a great deal for them. The morning session was a praise and testimony meeting and many availed themselves of the opportunity to show forth the praises of him who "called us out of darkness into his marvellous light."

In the afternoon about one hundred and fifty were present at a gathering for the interested only and not advertised to the public; many of them were from other parts of Missouri, and from Iowa, Nebraska and Kansas. Our subject was, "The called ones according to his purpose," and how to these all things work for good if received in faith and obedience and love.

The evening session was for all—the public included—"To Hell and Back. Who are there? Hope for many of them." We had the closest of attention from a packed audience of about 600, and left them in haste by a side door just in time to get our train for Denver. As we left, friends united in the song-prayer, "God be with you till we meet again," a sentiment fully reciprocated by our hearts.

THE DENVER TWO-DAY CONVENTION

A ride of a night and a day brought us to Denver on Saturday night at 10:30 o'clock, where a group had been keeping vigil for us for over seven hours, because our train was delayed. Meantime five more had joined our party. We were cordially received, and although the G. A. R. encampment had brought hosts of people our bespoken quarters were soon at our disposal, and, with the Lord's blessing, we awoke Sunday morning refreshed for further service for the "King" and his "brethren" and the "household."

Brother Hall opened the services with an address of welcome from the Denver church and introduced Brother Harrison (Pilgrim) as the permanent chairman of the Convention. The latter made some fitting remarks and soon after threw the meeting open as a prayer, praise and testimoney service, according to program.

The afternoon service was advertised and public the topic being 'To Hell and Back," etc. A fine audience was present and excellent attention was given. It is hoped that some of the audience of 475 got some further opening of the eyes of their understanding respecting our Creator's gracious character, testified to by the glorious plan he has outlined for us in his Word.

The evening discourse had for its text the story of Gideon and his band, typical of Jesus and his faithful followers and their ultimate victory over the forces of evil, typically represented in the hosts of Midian. This discourse many of our readers already have, as it was reported in the *Pittsburgh Dispatch*.

MONDAY'S SESSIONS

Monday's services were held in the South Broadway Christian church. At 9 o'clock we had another praise and testimony service, followed by a discourse by Brother Harrison on "By his knowledge shall my righteous servant justify many." (Isa. 53:11) The speaker showed how important is knowledge. Without it Adam failed, with it Christ Jesus was a victor. Likewise knowledge is necessary to the followers of Jesus who would make their calling and election sure. Knowledge is not the end but closely connected as a part of the means of our victory over sin and death and selfishness.

Our afternoon discourse was on "Baptism: true and false" —a review of the topic presented in MILLENNIAL DAWN, Vol. VI. The baptistry was at our service, and 20 symbolized the full surrender of their wills to the Lord—the immersion of their wills into his will in all things and their rising to newness of life to be attained perfectly in the first resurrection.

This was the last session of the Convention proper, and, bidding the dear friends adieu and God-speed in hope of meeting in the kingdom, we were just in time for the 6 p. m. train for Ogden, Utah, our next appointment. However, as the building was at our disposal, it was decided to hold a post-Convention meeting in the same place, and Brother Harrison, missing the Ogden stop, remained for this meeting also.

BEREAN BIBLE STUDY FOR OCTOBER

SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

BROTHERLY KINDNESS (BROTHERLY LOVE.)

21. How should brotherly-love treat a slanderous report against an elder or other brethren? F. 293 (¶ 1) to 294 ¶ 1, 2; Z. '02-200 (1st col. ¶ 1).
22. How should the church exercise brotherly-kindness toward those who "walk disorderly"? 1. Thess. 5:14; F. 292; ¶2; F. 298, 299; F. 303, ¶ 1; F. 307, ¶ 2; Z. '02-198 (2nd col. ¶ 1), to 199 (1st and 2nd cols.); Z. '02-311 (1st col. ¶ 1).
23. How should the elders exercise brother-love in reproving the "unruly"? Z. '03-189 (1st col. ¶ 2); F. 300, 301.
24. How may we avoid judging one another *as individuals?* Matt. 18:15-18, Z. '99-41 (1st col. ¶ 3, and 2nd col); F. 289-292; Z. '00-217 (1st col. ¶ 1, 2); F. 402, ¶ 2, to 406; F .414, ¶ 2, to 417.
25. How should brotherly-kindness be exercised toward brethren who have doctrinal "hobbies"? Rom. 14:1; F. 317, ¶ 1, and 318, ¶ 1.
26. What is the relation between brotherly-kindness and "the unity of the faith"? Eph. 4:11-16; F. 239, ¶ 1, to 240, ¶ 1; F. 326 to 328; Z. '01-295 (1st col. ¶ 1; Z. '03-6 (1st col. ¶ 3. and 2nd col, ¶ 1, 2).
27. How should brotherly-kindness deal with serious offenders in the church? F. 302; F. 417, ¶ 2 and 418.
28. By what rules are "false brethren" to be judged? See Topical Index of Watch Tower Bible under "Brethren."
29. What should be our attitude toward "siftings" among the brethren? 1 Cor. 11:19; Z. '98-334, (2nd col. ¶ 1) and 335.
30. What should be the attitude of all "true sacrificers" toward each other and toward those who have left "the Holy"? T. 62, ¶ 1, 2, 3; F. 478, ¶ 2, and 1st half of ¶ 3.

"GREATER IS HE THAT IS ON OUR PART"

DANIEL 6:10-23.—OCTOBER 8.

GOLDEN TEXT:—*"The angel of the Lord encampeth round about them that fear him, and delivereth them."*—Psa. 34:7.

King Darius of this lesson has not yet been located in profane history, consequently higher critics hold this as against the authenticity of the book of Daniel. However, it is but a short time since they denied the reality of Belshazzar of our last lesson: only recently his name was found on some of the monuments of that period. Doubtless the same will be true in regard to "Darius, the Mede." Our surmise is that he may have been Cyrus, the Mede, and that the name Darius was merely an official title—as, for instance, in Germany Emperor William is called the kaiser, and in Russia Emperor Nicholas is styled the czar. Similarly, Cyrus may at times have been called Darius, just as subsequently in history we read of Darius Hystaspes, or, since the Medo-Persian empire with the addition of Babylon was now large, possibly Darius may have been vicegerent of Cyrus in Babylon. At all events we will stick to the Scriptural account, confidently expecting that sooner or later its truthfulness will be demonstrated.

When the Medo-Persian empire succeeded Babylonia as the world empire, and Daniel was found occupying a place of importance and high honor, his qualifications were promptly recognized; and when the then civilized world was divided into one hundred and twenty provinces, with a governor over each, there was a court of three superior governors who had the charge of the whole as the king's representatives or ministers, and Daniel was the chief of these three. How wonderful this appears! How we must admire that element of candor and evident desire for good government which led the kings of Babylon and Medo-Persia to exalt to place and power those

who were found competent and trustworthy! The same conditions were manifest in the case of Joseph in Egypt. Evidently the history of the world marks a contention between the good and evil in the fallen race. There is a desire for that which is right and just and true in very many, but in opposition to this is the selfishness which overrules and overrides everything that is contrary to its interests, as we find illustrated in the lesson we are now considering. When the new conditions of the Millennial age prevail we may have no reasonable doubt that the majority of mankind, cut off from conditions which now prompt to selfish invasions of the rights of others, will appreciate and enjoy the righteous conditions which will then prevail. As the Lord has declared respecting that time, "The desire of all nations shall come."

FOR ENVY THEY DELIVERED HIM

Selfishness, a prominent trait of fallen humanity everywhere, is the basis of all graft, dishonesty, wherever it is found in every nation. Probably there is very little superiority of conscience in one part of the world over another; but in Europe and America the light of public criticism and the power of civil liberty combat fraud and dishonesty in public officials in a manner and to a degree unknown in eastern countries—in Turkey, Russia, China, etc. The standard of honesty is higher with us probably on this account. In oriental countries it is the custom for government officials to receive bribes, and to more or less pervert justice accordingly.

Daniel's high position in the empire was doubtless accorded him to a considerable extent because of his opposition to unjust practices and because he was esteemed by the king to be unimpeachable in his honesty. We can readily understand that his associates in the directory of the empire, as well as the governors of the various provinces, being hindered by him from pilfering and from disposing of valuable franchises and privileges to their own profit, would have no kindly feelings toward Daniel. On the contrary, they hated him, not so much because he was good, honest, just, faithful, for these qualities all men to some extent no doubt admire; but they hated him because he stood in the way of their schemes and projects and aggrandizement.

LOVE ENVIETH NOT

Additionally they no doubt envied Daniel. He was not a Mede, he was not Persian, he was not even a Chaldean; he was a Jew, a man whose very nation had withered and disappeared from amongst the nations. With him out of the way they would all have better opportunity for attaining their ambitions —not only would one of them get his higher position but all would profit by his fall. As he scrutinized all the affairs of the kingdom, and was permitted to call to account every failure of duty, they concluded that he must be humiliated: he must have weaknesses and faults also, he must be subject to bribery of some kind if it could only come to him from the right standpoint. They felt sure of this, judging him according to the standards of their own hearts. Their first endeavor was to corrupt him, to detect him in some dishonesty and thus to humiliate him. But they failed. Loyal to God, and doing all things as unto the Lord, they found no fault in him—nothing that they could bring against him as a real charge, a crime; but they still hated him—without cause—except that he was honest and sincere, true, and that the brightness of his character discredited theirs and put them to shame.

Thus it has always been, as the Lord expressed it—"The darkness hateth the light." Thus bad men dislike the company of the pure in heart, as it continually condemns them; they do not feel the same freedom in the presence of those who are pure in heart. Thus the Lord again said—"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but now ye are not of the world, for I have chosen you out of the world; therefore the world hateth you." "Let your light so shine before men that they may see your good works and glorify God." Daniel's enemies did not glorify God on his behalf at the time; nevertheless God was ultimately glorified by his course before the king and before the people. So it may be with us: for the time all things may seem to work unfavorably, but if we are faithful in letting our lights shine our Lord's promise will be fulfilled: "Commit thy way unto the Lord; trust also in him, and he will bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Psalm 37:5, 6.

Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. These are amongst things which the Apostle assures us must be rooted out of our hearts if we would ever be of the kingdom class. Many unconsciously use false measures when judging of righteousness and unrighteousness: many who would roundly condemn in unmeasured terms the thief and the seducer, pass lightly over envy and hatred in their own hearts. From the divine standpoint matters are different, for hateful and atrocious as the former crimes are, they are the results of sin working in the mortal body, while envy and hatred are sins more of the mind and indicate a perversity of will, which is a far more serious matter every way than a perversity of the flesh. Thus the Scriptures tell us that God looketh upon the heart. It may be a new thought to some of the Lord's consecrated people, who have long harbored more or less of envy and hatred, that their condition is really more reprehensible in the sight of the Lord than that of some who, while better in heart, are in public prisons because of wickednesses of their flesh.

To discern this clearly means a proper sympathy with the poor world in general, the "groaning creation," and it will mean also prayer and fasting before God in an endeavor to purge out the old leaven of malice. We may be sure that envy and hatred cannot abide in the heart in which the spirit of the Lord abides, for the two are opposites every way—the spirit of the Lord is the spirit of love, which thinketh no evil, is not envious, has not hatred. We would not say that a feeling of envy or hatred in the heart was a sure sign that the Lord's spirit had already departed, but we could say with confidence that the two spirits are in antagonism, and that one or the other must conquer. There can be no peace, no progress in the spiritual life while the heart entertains envy, bitterness, hatred for others.

THE TRAP LAID FOR DANIEL

Not successful in detecting wrong doing in Daniel his associates took the opposite turn and concluded to entrap him in his well doing. They had learned of his strength of character, and rightly concluded that he would not swerve from the course his conscience approved—and their plans were laid accordingly.

All the great kings of ancient times posed as gods, or, more properly, as the chief priests and vicegerents of their gods —just as the popes of Rome, each in succession, claim to be the vicegerents and representatives of Christ, Pontifex Maximus or chief priest. This same title, Pontifex Maximus, was held by the Roman emperors, and our lesson indicates that the same thought prevailed in connection with Darius—that he was "a very god on earth," as was said of Pope Martin. The conspiring princes knew well the weakness of humanity for praise and honor and homage. They affected a great reverence for the person of Darius and argued that it would have a salutary effect throughout the empire for all the people to recognize his office from the high religious standpoint— that he was the vicegerent and representative of the gods, and that homage and honor and loyal sentiments would be increased by a decree that all worship should be rendered to him personally for a month. The king, susceptible to flattery and to reasons of State fell in with the proposition.

Flattery and vanity have been the tools of the adversary for the injury of the Lord's people and cause many a time, and all who recognize this fact should be specially on guard accordingly. True, none of the Lord's consecrated ones are likely to be placed on a pinnacle of fame or of power as was Darius, nor are they likely to be offered literal worship; yet there are little worlds, little empires, so to speak, little circles of acquaintance, in which the same principles may more or less operate.

In every little group of the Lord's people there may be one or more who, because of talents or other providential circumstances, may properly have a prominent place in the love and esteem of the company, and the Word of the Lord indicates that this may not only be reasonable but just. If they are faithful stewards they should be loved and honored for their work's sake. But it should be remembered that they are still brethren, and that in no sense should they be given the honor or reverence which belongs to the Lord only. No confederation of church or state can interfere with this principle, that God should be recognized as in every way the Chief, the one alone worthy of worship. The brothers and sisters of the church, while esteeming faithful leaders very highly, should see to it that they do not flatter or puff up or in any other manner excite the vanity and thus lead to the undoing of those whom they may properly appreciate as servants of the Lord and of his flock. Likewise every leader in any capacity in the families of God should be on guard against the insidious influences of pride and fond desire and ambition, and against accepting to himself the credit which is due to God for the truth and the knowledge of it and for some ability in presenting it to others. Humility is undoubtedly one of the most important of our lessons—those who in any degree neglect it will surely find trouble as a result.

THE PRAYERS OF A RIGHTEOUS MAN

Public praying is much more common in the East than it is here. The Mohammedans are very numerous in all parts of the East, and at certain hours of the day, at the striking of the clock, all business is suspended and every Mohammedan engages for a moment in worship. Some fall on their knees, others stand with bowed heads and closed eyes, others stand with the face turned upward in prayer. The spirit of reverence appears to prevail more generally with them than with us, and the man who has no gods, no religion of any kind, is greatly disesteemed. It was, therefore, not at all contrary to usual custom that Daniel, who like others of the time, was on the first floor, had an upper chamber for quiet and rest and prayer from the remainder of the house, and reached usually by an outside staircase.

This little pavilion had its windows to face toward Jerusalem, for the prophet remembered the words of the Lord through Jeremiah that, at the end of the seventy years of desolation, Israel would be brought thither again; and we may be sure that, trusting the great Abrahamic Oath-Bound Covenant, he was expecting great things eventually for his nation. It was his custom to go to this little room three times a day to kneel before the Lord in prayer and thankfulness. Ordinarily nothing would be thought of such a matter, but the conspiring princes, who had already noticed this, concluded that Daniel was so thoroughgoing, so truthful, so honest, so bold, that the decree which they got the king to sign, that all worship should be to him alone for thirty days, would not change Daniel's course one iota. They were quite correct in their surmises, and Daniel, hearing of the decree, undoubtedly understood that the purpose and object of it was to entrap him and cause him to be devoured by lions—thus to get rid of him, thus to put out his light, thus to free themselves from his surveillance and honesty, thus to secure to themselves liberty and prosperity in their program of graft.

Daniel continued to worship the Lord as before. He would not sell his conscience, he would not deny his God, he would not pretend that he was praying to or worshipping Darius. Had the king's decree been of a different kind, Daniel's course might properly have been a different one. For instance, had the king decreed that none should worship in public or in the sight of others any other god, then Daniel might consistently have worshiped in private; but since all worship other than that of Darius was forbidden, the question was different and no compromise was possible. All of the Lord's people should be extremely careful about compromising the conscience. Our consciences may require education, because through the fall our judgments may be warped and twisted and need to be corrected; but conscience must be followed in any event. As the education comes in modifications may result, but no change or modification must be made that conscience will not approve; any other course than this would not be safe for the Lord's people today or at any time.

Another thought connected with this is the propriety and necessity for prayer. We have been surprised occasionally to hear of some professed follower of Christ urging the impropriety of prayer—that all of life should be a prayer, and that there should be no formal kneeling before the Lord in worship and thanksgiving. Such a proposition is astounding to us—the logic of it is incomprehensible. True, indeed, we are to pray without ceasing. Our entire lives are to be so devoted to the Lord and to his cause, and our minds are to be so filled with appreciation of his goodness, and our faith in him is to be so constant and so bright, that we will always have in mind his will in every matter, and thus be in the praying attitude of heart continually; but we hold that no Christian can maintain this heart attitude without going to the Lord in a more particular and formal manner, and preferably upon the knees, and if possible sometimes at least in solitude—"Enter into thy closet and pray to thy Father who is in secret."

Nothing in this, however, would interfere with the thought of family prayers, nor with the still further thought of prayers in the Church, which is the Lord's family circle. Our Lord gave his sanction to this, not only by going aside for private prayer but also at times by praying with and for the disciples. For instance, the prayer recorded in John 17 and the words of the apostles commend praying in the church, and even call attention to the propriety of praying in such a tone and voice as could be understood by the others present. Those who contend to the contrary, the Apostle intimates, are doing so about matters which they do not understand. However capable such may be they should be given no place of prominence in the gatherings of the Lord's people. First, let them learn before calling upon them to be leaders in the flock. The same principles apply to those who contend against the observance of Baptism and the Lord's Supper. They should be kindly treated, for even our enemies should be kindly treated, but none should be selected as servants in the Lord's flock who have not a respect for and a knowledge of the faith once delivered to the saints, and a respect for all the institutions established by the Lord and his apostles.

THE KING WAS TROUBLED

Shortly after the signing of the decree the princes reported Daniel as having violated its terms, and then and there the king's eyes were opened and he beheld the trap into which his vanity had gotten him. In accord with the theory that the king was the vicegerent of his god was the law of the Medo-Persian empire that every decree by its king was inviolable—unchangeable. No doubt there was a policy behind the establishment of such a law. No doubt the great men of the empire desired fixity, so that when the king had made a positive promise or decree respecting them he could not at the instance of another change the arrangement and thus subject his princes and counsellors to his caprice. The king was greatly displeased with himself that he had fallen into this trap, and was displeased undoubtedly with the princes who had entrapped him. The words "with himself" are lacking from some of the reliable manuscripts, which makes the displeasure all the broader to include his counsellors. He appreciated Daniel as a man of God and as an able servant of the empire, and set about at once to do everything in his power to annul his own decree—"he labored until the going down of the sun to deliver him," but he found no excuse.

Ordinarily, when the kings desired to be released from some decree, they called upon their wise men and magicians, who usually were skillful in suggesting a way out of the dilemma; but in this case it would appear that there was a combination of all the wise men and rulers of Babylon against Daniel. They now had him in their power, and would suggest nothing in the way of release. On the contrary, they held up before the king that he was bound by his decree and that he could not do otherwise than execute it, because a failure to do so would mean a dishonor to the empire in having broken its laws and would endanger his throne, etc. Perceiving the king's endeavor to rescind the decree, the counsellors called upon him in a body to impress the necessity for its execution. In compliance Daniel was cast into the den of lions. It was probably a lion pit surrounded by high walls, just as we have today in some parts bear pits. The entrance to this pit from certain protected enclosures was through a door, and there the lions were enclosed at night by a stone, which, pushed across the entrance to the pit, served as a door and was fastened. The king's sealing wax was placed upon this and also the seal of his councillors, thus indicating that the pit might not be opened except with the consent of both the king and his counsellors.

What must have been the feelings of the aged prophet and ruler as he realized the conditions of things, and as the king talked with him and told him of his inability to gain the consent of his counsellors to any change in the decree, and of his deep sorrow in connection with the execution of the sentence. How well Daniel had let his light shine is evidenced by the words of the king in this address—"Daniel, thy God whom thou servest continually, he will deliver thee." We may reasonably suppose, too, that a man so firm and strong in his faithfulness to the Lord and to principle could go to the lions' den without fear. Some one has said that one with God is a majority; the Prophet has said, "Greater is he who is on our part than all they that be with them." Although Daniel did not live under the favored conditions of this Gospel age and its influences of the holy Spirit, he did have what by the Lord's arrangement is common to all mankind, namely, strength and courage in proportion to his honesty of heart and faithfulness.

On the one hand he knew that God was able to deliver him from the lions if he chose to do so; on the other hand he knew that if the Lord permitted the lions to devour him he could give him strength and courage to endure the pain and trials, with other Jews who looked forward in hope and anticipation to the glorious Millennial time when Messiah should reign, when all of his faithful will be blessed, yea, when all the families of the earth will receive a blessing. Why should such a man have special fear or dread as respects a den of lions? Much more, why should we, if likewise faithful to our trusts and obligations to the extent of our ability, and if living in the enjoyment of our privileges and with the still greater light upon the divine plan—why should we fear or quake under such circumstances? God is able to deliver us from every evil, and has promised that whatever may come to us shall work for our good, because we love him and are called according to his purpose. It requires faith to pass through such an ordeal triumphantly, and it requires character and obedience behind that faith to give it strength; and above all it requires that behind the faith and the character shall be the realization that Christ

is our sufficiency, that he not only has redeemeed us with his precious blood but that he lives to succor us.

Bunyan, in his story of how Christian fled from the City of Destruction to Paradise, tells us how he was attacked in the way by two great lions, and how he trembled and expected to be destroyed, until ultimately he discovered that the lions were chained and could go so far and no farther against him, and that he had room to pass between. This allegory illustrates to us our own experiences in life as Christians. Lions great and small threaten the Lord's people in the present time, and as in Daniel's case the threats are generally with the view to turn us aside from duty and the service of the Lord. These are tests that come to us. If we yield to them we are proving that we are not of the overcoming class; if we stand faithful to the Lord they will demonstrate that he is able to carry us through all the trials and difficulties and diverse experiences of this present time.

"NO LION SHALL BE THERE"

The prophet Isaiah, painting down to the grand Highway of Holiness which shall be open to the world during the Millennial age, the way of righteousness by which they may return to full harmony with the Lord and to full restitution and eternal life, declares respecting that way, "No lion shall be there nor any ravenous beast shall go up thereon." Again at the same time it was declared, "Nothing shall hurt or destroy in all my holy mountain [kingdom]." How glad we are, even while battling with the lions in the way, and while being threatened by them, and while overcoming the fear of those which would bring a snare upon us—how glad we are to know that in the coming age the world will not be subject to such oppositions, but rather will be helped upward and onward in the way of holiness. And how encouraging it is to know that our experiences with these lions in the way, these oppositions of the world, the flesh and the devil and science falsely so-called, are all testing and proving us to the intent that the Lord may use us by and by in the great work he purposes, the deliverance of the whole world from that great adversary who goeth about as a roaring lion seeking whom he may devour, and how then he shall be bound for a thousand years that he shall deceive the nations no more.

THE ANGEL OF THE LORD DELIVERED HIM

Evidently the more the king thought respecting Daniel and his God the more his faith in that direction increased. He spent a sleepless night, and arose early in the morning and went to the den of lions and cried in a voice full of sympathy and sorrow, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" And is it not true at the present time that those who are not of the consecrated class sometimes have a considerable faith in our God and in his protecting power, and in us as his children? It is well that we keep this in memory—well that we recognize that our worldly friends are watching us to see to what extent our God delivers us from the difficulties and trials of life's pathway. We have known many instances where the strength and fortitude granted to the consecrated ones to endure trials and difficulties and hardships unmurmuringly has told the worldly friends, louder than any professions could tell them, of the power of our God and of the peace of God which passeth understanding, which rules in our hearts. Thus it should always be. The trials and difficulties of life shall not overwhelm us if we trust in the Lord. Our hearts may be joyful in him notwithstanding persecutions and difficulties. Thus the Philippian jailor perceived that the God of Paul and Silas was able to deliver them from being utterly cast down by their experiences when in the stocks suffering from the beatings they had recently received. Their songs in the night told that their God was able to deliver them.

Daniel promptly responded, and assured the king that God had sent his angel and had shut the lions' mouths that they had not harmed him. We are not to understand this to signify literally that an angel held each lion by the muzzle, but rather that God through the exercise of his power had restrained the wild beasts, who were hungry, and without such restraint would have devoured the helpless prophet. A thought that associates with this is the assurance of the Apostle that the angel of the Lord encampeth round about them that are his and delivereth them, protects them—protects them not always from the threatening disaster but from any injurious or evil effects therefrom. As, for instance, in our Lord's case, and in the cases of many of his followers, no protection was assured against those who sought to take their lives, but the Lord did overrule so that their death under such conditions was a blessing not only to themselves but also in its influence upon the remainder of the church.

It would be well for all of us to learn more and more this lesson of the Lord's ever-present power to help. But in order to have the blessing from such experiences faith must be there—not faith in ourselves, not faith in our own righteousness, but faith in God's love, faith in the great redemption price which that love has provided, and faith in the great promises which are still in reservation, waiting for accomplishment.

But the child of God who would have a perfect faith, a perfect trust in God and his promises, must needs remember that they are applicable only to a certain class, namely, to the sincere, the honest-hearted, who not only will to do right but who do the right to the extent of their ability and whose faith in Christ is counted for the robe of righteousness which covers their imperfections and blemishes. This was so in Daniel's case as he testified to the king that God preserved him because of his innocency, and he was able to appeal to the king also, that his course had been one that met with the king's approval. Let us live in this attitude continually, in a condition in which our consciences are void of offense toward God and man—in a condition, therefore, in which we can hope for the blessings which God has promised to those who love him, who reverence him, who seek to do his will.

"THE KING WAS EXCEEDING GLAD"

The king's heart was rejoiced. He realized that he had been entrapped, and that those who had been at the foundation of his difficulty were not really worthy men, fit for the high positions of trust which they occupied, seeing that they were willing to destroy a fellow creature because of his adherence to the principles of righteousness—because he was better than themselves, because he was more faithful to the trusts imposed upon him. The king felt that he could not afford to lose one of Daniel's stamp of character. And this is true still: there are not enough men of the Daniel type, courageous, honest, truthful, innocent, capable. Yet if Daniel could occupy such a position, certainly all of the Lord's people of this Gospel age, still more highly favored, should be able to approximate the same standard, especially since our blessings are along the spiritual lines.

When Daniel was taken up from the dens of lions his word was fully corroborated, no marks of violence from the beasts were manifest. The king, having strictly followed the law of his country, having been forced to this by his subordinate rulers and wise men, realized that now he was free from their control; and under the despotic form of government then in vogue he called for those who had been Daniel's accusers who had entrapped the king, and he commanded that they be put into the lions' den. He would thus make a test as to which were worthy in the sight of the Lord. Daniel's protection manifested the exercise of divine power in his behalf: let these others, if they would, call upon their gods and let them deliver them. There was no divine power to stop the mouths of the lions, and, hungered, they devoured those who were cast to them.

Thus the notable miracle pointed out the true God, and Daniel as his true servant, and no doubt an important lesson was taught to those acquainted with the circumstances. It is not for us to think of having our enemies devoured when we are delivered, it is not for us to rejoice over their fall. On the contrary, the Lord's people are to be self-content and to remember that the Lord has said, "Vengeance is mine, I will repay." Instead of having our enemies devoured we have the Apostle's word, "If thine enemy hunger, feed him; if he thirst give him drink." Love and sympathy are to be our attitude toward all the world of mankind, including those who persecute and say all manner of evil against us falsely, for his sake.

The punishment which came upon Daniel's adversaries was what the Scriptures designate a judgment, and we have the Scriptural assurance that when the judgments of the Lord are abroad in the earth [when they are general] the inhabitants of the world will learn righteousness. When the kingdom shall have been established and the reign of righteousness shall have begun every transgression shall receive a just recompense of reward, every sin will be punished and every endeavor for righteousness will be blessed and rewarded. How speedily the world will learn righteousness we may readily judge. In the present time, although probably the majority of people would prefer righteousness to sin and injustice, yet under present conditions, under the dominion of the prince of this world, the righteous are the ones who usually suffer and the evil doers very generally escape—hence a doubt prevails respecting God and any enforcement of justice. The assumption is that if one can escape the technicalities of the law and the clutches of the law's officers in the present life he is safe and need not fear divine interference. We may readily see then that when the Millennial age shall have been fully ushered in, and when just penalty will follow each transgression and reward follow every good deed, a world-wide reformation or conversion to righteousness will follow forthwith in every land, in every tongue. In that glorious time the righteous shall flourish and the evil

doers shall have the stripes, and eventually if they continue to be evil doers shall be cut off in the second death.

There are indeed various illustrations in the world of transgressors suffering severely for their wrong doing. We are to remember, too, that with the nation of Israel God made a special covenant, under which transgressors were to be punished and well doing was to be rewarded—much after the manner that shall prevail during the Millennial age. But we have no such assurances as respects this Gospel age and as respects the Lord's consecrated people. We are to remember, on the contrary, that many of the Lord's people have suffered as transgressors. For instance, our Redeemer himself was crucified as a blasphemer and injurious person, and against one of the apostles the mob cried out, "Away with such a fellow from the earth!" The Apostle himself says that they were counted as the filth and offscouring of the earth, and our Lord said that we must not marvel if such be our experiences; that we should on the contrary remember that the Master of the house had been called Beelzebub, and that his true followers might be spoken of similarly in an evil manner.

We are waiting, therefore, with patience for the glorious day of Immanuel's reign, the reign of righteousness, when justice shall be laid to the line and righteousness to the plummet. In the meantime we are to brave the oppositions of the world as did Daniel, as did Christ, as did the apostles, faithfully, courageously, persistently—even unto death. The principle which we recognize has been recognized also amongst worldly people, as Shakespeare says:—

"Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny."

"That thou are blamed shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good slander doth yet approve
Thy worth the greater."

IN THE WILDERNESS

Be still, and murmur not, poor heart,
When God shall lead thee to "a desert place,"
And bid thee dwell apart.
If raven in the wilderness
Did feed *the servant* of the Lord, will he
For thee, *his child*, do less?

Nor fear, sad heart, its loneliness,—
Hath he not said, "I never will forsake
Nor leave thee comfortless!"
Have faith, thy Master may design
To fit thee thus for kingdom work and bliss,—
And wilt thou then repine?

Be patient, let his will be done;
Be calm, be strong, that he may finish there
The work he hath begun.
"A little while," he *soon* will come,
And say to thee, "It is enough, my child,
My *faithful one*, come home!" G. W. S.

RETURNING FROM BABYLON

EZRA 1:1-11.—OCTOBER 15.

GOLDEN TEXT:—*"The Lord hath done great things for us, whereof we are glad."*—Psa. 126:3.

The first year of Cyrus mentioned in our lesson is by general consent considered the year 536 B.C. Evidently this does not mean that it was his first year of reigning as the king of Persia, but that, having conquered Babylon and accomplished other matters subsequently, this was the beginning of his reign over the united empire of the Medes and Persians as successor to Babylon in world empire.

It will be remembereed that in Isaiah's prophecy (44:26-28; 45:1-4), the Lord had distinctly marked out the return of his favor to the Israelites, and had mentioned Cyrus by name as the one who should accomplish their deliverance, saying:

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shall be built; and to the temple, Thy foundation shall be laid."

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: I will go before thee and make the crooked places straight. I will break in pieces the gates of brass and cut asunder the bars of iron. . . . For Jacob my servant's sake and Israel my elect, I have even called thee by thy name: I have surnamed thee, although thou hast not known me."

Tradition has it that this prophecy was drawn to the attention of King Cyrus, and that it was in harmony with the prophecy that he promptly made the proclamation mentioned in our lesson, permitting all Israelites who might desire to return to their own land to do so. The wording of the proclamation, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea," might seem to imply that Cyrus was a believer in and a servant of the true God, but we have no corroborative evidences to this effect: rather the records of his time refer to the heathen gods, but apparently make no mention of Jehovah. We are to remember that the heathen kings were at that time in the habit of recognizing the gods of the various countries which they governed, and wrote and spoke respectfully in reference to all of them, apparently with a view to preserving the respect for their realm of every creed amongst the worshipers. Thus also today Great Britain, ruling over millions of Mohammedan subjects through her viceroys, shows deference to the Mohammedan faith and worship, and not long since built and endowed a Mohammedan college. We are to remember that amongst worldly people policy continually has an upper hand, and that the religious convictions, aside from a clear knowledge of the Truth and consecration thereto, are more or less vague and indistinct in vision and see good and bad in all religions. Positiveness in religion usually is only found in those who have the truth and a clear knowledge of the divine plan of the ages, or in fanatics blinded by ignorance and superstition.

The king's proclamation encouraged all the people of Babylon, neighbor of the Jews, to help such as desired to return to their own land. The king himself provided liberally for the expedition, sending a troop of one thousand cavalry for the protection of the emigrants and their goods from the depredations of the Arabs of the desert. He also returned to the Jews the vessels of the Temple which Nebuchadnezzar had taken at the beginning of the seventy years' desolation of the land—the last captivity, when Zedekiah was taken. The total number of these vessels, gold and silver, is astounding—five thousand four hundred, large and small.

ONLY 50,000 RETURNED

When we remember the length of time the people had been in Babylon, that scarcely any of the Jews living at the time of this emancipation proclamation had ever seen Palestine, that they had merely heard of it through their parents, and that only a few very aged men and women remembered to have even seen the city as children, it will not surprise us that the total number volunteering to return to rebuild the city and the Temple was only 50,000. But they were a choice 50,000; they were, as nearly as could be reasonably expected, Israelites indeed. In their hearts burned faith in God and in the great Abrahamic promise which had held their nation together up to that time. In their captivity they had learned lessons respecting why they had been cast off from divine favor, and had learned also to look for and wait for this very event in which they now participated. They knew that the prophets had foretold that it would be seventy years of desolation, and they recognized that the opening of the door for the return was of divine arrangement.

Of course that fifty thousand were not all men and women of faith in the promises, but many of them, probably more than half, were children. The great mass of the nation, having become settled in business and in family relationships in Babylon, were loth to leave—just as today, if Palestine were opened to the Jews for their return, there would be comparatively few to go from America, where they are prospering in business, socially, etc. The majority would undoubtedly go from the lands of persecution, and would probably be chiefly the poor. In the present case we know that they were not all poor, because a very large sum indeed was collected for the rebuilding of the

Temple, a sum estimated to be nearly equal to four hundred thousand dollars.

"YE SHALL GO FORTH WITH SINGING"

Psalm 126 seems to picture the returning of the Jewish exiles from the Babylonish captivity, our Golden Text being the key to the joys of the occasion—"The Lord hath done great things for us, whereof we are glad." A writer describing the scene of their departure from Babylon says.

"Forth from the gates of Babylon they rode, to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrels, and one hundred and twenty-eight singers of the Temple (Ezra 2:41-65), responding to the prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond: 'Go ye out of Babylon, Flee from the thraldoms, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Eternal hath redeemed his servant Jacob.'"—Isaiah 48:20.

We are interested in the affairs of this narrative sympathetically, and also because we realize that the Lord's providences control in respect to all the affairs of Israel, his people. But we have greater and more profound interest in the events here narrated now that our eyes have been opened to see that the seventy years of desolation of the land of Palestine represent the seventy jubilee cycle appointed to them in the time the fulfilment of which we are now living. Our interest is still further awakened when we remember that in this long interim of time God's favor was transferred from the Jewish house of servants to the Gospel house of sons, and that an antitypical Babylon has carried away captive the Lord's people and all the golden vessels of truth. Spiritual Israel in captivity has been waiting for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus.

The proclamation of liberty for the Lord's people to go forth from Babylon has not been generally responded to by them. A comparatively small number of them have had such love for the Lord, such a reverence for his promises, such a desire to be inheritors of those promises as to lead them to sever the earthly ties and the bonds which hold them satisfied in Babylon. But some have heard, some have rejoiced, some have stepped out and some are still leaving. Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths which for so long have been misappropriated, misapplied, misunderstood. misused in Babylon.

"COME OUT OF HER, MY PEOPLE"

The Lord now calls his people forth from mystic Babylon, ("Babylon the Great, the mother of harlots"). His words are, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) No one should be urged to come out of Babylon. If he does not come out joyfully, "with singing," making melody in his heart to the Lord, glad of the opportunity of coming out, glad of the opportunity of getting away from the error and into the place of divine favor and inheritance of the divine promises, let him stay in Babylon. If he loves the things of this present time, the social advantages of Babylon, the business advantages and opportunities, the greater honor of men, the greater comfort and ease, let him so indicate to the Lord and refuse to respond to the Lord's message.

As the company of the Israelites left Babylon with great joy and rejoicing, so we who have gotten free from mystic Babylon rejoice exceedingly and would not go back under any consideration. By and by, when the time of trouble is imminent, others may still escape and deliver their souls, but it will not be with the same joy: some we are assured will be in Babylon up to the time of its fall, and will be delivered, but theirs will not be the songs of gladness and joy and victory; they will not be of the overcoming class. Rather it will be theirs to mourn that they were unfaithful to the voice of the Lord, that they remained in Babylon contrary to his Word and that they receive of her plagues, her chastisements, her troubles, which so surely will come thick and fast—the "seven last plagues."

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer prospects nigh."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BRO. RUSSELL:—

More than six years ago I commenced to look to the Lord alone for help, asking grace to be made willing to die or live, just as His will would be.

Years of suffering followed and no notable change physically, but spiritually the blessings were many and the Lord's nearness very sweet.

Reading the Word of God continually, also many publications on the blessings and need of an absolute surrender, the Lord not only made me willing to consecrate myself fully to him, but same time prepared me to receive the present truth. (I must count it a real wonder, a special grace of the Lord, that I was able to read most of the time, as the nature of my illness, according to man's knowledge, makes reading impossible). About this time a tract came to hand warning all Christian people against a publication called "MILLENNIAL DAWN," denouncing same as a dangerous and anti-Christian work, and quoting numerous Scriptures in proof of this assertion. Carefully reading same I soon noted that most Scriptures quoted were given a different interpretation than I was led to understand them so far. This naturally awakened the desire to read the very publication mentioned and compare notes, but how and where to get these books was more than I knew. All I knew was the name, and this subsequently proved all sufficient, because only a few days after, two books were left in our house to be given to a party living near. Sitting in my chair near the table, and noting the paper on this package badly torn, I reached out to do it up better, and—oh, wonder!—MILLENNIAL DAWN was in my hand. Dear Bro. Russell, had it not been for the torn wrapper these precious books, which proved to me a source of instruction, joy and happiness for years, would have passed out of the house and I not any the wiser. Surely this was the Lord's doing. I was hungry for the truth, longing for more light, and true to his promise he provided. Glory to his name!

This was three years ago last winter and the often almost overwhelming blessings received in the study of God's dear Word in the additional light presented, frequently makes me cry out: "Oh, Lord, I am utterly unworthy of so much grace. Grant that I, like clay in the potter's hand, may rest in thy Masterhand, to be prepared and molded into a vessel ready for thy use and honor only."

With Christian love and greeting, I remain,
Yours in Christ Jesus, JOHN F. GRAF.—*Oregon.*

MY BELOVED BROTHER, RUSSELL:

I always appreciated the work being done through the colporteur service, but this appreciation has grown wonderfully since entering the pilgrim field, as coming in contact with the various little classes I have learned how some colporteur—often unknown—sowed the first seed which gave the work in that place its start. If each colporteur could know how often we hear of such things discouragement would be unknown amongst them.

For instance, about two and a half years ago, I was at Savannah, Ga., and during my visit a sister told me how that city had been canvassed with apparently no results,—books had been sold but no fruit could be seen. Two months ago, I went to Chauncey, Ga., for the first time, and in the course of my drive into the country I asked the brother how he first learned of these things. He said that some years ago his sister was working in Savannah, and one day a colporteur came to her employer's home. She answered the door bell, and found a colporteur there from whom she purchased "The Plan of the Ages." That book brought her and her two brothers into the light, and now, a hundred miles or so from Savannah, a grand little company is laboring and rejoicing because of the seed dropped by a colporteur.

I went to one place in Michigan where a brother and his wife were full of joy over the light which had come into their hearts and home. The brother told me that when his wife ordered the book he thought, "There's another one of those fake book agents," and tried to show the colporteur brother just how he felt about it. But he said to me, "Oh, Brother Barton, I only wish I knew who that brother was. How glad I would be if I could only show him how different is my feeling now, and could take back what occurred then."

Do you not think the Lord purposely keeps results from being seen by those who do the work in order to give room for the exercise of faith? They should believe their "labor is not in vain in the Lord," whether they can see its outward fruit or

not. Our heavenly Father wants us to work for him, not for results,—work from principle, not from a mere desire to see our efforts prospering.

Should we not also esteem the fruit borne in our lives of more consequence than the results of labors in the harvest field? Does not 2 Tim. 2:6 teach this?

So even if there was no fruit from the colporteur labors except the fruits of patience, humility and fortitude borne in our own lives, it would more than pay to be in that work, but there is other kind of fruit too, and we pilgrim brethren would like to tell of that for their encouragement.

"God's mercy 'tis which hides results—
A mercy which our good consults;
For did he choose he could reveal
The fruitage of our Christian zeal.

"He might have shown the seed you thought
Had surely died and come to naught
Was living in some unknown place
Producing words and works of grace."

May the dear Lord continue to bless those noble brethren and sisters who in this way are "laying down their lives for the brethren."

With Christian love in the royal service of the King,
BENJ. H. BARTON,—*Pilgrim.*

DEAR BRO. IN CHRIST JESUS:

I am so thankful to the Lord for having brought my husband and myself out of that awful darkness into the light of present truth, that I want to write you a few lines in regard to same. We were spiritualists for five years: In fact I was a trance medium, although I could never bring myself to take any money for it, as I regarded it altogether too holy to use it for earthly gain; yet for the past few years I was not satisfied with it and its teaching, and I prayed to the Lord to show me whether it was his work, as I had always remarked to the spirits if it were God's work I would be very thankful for the gift and to be his instrument to further his truth; but if it were the devil's I did not wish for any of it. Whereupon they always replied, "There is no devil," and that it is God's work. I gave up friends for their sake, and for two years I lived in a haunted house suffering untold agony, doing, as they told me, what God had ordained me to do, to release an earth-bound spirit, the spirit of a man that committed suicide by cutting his throat from ear to ear.

Many times I suffered to horror and agony of having the sensation of a razor cut my throat from ear to ear. This they told me was to be a proof when that spirit was near me: Time upon time I suffered dying agonies to bring tests to friends. Prior to my coming into the truth last fall, I had a very severe trial, which I thought I could not bear, and when I prayed to die a beautiful little form appeared assuring me God would forgive, and I would suffer no punishment if I committed suicide, which I had intended. But, thank God, my husband watched me until I became more calm, and could reason again, That was just one week before the booklet, "What say the Scriptures on Spiritualism" was placed in my hands. When studying that for two hours, and fighting the great battle all night, I knew whom I had been serving, and so you can probably gain a glimpse of why I say awful darkness. In fact I could write many more experiences, should you think they would be any benefit to God's people.

I rejoice in the Lord and pray he may keep all. I desire to express my heartfelt thanks and appreciation to the Lord and to you, for the DAWNS—as Bible Keys. May the Lord continue to bless you and use you as that faithful steward, is our earnest prayer.

Yours with Christian love, MRS. G. K.—*Ill.*

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THE EDITOR'S WESTERN TOUR

(CONTINUED FROM LAST ISSUE)

Ogden, Utah, was our next appointment. By this time our company was small, as some came no farther than Denver; however, others joined us *en route* for Portland. The Ogden friends met us at the depot, and showed abundantly, by words and deeds, that they were glad of the one-session Convention. They had secured the use of the Mormon Tabernacle and had thoroughly advertised our discourse, "To Hell and Back. Who are there? Hope for many of them."

About 600 were present, a very large audience for us in a city of Ogden's size. Excellent attention was given for nearly two hours, while we endeavored to show forth that the real penality for sin is death, that the tomb is the hell of the Bible and that the salvation promised as a result of Christ's death and a consequent reconciliation with the Father is awakening and resurrection—for whomsoever wills. We believe that some were helped.

ON TO PORTLAND, OREGON

We took train for Portland at 2:30 o'clock in the morning —spending nearly two nights and two days on the journey. A crowd of dear friends awaited us at the depot, though our train was several hours belated. We got a good opportunity to wash and rest and visit before the opening of the Convention on Friday, September 8.

The Portland gathering had the distinction of being the only three-days' Convention on this trip, and it was a most enjoyable season of refreshment. The local friends had made every preparation for the nearly two hundred visiting friends who, while chiefly from Oregon, Washington and Utah, included representatives from British Columbia, Dakota, Minnesota, California, Texas, Pennsylvania, and one from Australia. The interspersed testimony meetings were rich treats, as always, and caused many hearts to "burn" as they recounted their experiences and heard of similar mercies of God variously manifested toward others.

We had "Woodmen's Hall" for all the meetings except the Baptism service, which was held in the Christian church, and the service specially advertised for the public, which was held in the Taylor St. M. E. church on Sunday, Sept. 10th. At the latter our topic was, "To Hell and Back," etc., and an audience of about 900 gave close attention for about two hours and then took our free literature with avidity.

The program was followed throughout. One of the Elders opened the Convention with words of greeting and welcome, after which Brother A. H. MacMillan became the permanent chairman and greeted all present in the name of our Society, and then the first testimony meeting began. Pilgrim Brother Harrison gave an able address in the afternoon, his subject being, "The cost to our Lord for the world's redemption." The necessity and value of the ransom were shown, as well as the Master's great sacrifice in leaving the realms of glory and enduring all that our redemption cost. "Take heed to the doctrine" of the ransom was the essence of his discourse. The evening service, introduced by a service of praise, was a Chart Discourse by Pilgrim Brother Barton, who made the various features of the divine plan very plain and very interesting.

Saturday morning's opening service was one of praise and prayer, after which a question meeting, occupying two hours and involving a great variety of topics, prepared us all for noon refreshments and rest.

The entire afternoon was devoted to the consideration of Baptism, showing the erroneous views, and, in contrast, the true teachings of the Bible on the subject—substantially as set forth in MILLENNIAL DAWN, Vol. VI. Following the discourse twenty-nine requested and received symbolic immersion in water, as illustrating and confessing their true baptism into Christ's death.

Saturday evening Pilgrim Brother Barton addressed the Convention on the lessons of the Ninety-first Psalm—showing what it is to be safe under the protecting shadow of the Almighty, and how these secured ones are protected from the various snares and deceptions of this harvest time. About 300 heard very attentively.

Sunday forenoon brought another blessed testimony, praise and prayer meeting, after which we spent over an hour discussing the spiritual lessons taught by the Exposition, which many of you have read through the columns of the *Pittsburgh Dispatch* and other Monday publications, which now carry extra messages from the editor of this journal to so many of the friends weekly.

The Sunday afternoon discourse we have already mentioned. The Convention closed that evening with a Love Feast introduced by a short discourse on the Twenty-third Psalm. We parted, hoping to meet at the great Convention, "The General Assembly of the church of the firstborn." We left on the night train for Everett, Washington, about twenty friends of those parts accompanying us.

EVERETT'S ONE-DAY CONVENTION

Warm hearts and hands greeted us and entertained us at

Everett. An afternoon meeting for the interested was attended by seventy-five. We discoursed to them for nearly two hours on the terms on which our calling and election may be made sure; and the evidences we have of the divine favor with us to assist us in overcoming the world, and how all things work together for good to the faithful.

The evening service for the public, on "To Hell and Back," was held in Everett's Carnegie Hall, whose capacity of about three hundred was fully taxed. We had excellent attention and were pleased to learn of several who were "greatly helped" by the service. After a good night's rest we proceeded to Seattle.

SEATTLE'S ONE-DAY CONVENTION

As Seattle friends and others accompanied us to Everett, so many from Everett, etc., came with us to Seattle. The opening was a praise and testimony service, followed at 3 p. m. by a discourse on "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," in which we emphasized the favor of the present age call and the blessings to result to the church and the world in the kingdom. About 200 were present and they mostly the interested from various parts, adjacent and distant. Our evening address on "To Hell and Back" was heard with great attention by an audience of about 650, and we trust that good fruitage will appear in God's due time. The afternoon services were held in Third Avenue M. E. church edifice, the evening service in the Arcade Hall. The midnight train speeded us back to Portland, where, on the 13th, we took the Pacific steamer for San Francisco, our next appointment.

FROM PORTLAND HOMEWARD

The ocean journey from Portland to San Francisco was a delightful and restful one. Our party numbered six—three on return journey to Los Angeles, one from St. Louis and one from Millvale, Pa., besides the Editor. Brother MacMillan preceded us to Los Angeles to open the Convention there.

Every morning we had our usual "Heavenly Manna" as well as our physical refreshments and in the day time we had Scripture question meetings, in which all participated, and by which we trust all were profited. Thus our journey passed pleasantly, bringing us to San Francisco, Cal., on Saturday morning, Sept. 16th. At the landing awaiting our arrival were seven of the dear brethren and sisters of that vicinity, who gave us most hearty greetings, to which we as fervently responded.

Complete arrangements had been made, and we were soon comfortably located in the home of one of the dear ones, where a question meeting engaged us all pleasantly until dinner, after which came the general gathering of the friends of that vicinity, so far as it was possible for these to be in attendance on the busiest day of the week. There were about forty present, to whom we spoke on "God's Election"—our opportunity for making our calling and election sure, and the mark of the prize, perfect love. [Phil. 3:14.] The service lasted from 2 to 4 p. m.

A goodly number accompanied us to the train which speeded us to Los Angeles, a distance of over 400 miles. Many were the hopes expressed that we should meet again in the "General Assembly," if not in another Convention on earth. Many prayers went up for a share in the heavenly kingdom, even though led by the Master in the narrow way and by the way of the cross.

LOS ANGELES CONVENTION

As per program, this Convention opened Saturday, Sept. 16th, with a rally and testimony meeting. An unannounced feature, much enjoyed by the friends was a Chart Talk by Brother MacMillan. This Convention thus happily opened was already under good headway and awaiting us Sunday morning, when we had a praise and testimony meeting participated in by many, including a Methodist minister and an ex-Methodist minister and ourself.

Our afternoon topic was for the public, "To Hell and Back. Who are there? Hope for many of them." The attendance was estimated at 700. The closest of attention was given and we trust some good seeds of truth were planted in honest hearts, and that others partly assured were fully convinced respecting our Father's character and plan.

The evening topic, "The Sin Unto Death," many of you have already read as reported in the *Pittsburg Dispatch*, and we need not go into details here.

By general desire the Convention held over Monday, Sept. 18. The morning session was a praise and testimony meeting, during which we made a trip to Santa Monica at the urgent solicitation of one disabled from attending the Los Angeles meetings. There we had an opportunity for a talk on the Tabernacle Shadows of the Better Sacrifice to a little group which included a Presbyterian minister of apparently thoughtful cast of mind.

At the afternoon session of the Convention we spoke on the true and the symbolic baptisms, following which twenty were immersed.

The evening session, which closed the Convention, was a question meeting. A number of questions were proffered but the first one occupied our entire time until 9:15 p. m. and the remainder we brought with us, to be answered in the WATCH TOWER columns from time to time. The topic which was so engaging was respecting "The satisfaction of Justice." Many seemed edified and we hope at some time to take up the subject again in the WATCH TOWER for the benefit of all.

Bidding Los Angeles adieu, we started (two only) on our journey to San Antonio, Texas, an item of 1,430 miles, mostly through a sandy desert growing little but sage brush—extremely hot and dusty, especially one stretch which dips one hundred feet below sea level.

"BY MYSELF HAVE I SWORN"

What means the oath that God hath sworn?
Have Christians from their Bible torn
The great Jehovah's seal?
When Christ shall bring the world's reward,
Will not each tongue confess him Lord—
Each knee in homage kneel?—Psa. 82:8.

Will every kindred, every tribe,
To him all majesty ascribe,
And glorify his name?
Yet while the nations bow so low,
Will vengeance hurl the bombs of woe,
To blast with endless shame?—Psa. 86:9.

Will God his lowly creatures cheat—
Or call the nations to his feet,
To feel a tyrant's rage?
Then will he scorn their prayerful breath—
Will nothing but a deathless (?) death
His stern revenge assuage?—Rev. 15:4

What being do you worship then?
What unrelenting foe of men
Has chained you to his throne?
What form of error doth supply,
Your awful views of God Most High
To sacred truth unknown?—Mal. 1:11; Isa. 26:9.

Our God is love, of Gospel mould;
Who sent the Shepherd of the fold
To seek his sheep astray,
With yearning still his heart will burn,
Until the countless lost return,
To see the "Living Way."—Jno. 12:32; Rom. 8:21.

The love that brought salvation nigh,
Will heed the bruised sinner's sigh,
And soothe away his pain,
While "whosoever," great or small,
Upon Jehovah's name shall call,
Will never call in vain.—Acts 2:17 and 21; Rev. 22:17.

G. M. BILLS.

PAPAL ATTEMPTS AT REFORMATION

"Back to the Gospels!" comes the cry from the Vatican, sounding the knell of Catholicism. After centuries of crafty misrepresentation of the Scriptural teachings, the church of Rome has been forced to acknowledge the error of its ways, and at last a man has been found honest enough and of sufficient boldness of heart to say, "We have sinned; let us return to the truth." A Reformer in the Vatican! It is a difficult *role* to play. Will Pius X. be able to carry it through effectively?

Five centuries ago John Huss made the first attempt, in Germany, to bring about a reformation in the Catholic church, but the time was not yet, and the priests were too strong for him. Despite the fact that he carried a safe-conduct, under the seal and hand of the German Emperor himself, for his journey to Constance, he was seized, condemned as a heretic and burned at the stake. A century later saw the rise of three mighty champions for truth—Luther, Calvin and Zwingli—who successfully drew from the otherwise rotten body of the Almighty Church of the Middle Ages the only healthy elements therein, wherewith

to build up the real church of Christ. The rich priests and tyrannical nobles, however, assisted by the cunning and unscrupulous Jesuits, tightened their hold upon the ignorant masses and wrapped the cloak of ignorance more closely around them. These brought a rich income to their worthy masters, who repaid them with adulterations of Christ's teachings suited to their vile purposes. The truths of the Gospels became hidden or utterly unrecognizable under the accumulated dogmas of centuries of Popery. The Council of Trent but added to the venerable collection of fraudulent misrepresentations, and even as late as the third quarter of last century the dogma of the infallibility of the Pope was promulgated afresh by the Council of the Vatican.

Even nature must suit herself to the Catholic dogmas. When Galileo discovered rotation of the earth he naturally upset the Popedom, and was informed that he was wrong and must admit his mistake or——! Galileo was not of the stuff of which martyrs are made, or it may be he was wise in his generation. He knew he was right, but he preferred a natural death, and he felt confident that the time would come when this scientific truth would be acknowledged in spite of the Pope and all his minions, so he acquiesced in the Papal fallacy. Nature, however, eventually triumphed, as Truth is now doing, and the Lion of Rome continues to retire beaten and cowed before a power too great even for its mighty strength.

From the many official booklets which have been published of late, and which have been directly inspired by the present Pope, it is easy to see that he, along with many of his high-placed followers, has come to the conclusion that some measure of reformation has become an urgent necessity within the Roman Catholic church, otherwise the mighty edifice may totter to a fall. The direct reforms at which Pius X. aims may be summed up as follows:—

(1) To transform the religious cult into keeping with the sense of the true religion of Christ, insisting more upon the worship of the Redeemer and less upon that of the Virgin Mary, the saints, holy relics, etc.

(2) Complete reform, i. e., restriction and simplification, of the Papal Court.

(3) Restriction of the numbers of Orders, which now runs into hundreds, to about five or six; and purification of monastic and convent life, which at present teems with abuses.

(4) Modernization of the teaching of divinity in the Roman Catholic colleges.

(5) Greater liberty to the Catholic scientist, and the prevention of rash condemnation, such as that experienced by the Abbe Loisy and others.

(6) Reform in the Papal diplomacy, and the foundation of a sound school of diplomats.

(7) Reduction of the 264 Italian dioceses, with an equal number of bishops, to a reasonable number.

(8) Reform of the Congregations, which have not been altered since the time of Pope Sixtus V.

(9) Thorough reform of the entire Roman Catholic religion, morally and intellectually!

(10) Formal renouncement of all claim to temporal power in Italy; and finally, in fact, a return of Catholicism to the Gospels!

Reform literature has been particularly in evidence throughout Italy of late, and the publication of pamphlets goes on continually. Bishop Bonnemelli of Cremona, for instance, has published a pastoral letter in book form, and with the full permission of the Pope, which may be taken as a typical example. Referring to the worship of the Virgin Mary, he says: "It shocks Christian feeling and common sense to see the Virgin Mary and many of the saints placed upon the same level as our Lord Jesus Christ." The Bishop then goes on to criticize the superstitious worship of Saint Antonius of Padua and the financial exploitation connected therewith. "Not only are there people who believe in him," he says, "but there are those who turn him to good business account, and also others who afford permission for the conduct of such transactions." Monsignor Bonomelli frankly admits that it is quite comprehensible to him that in Italy the educated classes—be they patricians, merchants or workers—do not desire any connection with the Roman Catholic church. What an admission from a Catholic Bishop! And why is this? Simply because that religion represents *a pot pourri* of absurd ceremonies, customs, devotions, etc., which may have the effect of subduing the ignorant masses to due reverence and respect for their spiritual (?) guides, but offends the good sense of the educated and enlightened.

Since the above article was written, a Rome correspondent informs us that Piux X. has appointed a committee consisting of several Cardinals and Doctors of Catholic Divinity, to consider and decide upon the measures of reform to be adopted. The Intransigeants and Jesuits, continues the correspondent, are highly indignant at the lines of the policy taken up by the Pope, as they can see only too well that should the meditated reforms be carried out the knell of the priesthood's power is sounded, and their hitherto uncurbed license at an end. These latter views find strong confirmation in the fact that outside of Italy the Catholic priests are careful not to breathe a word of the movements, pregnant with meaning, which are going on in Papal circles, since they fear, and with good cause, that as soon as the Vatican announces that the dogmas hitherto propagated by them as Gospel truths are entirely wrong and merely the results of former abuses on the part of the clergy, people will immediately come to the conclusion that where so much is false it is useless to look for aught that savors of the truth, and will, in their disgust at the manner in which they have been misled, turn their thoughts towards the true faith and so swell the ranks of the Protestant believers.—*The Bulwark.*

* * *

But, alas! how few they will find of true Protestants—holding the Bible as God's inspired Word and protesting against the errors of the "dark ages." By that time "higher criticism" will have infidelity intrenched in pulpit and pew. But, God be praised, some are already seeing present truth.

"BEAR YE ONE ANOTHER'S BURDENS"

GALATIANS 6:2.

Those who look upon the Bible as a collection of moral precepts designed for the regulation of the world in general, are very far from the proper estimate of its object and scope; for the Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints—"the sanctified in Christ Jesus." To them, all the apostolic epistles are addressed.

The book of Revelation is also similarly addressed. And the Apostle Peter, in referring to the prophecies of the Old Testament, says even of the prophets that "not unto themselves, but unto *us* they did minister." (1 Pet. 1:12. See also Dan. 12:4, 8, 9) And the Apostle Paul says that "*whatsoever* things were written aforetime were written for *our* learning, that *we* [the sanctified in Christ Jesus] through the patience and comfort of the Scriptures might have hope." (Rom. 15:4) Consequently, all that was written aforetime by Moses and the prophets—whether of history or law or prophecy or type or precept —was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate world. It is a "light which shineth in a dark place" *to Christians;* it is "a lamp to *our* feet, and a light to *our* path." And whatever light the world get from it reaches them indirectly—as reflected from the children of God, who "shine as lights in the world." "*Ye,*" said our Lord, "are the light of the world."—Phil. 2:15; Matt. 5:14.

The plan of God, once discerned. indirectly inculcates every principle of morality and virtue by showing just what God designs to have us do; by showing, first, how he created us perfect and glorious in his own image and designed us for everlasting life in the enjoyment of his favors; next, that everything in us which is short of that original perfection is due to sin and renders us unworthy of life. Then there is the recognition of sin; and thus the glorious plan for both our legal and our actual deliverance from sin and death is opened up, and the final restitution of all things is assured to the loyal and obedient sons of God; and all the necessary provisions thereto are made manifest.

As the plan is now clearly outlined we see how history and prophecy and type and law all minister to the one grand design of the Book of books, in wh ch the reverent and careful student finds the highest incentive to purity and holiness, and the most perfect delineation of that praiseworthy character which he should seek to build up, and in contrast with which the deformity of every evil is manifest.

Among the instructions to the children of God is the one above cited—"Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ we have seen to be the law of love: and Love says, "Bear ye one another's burdens." There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ! Worldly-minded friends may sympathize, but their counsel is almost

sure to be wrong. Hence the necessity of fellowship in the body of Christ, and of disfellowship with the world.

It is not always necessary to tell one's sorrows and perplexities to another, and to have their sympathy and aid: in most cases they are better untold, except to the Lord. But Love's quick discernment is always watchful and ready with the word in season, the cordial friendliness and the helpful hand if need be, to help bear the burden.

There are various kinds of burdens to be borne: there are burdens of bereavement, of financial embarrassment, of business and family cares, of physical and mental suffering, of sudden disasters and great perplexities and anxieties; and there are burdens also of conscious sins. In all these, if we are diligently seeking to fulfil the law of Christ, we may be able to cheer and strengthen fellow-members of the body of Christ with sympathy and counsel, and such aid as may be most needful and timely.

But the Apostle calls particular attention to this last kind or burdens—burdens of sins—and counsels the exercise of this disposition specially in cases of acknowledged sin. We are all to remember our own liability to sin, and therefore to be patient and considerate with others when they are overtaken in a fault. Such patient, forbearing love is one of the most beautiful adornments of the Christian character.

In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1, 2) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor [brother] *for his good, to edification*"—*i. e.*, not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be no schism in the body; because the members all have a mutual care and a mutual love one for another—a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor; just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's Words, "Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven."—Matt. 18:1-6.

And again says the Master, "Whoso shall receive one *such* little child [one such humble, teachable child of God] in my name receiveth me." Let us, therefore, be in haste to receive and to heartily fellowship every such one.

And here he adds a caution which all would do well to heed, saying, "But whosoever shall ensnare one of the least of these who believes in me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea." With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another's burdens, and so fulfil the law of Christ—the law of love; and so bind up the body of Christ that there be no schism in the body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness—how it makes more tender and devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors; and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

"PAY THY VOWS UNTO THE MOST HIGH"

The fiftieth Psalm furnishes food for most profitable meditation to the consecrated. It starts with a precious reminder of the glory that is shortly to be revealed in and through the faithful. Taking the standpoint of the church's future completeness and glory, it says (verse 1): "The mighty God, even Jehovah, speaketh [through the glorified church, the Christ, head and body], and calleth the earth from the rising of the sun ["the Sun of righteousness, with healing in his wings"—Mal. 4:2] unto the going down thereof" [*i. e.*, from the beginning to the close of the Millennial day, Jehovah, through his Anointed, will be calling the earth to repentance and to righteousness and eternal life.]

Verse 2. "Out of Zion, the perfection of beauty [out of the church exalted and glorified], God shineth forth [his glorious character and plan are made known]."

But verse 3 reminds us that that time is yet future, and begins to describe the coming of the Lord, while the following verses discourse as to the first work of his presence.

Verse 3. "Our God shall come, and shall not keep silence: a fire ["the fire of his jealousy"] shall devour before him, and it shall be very tempestuous round about him." It will be the tempest of the great time of trouble so often and so variously and vividly described elsewhere.

Verse 4. "He shall call to the heavens above, and to the earth, to judge his people." In this time of the Lord's presence and the harvest of the Gospel age, all who claim to be his people —*i. e.*, all "Christendom," Christ's kingdom, falsely so-called, or "Babylon," as named in the Scriptures (Rev. 16:19)—are brought into judgment before the assembled hosts of heaven and earth—angels and men. Already this judgment of "Christendom," "Babylon," is in progress: hence the late overhauling and revision of the hitherto accepted and unquestioned creeds of its various sects. And hence, too, the unsparing criticism of nominal Christianity by the world at large, in the secular press, etc., calling attention to its traditional errors, and to its untenable positions. It is now recognized as a self-contradictory mouthpiece of God.

Verse 5 is the command of the now present Lord of the harvest to the reapers, to separate the true wheat from the great bundles of tares in Babylon—"Gather my saints together unto me: those that have made a covenant with me [not merely by the lips, but] *by* [*actual*] *sacrifice*"—those who have faithfully carried out the solemn covenant of entire devotedness to the Lord.

Verse 6. "And the heavens shall declare his righteousness; for God himself is judge." In that judgment which heaven and earth are called upon to witness, and which shall closely discriminate between the wheat and the tares, and effectually separate them, "the heavens [the kingdom of God which will be established as the outcome of this judgment] shall declare his [God's] righteousness; for God himself [who cannot err] is [the] Judge."

The following verses of the chapter sum up charges brought against God's nominal people, while verses 14, 15, 22 and 23 interpose a word of wise counsel for those who will receive it.

Verses 7 and 8. "Hear, O my people [ye who claim to be my people by a solemn covenant], and I will speak: O Israel [nominal spiritual Israel], and I will testify against thee: I am God, even thy God. Not because of thy sacrifices will I reprove thee; and thy burnt offerings [free-will offerings, such as benevolent works, etc.] are continually before me." But such works cannot commend them to God in that day of judgment; for, said Jesus, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then will I say unto them, I never knew [approved] you: depart from me, ye that work iniquity." (Matt. 7:22, 23) These have been "false prophets" (Matt. 7:15), "teaching for doctrines the commandments of men." (Matt. 15:9). For their own erroneous theories they have claimed divine authority; and though in going about to establish their own righteousness they have done "many wonderful works," those works are not acceptable to God, because they have not submitted themselves to his plans and methods.

Verses 9-13 declare God's independence of their works, and intimate his perfect ability to accomplish the blessing of the world according to his own plan without their assistance. "I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof.

Will I eat flesh of bulls or drink the blood of goats?"—Am I in need of your wisdom or works, or in any way *dependent* upon your gifts? No—"Offer unto God thanksgiving; and pay thy vows unto the Most High." (Verse 14) What have any of us to offer unto the Lord that we did not first receive from him, and that should not, therefore, be thankfully received and used according to the directions of his plan? And this is what all who have consecrated themselves to God have covenanted to do. It is, therefore, obligatory upon all such that they pay their vows, fulfil their covenant unto the Most High.

True. in the faithful fulfilling of a covenant of entire consecration to God there is much to endure in the way of reproach and persecution from the world (2 Tim. 3:12); but to such the Lord through the Prophet (verse 15) says, "Call upon me in the day of trouble: I will deliver thee, and thou [by thy testimony and faithfulness] shalt glorify me."

Verses 16, 17. "But unto the wicked God saith" [The wicked here referred to are not people of the world; for, according to verse 7, this testimony is borne against those who claim to be the Lord's people, and members of the spiritual house of Israel. These "wicked" are the covenant-breakers among those who still claim to be faithful people of God.]—unto these God saith, "What hast thou to do to declare my statutes [decrees, doctrines] or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction and castest my words behind thee." The Lord will not hold them guiltless who, professing entire consecration to him, nevertheless despise instruction and cast his words behind them while they cling to their own traditions and theories; "For," says the Apostle, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down [Greek *katecho*—hold down or suppress] the truth in unrighteousness." (Rom. 1:18) This is what the various ecclesiastical systems of Great Babylon have been guilty of for centuries past: they have taught their own false doctrines and have claimed for them the divine authority of the Word of God. In doing so they have unjustly suppressed the truth: they have hated instruction and have cast the words of the Lord behind them whenever the latter were brought forward to testify against them or their plans.

What right, the Prophet inquires, have such covenant-breakers to declare the plan of God? None whatever. Such unfaithful and "wicked and slothful" servants are hindered by *their* errors from seeing truths now due. Having been unfaithful to the measure of truth received, they are not permitted to know, and hence cannot declare, the deeper things of God—the breadth and scope of his wonderful plan. "Light is sown for the righteous" who faithfully and thankfully receive and disseminate it, "and gladness [the gladness which comes from a realization of the truth] for the upright in heart."—Psa. 97:11.

But the testimony against this class proceeds—verse 18—"When thou sawest a thief [one desirous of robbing God's children of the truth], then thou consentedst with him." All who do not guard the truth and the flock of God against the encroachment of error, who bid false teachers God-speed, or who commend wolves in sheep's clothing to the Lord's little ones, are, according to the Prophet's language, wickedly consenting with thieves and robbers. And not only so, but he continues—"and hast been partaker with adulterers." Such a compromise with the spirit of the world is, in the language of the Scriptures, defined as adultery. For this reason Babylon the Great (Papacy) is termed a harlot, and the mother of harlots (of the various similar systems that sprang from her); and the principle holds good in every case where unfaithful covenant-breakers consent to any degree with the thieves and robbers who plot and scheme against the truth.

Verse 19. "Thou givest thy mouth to evil, and thy tongue frameth deceit." Such is the course of all who in unrighteousness suppress the truth and go about to establish their own righteousness and their own plans.

Verse 20. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." The unfaithful always take the attitude of persecutors, to some degree, of the faithful. Such is the attitude of the whole nominal church against those faithful servants who receive and advocate the truth.

Verse 21. "These things hast thou done ["Babylon," "Christendom," the great nominal church], and I kept silence: [up to the present time, the harvest; and because I kept silence and permitted this evil to run and prosper] thou thoughtest that I was altogether such a one as thyself [that I was consenting with thee to thy evil ways]; but [not so; for a purpose I permitted you to run your course and to make your character manifest; but *now*, in this harvest and judgment time] I will reprove thee, and set them in order before thine eyes." Hence the present investigations and exposures of creed and the growing unrest in the various sects of "Christendom."

Verses 22, 23. "Now consider this [reproof], ye that forget God, lest I tear you in pieces [destroy you], and there be none to deliver.

"Whoso offereth thanksgiving [thankfully receives the reproof and applies his heart unto instruction] glorifieth me [or honors me, as a faithful and consistent believers and representative of the truth]; and to him that ordereth his course aright [that conforms his life and teaching to the light received] will I show the salvation of God."

How solemn and weighty the admonition, and how worthy of the most thoughtful and prayerful consideration of all who name the name of Christ! The day of reckoning is upon the church—upon all who profess to be members of it: "The hour of his judgment is come." Who is worthy to stand? Only those who gratefully receive the message of divine truth, and who faithfully pay their vows to the Most High.

REBUILDING THE TEMPLE

EZRA 3:10-4:5.—OCTOBER 22.

GOLDEN TEXT:—"*The Temple of God is, holy, which Temple ye are.*"—1 Cor. 3:17.

Loyalty to the Lord, and faith in his promises, are costly. The Lord has so arranged the matter, to the intent that only those who are willing to pay the price may enjoy these blessings. Only the faithful and the obedient are willing to pay the price. Thus the Lord proves his people, separating the merely nominal believers from the true, selecting to himself his "jewels," his "peculiar people."

This principle applied to the Jews who returned to Jerusalem from Babylon captivity, in response to the Lord's provision through the proclamation of King Cyrus. Out of the great hosts of that nation carried captive—first the ten tribes, and later the two tribes—there were only Forty-two Thousand Three Hundred Sixty (42,360) of the proper faith in God and the Abrahamic promise, and of the proper zeal and courage, etc., ready to respond. The remainder of the nation had become so comfortably settled in Babylon, socially and financially, that their interests in these things outweighed their faith in the Abrahamic promise. Thus God sifted the nation, and in this motley group from all the tribes he had the jewel class—the very best and most loyal part of all the seed of Abraham. As the Apostle explains in respect to the elect church in this gospel age, so we might say of these Jews returning from Babylonian exile, that there were not many of them great, or wise, or learned, or noble, according to the course and wisdom of this world.

HOPES DEFERRED. TRIALS MANY

Nor had their trials ceased with the surrender of brighter prospects in Babylonia. They left their friends in Babylon, full of zeal, and to some extent admired by their more worldly-wise compatriots, who preferred to remain in the foreign land. The escort granted them by the king, the presents of money, and the costly vessels of the temple service, were with them, and their hopes ran high as they began their journey of nearly 800 miles, about the distance from Philadelphia to Chicago. According to tradition, they must have been about four months travelling, whereas an express train in our day would make the distance in seventeen hours.

The toilsome journey ended, they finally rested at Jerusalem, only to find still greater discouragements. But a very few of them had ever seen the place before, and those few had seen through the eyes of childhood, for the city had lain desolate, according to the Word of the Lord, for seventy years. (2 Chron. 36:21) The wall and the temple had been demolished by Nebuchadnezzar's orders, and many of the private residences were also left in ruins, and now for seventy years of such desolations, "without inhabitant," the place was a wilderness. Trees were growing in what formerly were streets. Everything was disorder. Any other class than those full of faith and zeal, as these were, would have been utterly discouraged. We are to remember that the Lord thus tries our courage, and faith and zeal, not to destroy these qualities, but to deepen and fix them—to establish us, to develop us in character. As with the typical Israelites there, so it is now with the spiritual Israelites—all such trying experiences, under divine providence, will work out to our advantage if we will but persevere in our faith, and love, and zeal.

It required more than a year to put themselves in reasonable condition for living, and then their attention turned to the rebuilding of the Temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition. It is at this point that our lesson properly begins, describing the laying of the foundation of the temple, and the priests and the Levites, appropriately robed, making a joyful noise before the Lord, as representing the faith and confidence of the people in the precious promises associated with that temple and with that city. Alas, poor Jews! we sympathize with them greatly as we remember that as a nation they clung to those Abrahamic promises for over 1,600 years, and yet finally rejected the Prince of life, and in consequence were left desolate, as a house, or nation. The Apostle remarks, concerning their faith in the Abrahamic promise, "unto which promise our twelve tribes instantly serving God hope to come."

How glad we are for the poor Jews that although Israel hath not obtained the chiefest favor, but only the "elect" have obtained it, while the rest were blinded, nevertheless God's mercy and favor still have them in mind, and assure us that they shall obtain mercy through our mercy, shortly—that the blindness that has been on Israel, during the selection of spiritual Israel, will surely pass away, furnishing them the chief opportunity for reconciliation to God, under the New Covenant provisions of the Millennial age.—Heb. 8:10-12.

A NEW SONG IN MY MOUTH

As with the mind's eyes we see those poor but faithful Israelites, out of all the tribes, praising God as they laid the foundation of the Temple, it suggests to us how much more the spiritual Israelites who have returned from mystic Babylon should shout and sing the praises of our King from our higher standpoint of knowledge and appreciation of his grace and truth. Speaking of us, the spiritual Israelites, the Prophet declares, "Thou hast put a new song into my mouth, even the loving-kindness of our God." All spiritual Israelites, who are in the right attitude of heart toward the Lord, are full of songs of gratitude and praise—not always audibly, however, for many can best sing and make melody in their hearts unto the Lord; and indeed the Psalm of Life, which each of the Lord's followers declares in actions and words to those about him, is the best testimony, the best praise we can raise, more to the glory of our King than any others.

If the Israelites who remained in Babylon, whose faith and courage were insufficient, could have witnessed the scene at a distance, they doubtless would have shouted for joy, that they had not undertaken such a pilgrimage and such a work of restoration; but as Paul and Silas could sing in the prison, with their backs bleeding from the cruel lash, while others enjoying every luxury of life in the same city were miserable, so it was with those returned Israelites. Full of faith and hope, they were also filled with joy as they looked forward in prospect for still further favors from the Lord, in harmony with his glorious promises. And so it is with the Lord's people today; our rejoicing is not because of temporal favors and advantages and privileges, but on account of those joys which are ours through faith and hope, inspired by the divine promises—the culmination of the same promises for which the natural Israelites were aspiring, and which are secured to us through the great Jew of the seed of Abraham, our Redeemer, our Bridegroom.

The shouts were discordant—some of joy, some of weeping. Those who looked forward in hope shouted for joy. Those who looked backward, and pictured before their minds Solomon's grand Temple, wept as they thought of the insignificance of the present one in comparison. And so today among spiritual Israelites, there are some who weep for the past, when they should be rejoicing for the future. The Apostle exhorts us to "forget the things which are behind, and to press forward to the things which are before." The lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites, for they can call to mind that the merit of Christ's sacrifice covers all of their unwilling blemishes and mistakes. Carrying with them their experiences they should press forward to fresh victories and fresh joys in the Lord.

"FIRST PURE, THEN PEACEABLE"

We are to remember that these 42,000 people, about 35,000 of whom are supposed to have belonged to the tribes of Judah and Benjamin and Levi, and about 11,000 from the other nine tribes, occupied only a small district in Palestine, about twenty-five miles square. Jerusalem being the center. The remainder of the territory of Palestine was more or less settled by immigrants. The king of Babylon followed the practice of moving the captives from one nation into the territory of another, so that their old associations being broken up they would be more dependent upon the Babylonian government and lose their own natural traits. These people of various nationalities that had settled in Palestine had acquired some of the tradition of the land and its religious customs, and in our Lord's day, 566 years later, they were known as the Samaritans. Of them our Lord said, "Ye believe ye know not what; we know what we believe, for salvation is of the Jews." Respecting the same people, we remember our Lord's commandments as he sent forth the twelve apostles and later also the seventy disciples to proclaim him, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6.

These mixed peoples, whom we will for convenience call Samaritans, paid little attention to the Jews returned from Babylon until they heard of their project of rebuilding the Temple on its own site, the consecrated site, for it is supposed that Abraham's typical offering of Isaac was made upon this very "dome of the rock" upon which the Temple was built, a rock that to this day is held sacred by Musselmans, Jews and Christians. The Samaritans had been unneighborly up to this time, but now seemed to catch an inspiration from this Temple building as they remembered the ancient glories of the nation of this land, whose great king Solomon had built the first Temple. Ceasing to act as enemies, the Samaritans proffered their assistance in the building of the Temple. We cannot doubt that they were sincere in this proposition, and that really their religious fervor impelled them to make it.

Many commentators think the Israelites made a great mistake in rejecting their aid and declining to affiliate with them. But such commentators are evidently in error, since our Lord Jesus by his conduct and words fully substantiated the thought that the Samaritans had nothing whatever to do with the true Temple and its building. God had been sifting the true seed of Abraham to select from it the faithful few, and now to have invited the Samaritans to come in and join them in the Temple building and Temple services would have been to bring in a semi-heathen mixture, which the Lord did not desire. Why the Lord did not desire it can be seen only from the one standpoint —not that it was his wish to send those Samaritans to eternal torment, nor that he wished to destroy them in the second death, but that he has for future development a great plan of salvation which will affect every nation, people, kindred and tongue, including these Samaritans. In the interim he wished to develop the typical seed of Abraham, and subsequently the spiritual seed of Abraham, to be his agents and representatives in conferring his blessings upon all nations.

"WHICH TEMPLE YE ARE"

We find the same thought abroad today, troubling those who have come out of Babylon, and who are wishing to build the true Temple of God referred to in our golden text—the holy temple, the antitypical temple, "which temple ye are." The foundations of our temple were laid at Pentecost, under apparently very unfavorable conditions from the world's standpoint —a dead leader, and a handful of a few hundred disciples scattered and considerably discouraged. Nevertheless, those who recognize the Lord's hand in the matter see things differently: with the eye of faith they discern in Jesus the great rock of our Salvation typified by the "rock of the dome," the top of Mt. Zion, on which the altar of sacrifice stood. The same eye of faith now discerns that the twelve apostles are the foundation stones of divine appointment, built upon the rock Christ Jesus; and that upon the ministries of those appointed representatives of Christ, a glorious church, a glorious temple of the Lord is being erected. Those who then had the eye of faith shouted for joy, and all who since possess the same spiritual vision rejoice in the greater work which the Lord is accomplishing, as they see the preparation now of the "living stones," which, by and by, in the first resurrection, shall be brought together complete as the glorious temple of God, in and through which all the families of the earth may have intercourse with God to their blessing.

There are numerous "Samaritans" today who have neither part nor lot in this great temple and its construction. These Samaritans are found in churches of nearly all denominations, men and women of good character and of religious inclinations. Some of them are "good Samaritans," ready to relieve the sick, the indigent. Worldly wisdom says that these should all be recognized as "Israelites indeed," even though they be not fully consecrated to the Lord to do his will. Many are inclined to upbraid us now, as they upbraided the natural Israelites, for refusing the fellowship and co-operation of the Samaritans of their day.

ONLY ONE NARROW WAY

There is but one course for the Lord's people to follow: they should appreciate whatever is good in these their neighbors and friends, they should deal justly and kindly with them, but they

should remember that as oil and water will not mix, so likewise there cannot be any real union between the consecrated and the unconsecrated in respect to their religious views and their endeavors to co-operate in the divine service. Their standpoints are opposite, affiliations are injurious to both parties. If the spiritually begotten ones, the Israelites indeed, attempt to meet the ideas of the Samaritan class, they will be compromising their own covenant with the Lord. Likewise, if the Samaritan class or the churchianity class of our day be encouraged to affiliate with the consecrated, it will injure them in that it will deceive them into thinking that they have become joint-heirs in the divine promises; whereas none can inherit under those promises except through faith in the Redeemer, circumcision in the heart, and a full consecration unto the death. Such only become regularly and legitimately Israelites indeed, probationary members of the "very elect" church.

When their co-operation in temple building, etc., was declined, the Samaritans became the bitter opponents of the Jews, whom they, no doubt, described as bigoted. Consistently with their views of the subject they did all in their power, politically and otherwise, to hinder the temple building, and thus the trials and difficulties of the servants of God were greatly increased.

So it is today. Those who are faithful to the Lord, "the people who do know their God," are esteemed to be religious bigots and fanatics by some of the respectable of churchianity, who, in harmony with their erroneous conceptions of the situation, are doing all in their power to hinder us in the great work of this Gospel age, the preparation of the living stones of this Temple. We need to understand the situation properly, otherwise we would soon be discouraged, and think of God as being against us because he permits such opposition. But with the right view of things before our minds we may realize that all the oppositions of churchianity are really beneficial to us, helpful in that they serve to do the chiseling and polishing of our characters, necessary to fit and prepare us for honorable stations in the temple of glory soon to be completed. One thought not to be lost sight of is, that in the Lord's arrangement we are the stones, he the master workman—and all the trials and difficulties and oppositions and perplexities and disappointments of our experience are the chisels and the wheels and the emery-sand for our preparation. From this standpoint only are we able to follow the Apostle's advice to rejoice in the tribulations also.

"BY MY SPIRIT, SAITH THE LORD"

ZECHARIAH 4:1-10.—OCTOBER 29.

GOLDEN TEXT:—*"Not by might nor by power, but by my spirit, saith the Lord."*

Zechariah prophesied during the period of the rebuilding of the Temple. In our last lesson we noted the beginning of the work in the laying of the foundations, and that this corresponds with the establishment of the Gospel church at Pentecost. The joy and zeal associated with the founding of the Temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed their every art to discourage the builders and to cause an interruption of the work. As a result several years elapsed before the structure was finally completed.

Just so, after the founding the church by our Lord and the apostles, and the great season of refreshing associated therewith, there came a period of fierce opposition and persecution from Satan and his blinded servants. As a consequence of this opposition very little was done for centuries upon the building up of the church—the preparation of the living stones; yet finally, with the Lord's assistance and encouragements through the Reformation movement, etc., the work of collecting the living stones has progressed, and now we are in the time when the Temple of the Lord is nearly complete—the spiritual Temple which, when completed, will receive its top-stones in the sense of being brought directly in contact with and under the guidance of the glorified Lord, who is the capstone of the spiritual pyramid—his church.

Haggai's prophecies were delivered to Israel about the time of their return from the captivity, and therefore at the time of the founding of the Temple, the prophet at this time being advanced in years. Zechariah, a younger prophet, was raised up by the Lord at this time, and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at the time, but that nevertheless the Lord was with them, and that going on faithfully in an apparently small, insignificant matter, they would be accomplishing his purposes. This corresponds in some degree with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the development and preparation of the various living stones of the glorious Temple.

PROPHETS TO BOTH ISRAELS

Our lesson treats of these visions given to Zechariah and related by him to the people, which served to encourage them to proceed with the work. They were not spiritual Israelites, neither was the Temple they were constructing the true, glorious Temple of the Lord. Those were only the types—the better things, the antitypes, are ours. Nevertheless they got a blessing in connection with the types as we get still greater blessings in connection with the antitypes, and the same messages which mean so much for us meant a great deal to them, though they did not understand them so clearly.

For instance, this prophecy respecting the Golden Candlestick, etc., to natural Israel at that time was properly understood to mean that they were to be God's light-bearers amongst all the nations of the world, and that God himself would see to the supply of light which they would shed forth. And all that was true of natural Israel for centuries; they were God's light-bearing nation, and undoubtedly their influence in the world hindered a greater degradation than might otherwise have occurred. The nations furthest away from them and the light which God placed in them and which shone out from them were the nations which became the most degraded, while the nations nearest them and their light were the nations which went downward least rapidly. Assuredly, however, it was not intended that they should understand the full meaning of this prophecy, and the prophet himself did not understand its full meaning.

The Apostle Peter explains the situation to us when he says, "Holy men of old spoke as moved by the holy Spirit." And yet he proceeds to say, The things which they uttered were not for themselves but for us upon whom the ends of the ages have come. (1 Cor. 10:11; 1 Pet. 1:10-12; 2 Pet. 1:21) The prophets spoke and wrote mechanically, as they were moved by the holy Spirit. They saw some meaning, some significance of the things they wrote and spoke, but not the true, the deep significations, which were not then due to be understood. Only since the true Temple began to be built at Pentecost, only since the anointing of the holy Spirit came upon the spiritual household, the body of Christ, has it been possible for any to enter into the real spirit, thought, intention of the divine purpose as expressed in this and in other prophecies.

THE GOLDEN LAMPSTAND

The Golden Candlestick, or, more properly lampstand, was an important feature in connection with the Tabernacle services and subsequently with the Temple services. It was the light in the Holy as the Shekinah glory was the light in the Most Holy. We may gain an accurate conception of the appearance of this golden lampstand from the arch of Titus at Rome. Titus was the Roman general whose army destroyed Jerusalem A. D. 69. Amongst the spoils of the city which he carried away with him was the golden lampstand from the Temple. The arch in Rome was built as a memorial to that victory. It still stands, though somewhat dilapidated, and chiseled in it are representations of Hebrew captives bearing the trophies of war. Amongst these trophies the golden candlestick is represented.

The golden candlestick shown to Zechariah in this vision differed from the one in the Temple and in the Tabernacle in that it had a special bowl as an oil reservoir and pipes leading from the bowl to two olive trees, one on each side of it, the oil being thus represented as flowing from the tree to the lamp and thus perpetually supplying a light. We remember that similarly, in his last great message to the church, our Lord pictures seven golden candlesticks or lampstands separated from one another, and explains that these represented the seven stages or epochs of the church symbolized by the seven congregations of Asia. The seven lampstands united in one represented, therefore, the church as a whole from first to last, its every member complete, the number seven representing completeness.—Rev. 1:12, 13, 20; 2:1.

We are not to think of this lampstand as representing the church in the future state of glory, giving light to the world. No! Thank God! The future glory is represented otherwise as the Sun of righteousness, with healing in its beams, and we are particularly told that the church will constitute with her Lord that Sun of righteousness, which shall bless the world and heal its sin-sickness.—Matt. 13:43.

"LET YOUR LIGHT SHINE"

In applying this lesson, then, we should recognize that it relates to the church as a whole during this Gospel age, during the time when the preparation of the living stones for the Temple is in progress. The lesson to us is that God is supplying to us the light amidst the surrounding darkness of the world—the light of truth, the light of the holy Spirit. Nevertheless, God is pleased to supply this light through peaceable agencies represented by the two olive trees, which we understand to symbolize the Old and the New Testaments. From these two sources of instruction the Lord's church is to be filled with his spirit and to shine as lights in the world in the midst of darkness, in the midst of crooked and perverse peoples. From this standpoint they are not to expect that their success in the building of the Temple will be in the nature of worldly success. They are rather to expect that the Lord will furnish them with this supply of oil and light because they are his people and because they are doing the work, and they are thus to be assured of its ultimate accomplishment no matter how or what agencies are in opposition. "Greater is he that is for us than all they that be against us."

Zerubbabel was one of the princes amongst the people of the line of David, and therefore represented the kingdom hopes of the people. His name implies alienation from Babylon. He also represented our Lord Jesus, the prince of the house of David, whose kingdom is ultimately to be established in the whole earth for the blessings and enlightenment of all, but for a time was to be unrecognized by the world. The message given to Zerubbabel, therefore, in a general way applies to Jesus the Head of the church and to all the members of his body, and particularly to all who are his representatives in the church in the capacity of teachers, elders, etc.

HE SHALL NOT FAIL NOR BE DISCOURAGED

We are reminded here of another statement applicable to our Lord, "He shall not fail nor be discouraged until he have set judgment in the earth." (Isa. 42:4) The message here to the Zerubbabel class is to encourage the work, that the Temple must be built, that it shall be built, and that ultimately great blessings shall flow to all people through it. The message reads: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The implication is that the Lord's church is not to be established through Crusades, nor through mighty organizations combining with worldly systems and powers, nor by unions of wealthy sects. These all build along different lines. The Temple which the Lord is building is to have a beauty, an honor, a dignity, not in its construction, nor in the value of its stones, but by reason of its completion and of its then being filled with the glory of the Lord—in the first resurrection.

The oppositions of the surrounding neighbors and the difficulties which they put in the way of the building of the Temple must have seemed to the people of that time like an impassable mountain before them blocking their way. And so throughout the Gospel age the various agencies of evil, the civil power and subsequently the ecclesiastical and civil powers in combination, have seemed to have thoroughly blocked the way for the development of the living stones for the kingdom. From the human standpoint, discerning the class which the Lord is selecting, all the outward circumstances have been unfavorable. The prosperity of churchianity has meant the hindrance of the truth, the hiding of it under forms and ceremonies and creeds, until those who fear the Lord and who speak often together have wondered why the Lord has permitted such great obstacles in the way of finding the very elect and building them up in the most holy faith. And when the power and strength of present institutions are considered we may well ask, Where will the Lord's little flock be found? how will they ever be glorified? and how can they eventually take possession of the kingdom under the whole heavens?

ENCOURAGEMENT FOR THE ZERUBBABEL CLASS

The message here through the prophet is intended to encourage the Zerubbabel class, representative of all those who are co-laborers with the Lord in the building of his Temple, in the preparation of the stones. The assurance is that however great and formidable the opposition, the apparent mountains of difficulty shall disappear. What we need is faith in the Lord that he is carrying out his work and that ultimately all his good purposes shall be accomplished. Instead of mountains before us shall be a plain, and ultimately God will bring forth the headstone, the capstone, to the great complete church, and head and body together shall be glorified, and then will be the shoutings of Grace, grace unto it! God's favor upon it! Then the Shekinah glory shall fill the Temple, every member, every stone, shall be glorified, made partaker of the divine nature, and be fully qualified to carry out all the gracious purposes of our God.

The message adds that as Zerubbabel laid the foundations of the house, he also would complete it, and the message to us is that as our Lord Jesus was the Father's representative and founded the house of sons at Pentecost, so in due time he will complete the work and it will be completed along present lines, not by power of men nor by the might of men, nor by the riches of the world, but by the Lord's spirit, seeking those who are his and operating in them through the Word to the chiseling and polishing, the shaping and preparing, of them for the glorious positions they are to occupy. He who began the good work in us is able and willing to complete it unto the day of Jesus Christ.—Phil.1:6.

A DAY OF SMALL THINGS

To the Jews returned from Babylon the effort to build the house of the Lord and the materials with which they worked all seemed insignificant and poor and unlikely to result in anything great or glorious or lasting. And so with us who now are free from Babylon and who are seeking to be built upon the foundation of the apostles and prophets, the present time seems a day of small things; not many great, not many wise, not many learned are to be found amongst the living stones, but the Lord knoweth them that are his, and our confidence is to be in him. If we despise not these small things we shall ultimately rejoice. We are to recognize the plummet in the hands of the Lord, squaring, straightening, proving, testing, not only our faith but also our characters. We are to recognize that only those who will stand the testing of the Lord shall ultimately constitute the living stones in this glorious Temple. We are to recognize also that the eyes of the Lord are upon all his people and upon all their interests, to note their tears and their joys, their trials and difficulties and their prosperity, to care for all their interests.

In this symbolical picture the eye of the Lord is represented as seven or complete all-seeing, everywhere, all-knowing. This is our confidence, this is our rejoicing. Let us then in our double capacity not only be conformed to the plummet line, to all the elements of justice and truth and righteousness and love, but let us also, as associated with our Lord in the work of upbuilding the church, build one another up in the most holy faith. Let us use the plummet with love, with kindness, and let us encourage one another with the assurance that ultimately the glorious plan of the Lord shall be accomplished through the small things, the mean things, the insignificant things of the world, the little flock whom he is choosing to be his agents and representatives in the great and glorious work which is to follow. Let us accordingly seek to be more and more filled with the spirit. Let us remember that we are the golden candlestick of the Lord, to shed the light abroad in the present time, whether men will heed or whether they will forbear.

Indeed we have the Lord's assurance that the darkness hateth the light, and that therefore the world will not love or appreciate the efforts, even though they may recognize them as being in many respects good and proper. It is ours not to please the world but to please the Lord, and in order to please him we must let our lights shine out. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." But we cannot as the Lord's church in the world let our lights shine out unless we have the oil, unless we have his spirit, and we cannot have the oil, the spirit of the Lord, except as we receive it from his appointed channels or agencies; and we are to recognize that not the wisdom or learning of men is our supply, and not our own wisdom, not the wisdom of this world, but the wisdom from above, which is supplied to us through the two olive trees—the Old Testament, with its glorious prophecies and symbols and instructions and types —the New Testament, with its explanations and assistances and encouragements and exhortations and promises.

"A voice once still and small
Rose sweetly on the ear.
With love so clear and full, that all
In heaven and earth might hear.

"It spoke of peace, it spoke of love,
It spoke as angels speak above;
And God himself was heard.
For oh, it was the Father's voice
That bade his trembling world rejoice."

VIEWS FROM THE WATCH TOWER

WATCH TOWER VIEWS OF SOCIALISM

Some of the dear friends have quite mistaken our recent publication of items on the progress of Socialism. In the volumes of the MILLENNIAL DAWN series (especially in VOL. IV) we have endeavored to show that we have great sympathy with every movement designed to benefit mankind—including Socialism—but that from the Bible viewpoint the hope of the world lies in none of these human devices, but only in the second coming of Christ and in the kingdom of the heavens then to be established. We do point out, however, that God purposes to allow mankind to try various projects for its own relief only to learn their futility, and that the end of all these failures will be discouragement and anarchy; but that the Lord's people, better informed than others through the Scriptures, will not only not be led to discouragement and anarchy, but can by faith rejoice in the troubles knowing of the glorious outcome of peace and blessing these will usher in—the Millennium.

THE FRENCH DISESTABLISHMENT

The church and its supreme Pontiff are blamed by Emile Combes, ex-Premier of France, for the disruption of the Concordat. As Mr. Combes was the leading spirit in the severance of this bond between church and state, his utterance, which appears in the *Deutsche Revue* (Stuttgart), is probably the most authoritative that has been given out on the Government's side of the dispute. He says in a recent article:—

"It is time that in France an administrative organization of clergy be suppressed, which transforms the pulpit into a political tribune, where with unrestrained liberty all the political and social reforms, all the measures taken in the interests of liberty and progress are controverted and pointed out to the faithful as so many crimes against religion. Separated from the state the church can utter what opinions it likes about statesmen and their acts, but this can not be permitted in a church allied to the state by a treaty which accords to ecclesiastics a legally recognized authority and all the privileges of state functionaries."

A GREAT CONFERENCE FOR RELIGIOUS CO-OPERATION

The *Literary Digest* says:—

More than seventeen million church members, belonging to twenty-six different communions, we are told, will be represented at the great gathering in New York city, beginning November 15, to discuss and plan for church federations. Co-operation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. The idea of federation, represented by this conference, believes the Chicago *Tribune*, is practicable "because it makes possible union without fusion," and the Rochester *Democrat and Chronicle* surmises that its resulting organization "may become one of the great moral, social and religious factors of the coming age." The coming conference has been planned and promoted by the National Federation of Churches and Christian Organizations, which came into being in 1900.

Dr. F. M. North, writing of the approaching Interchurch Conference on Federation, says:—

"Should the present promise of its import be realized, there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's kingdom. . . . . It is, however, in the Evangelical Alliance of the United States of America that the historian will find the organized influence which has most strongly emphasized the principles underlying federation."—See MILLENNIAL DAWN, Vol. III., chap. 6.

THE POPE ON THE BIBLE

It betokens a marked change in the attitude of the church of Rome toward the Bible for the laity, when the Pope gives his blessing to an association engaged in sending it forth in the language of the people. The St. Jerome Association is engaged in this for Italy, and when requested to bestow his blessing on the new work and the spread of the Gospel, the Pope answered:—

"Gladly do I give my blessing, and that with both hands and with full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results.

"Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, everyday way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures.

"No matter how many prayer books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing on all those who preach the Gospel, who hear and read it, whether on a Sunday or a week day. I bestow my blessing on all members of the St. Jerome Society and all who co-operate in the sacred work of spreading the Gospel."—*Christian Intelligencer.*

HIGH ENGLISH CHURCHMEN FAVOR HIGHER CRITICISM

London.—A committee of 101 clergymen sent out a request some time ago for petitions on the subject of Biblical criticism, or the so-called "higher criticism." Over 1700 clergymen of the Church of England having signed the declaration, the widespread and far-reaching character of the petition has aroused comment and caused criticism. That 1700 clergymen should have signed a document of that kind is regarded as an amazing thing. The document itself calls attention to the momentous intellectual character of "higher criticism" or Biblical criticism.—*Globe-Democrat.*

FIFTEEN PER CENT OF NEBRASKA CHURCHES ARE PASTORLESS

Lincoln, Neb.—Fifteen per cent. of the Protestant churches of Nebraska are without pastors, and it is impossible to secure ministers to fill the vacant pulpits. According to reports received at the headquarters of the Congregational, Methodist and Lutheran churches here scarcely a week passes but some minister breaks away from the calling to engage in another line of work. The prosperity of the farming industry has called away the greater number, but many have also gone into business and other professions.

DISPROOFS OF THE EVOLUTION THEORY

"To the student of architecture it may be surprising to learn that the arch, until recently supposed to have been unknown to the ancients, was frequently employed by the pre-Babylonians. Such an arch, in a poor state of preservation, was, a few years ago, discovered in the lowest stratum, beneath the Babylonian city of Nippur. More recently an arched drain was found beneath the old city of Fara, which the Germans have excavated in Central Babylonia. The city, although one of the earliest known, was built upon an earlier ruin, and provided with an arched drain constructed of small plano-convex bricks. It measures about one meter in height and has an equal width.

"While delving among the ruined cities of the world, we are thus finding that at the time when we supposed that man was primitive and savage, he provided his home and city with 'improvements' which we are inclined to call modern, but which are only reinventing."—*Prof. E. J. Banks.*

UNTIL HE COME!

When we celebrate the Lord's Memorial supper we show forth his death, until he come—until at his coming he changes, glorifies us, setting us up as his kingdom.—1 Cor. 11:26.

We are using our talents, until he come.—Luke 19:13.

We are fighting the good fight of faith, until he come.—1 Tim. 6:12-14.

We are enduring tribulation, until he come.—2 Thess. 1:7.

We are to be patient until he come.—James 5:8.

We wait for the crown of righteousness, until he come.—2 Tim. 4:8.

We wait for the crown of glory, until he come—1 Pet. 5:4.

We wait for re-union with departed friends, until he come.—1 Thess. 4:13-18.

We wait for Satan to be bound until he come.—Rev. 20:3.

* * *

Until he come, then, does not point to a special moment, hour or day, but to the period of his presence (*parousia*), during which his "harvest" work will gather and glorify his saints and establish his promised kingdom.

ANENT THE WITHDRAWAL LETTERS

We urge none to withdraw from "Babylon." We point out to the truth-hungry the "meat in due season," and encourage them to eat thereof freely, heartily, and to grow spiritually strong in the Lord. As each develops in knowledge and in grace it must be by confessing with his mouth as well as by his conduct his relationship to the head and to all whom he recognizes as his "members." He cannot suppress the truth and continue his spiritual progress; and to confess it will bring opposition from the adversary and from all in darkness under his blinding influences—social, financial and Babylonish. It is only a question of time when such will realize that *loyalty* to God, to his truth and to the brethren will *call him out of Babylon* and into fuller fellowship with the Lord and *all* the brethren and *all* the truth.—Rev. 18:4.

When such are ready to act they need assistance, advice. They are liable to one of two extremes, according to their natural temperament: either (1) with too much combativeness they are liable to act and speak too harshly of those who are still asleep, as they once were, or (2) with too little positiveness they are likely to miss a glorious opportunity for declaring meekly but firmly for the Lord and his Word. Thereby they not only lose a blessed reward at the time, but they unwittingly place in the hands of the adversary a lash for their future chastisement, a cord for the restraint of their influence.

Alas! how often we witness this last experience. Some dear brother or sister purposes a *quiet* withdrawal from one of the sects, and sends his letter of withdrawal to the pastor or other prominent official. The matter is kept quiet, his name remains on the rolls, and his associates consider his absence an evidence of unfaithfulness to his covenants. Gradually they come to regard him as a back-slider and his influence is forever damaged. Worse than this: sometimes the pastor or official, seeking to serve his sect, will falsely and maliciously and slanderously circulate rumors that he has become an infidel, or that he is mentally unbalanced. This is done in order to offset the influence of the truth upon other members of the sect, which they feel must be upheld at any cost.

THE PROPER COURSE FOR ALL

To meet these conditions we have prepared a "Withdrawal Letter" suitable to all cases, which we advise should be sent to every member of the congregation withdrawn from. You did not join the minister, but the congregation, and you should address to the latter your withdrawal. We print these "Withdrawal Letters" in large quantities and supply them with tracts and envelopes *free*. You merely need to sign and date them, and put on postage and mail them.

These letters are carefully and moderately worded so as to prevent your friends in "Babylon" from misunderstanding the step you are taking, and extends to them your Christian greetings and a helping hand out of a darkness, which to some extent they realize, into God's marvelous light, which, if true disciples, they are longing and seeking for. It is a most kind and effective way of giving your witness for the truth. And the sooner done the better, though better late than never.

Order a sample of these letters, and if you decide to use it order the quantity necessary for the congregation and get out your testimony, your witness for the truth, as speedily as possible. We now have a fresh supply.

THE EDITOR'S WESTERN TOUR

(CONCLUDED FROM LAST ISSUE)

AT SAN ANTONIO, TEXAS

Although our train was considerably late, about a dozen of the friends of the truth awaited us at the depot with greetings in the Lord. After a bountiful supper and a good night's rest we enjoyed a day of glorious fellowship in spiritual things. In the morning a service of praise and testimony was followed by a discourse from the Chart of the Ages by Brother MacMillan. In the afternoon about 160 were present—interested ones from the city and surrounding, with their friends. The discourse was, we trust, encouraging and helpful for those already acquainted with present truth. Following it seven were baptized in symbol of their consecration unto death with Christ.

The evening service for the public was attended by about 600, who gave closest attention to our discourse on "The Oath-bound Covenant." We considered it an excellent hearing, considering that it was a Saturday night—the busiest of the week. The dear friends of the cause brimmed over with the joy of the Lord and shook our hand time and again, some telling that they had come over ten, others over twenty, others fifty, and others over a hundred miles to enjoy the blessed associations of those few hours. Many, with tears, told how they longed for the "general assembly of the church of the first-born." We encouraged them to wait patiently for the Lord's time, meantime remembering that all the trials of faith and patient endurance and brotherly kindness and, in general, of our love for the Lord and for all—even our enemies—are necessary for us, that we may be approved and make our calling and election sure.

AT HOUSTON, TEXAS

Here the experiences were almost an exact duplication of those at San Antonio, except that the interested numbered 250 to 300 at the morning and evening sessions, while the service for the public brought out 750. The difference in numbers was due in part, no doubt, to the fact that these sessions were on Sunday. The afternoon topic was "To Hell and Back. Who are there? Hope for many of them." The close attention given and the subsequent greetings from strangers as well as friends, encourage us to hope that a work was accomplished in some hearts at least, and that some heads were assisted to clearer views of the divine character and plan.

GALVESTON'S ONE-DAY

We had but one session here. We arrived too late for a morning meeting and left too early for an evening one. About seventy-five of the interested (fifty whites and twenty-five blacks) assembled for an afternoon session which lasted two hours. We received the closest attention while we discussed "The Very Elect," and how we must make our calling and election sure by faithfulness to our covenant. We recalled the Lord's words, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." "They shall be mine in that day when I make up my jewels." The colored friends gave every evidence of being as deeply interested and as fully consecrated as their white brethren and sisters—which is saying a great deal for them.

DALLAS, TEXAS, OUR NEXT STOP

The Dallas friends had arranged for excursion rates on the railroad, and nearly a hundred came from nearby points. The morning rally numbered 150. The afternoon session for the interested showed about 250. The evening session for the public was attended by 550. Six symbolized their consecration by water baptism. The attendance and interest were excellent for a week day. Indeed all of our experiences in Texas, as well as along the entire route, tended to show that the religiously inclined public is becoming more and more awake along the lines of present truth. And this is just what we should expect at this the zenith of the "harvest" time.

The Dallas meetings were very enjoyable to us and we trust also to all in attendance. Our afternoon topic was "Consecration unto death" and the glorious rewards—present and future. The topic for the public was, "To Hell and Back."

AT SHERMAN, TEXAS

Our last appointment of the trip was at Sherman, where we had time for a morning session only. About 100 were present, of whom forty were previously interested. During an hour and a half we discoursed to them of the great "Oath-bound Covenant," showing its import to the church and also to the world. Our words received the closest of attention from thoughtful-looking people, five of whom, we were advised, were preachers of various denominations. A three hours' ride brought us back to Dallas for supper and for our night train homeward.

HOME AGAIN AT ALLEGHENY

A ride of two days and two nights brought us to Allegheny and the Bible House, as pleased to be back to the labors of the office as we were pleased just a month before to depart to visit and address the far distant brethren. Our journey covered 8.650 miles and included thirty-three addresses of an average of an hour and a half each, besides numerous semi-private talks. We thanked God for the privileges enjoyed, and felt refreshed in spirit, though weary in flesh by reason of the rapid going necessary in the interest of the work demanding our speedy return.

We were met by a reception committee at the depot and on arrival at the Bible House found the office force (30) gathered to greet us and welcome us back with outstretched hands and kindly words and with a hymn and prayer of thanksgiving for our home-coming. In the evening (Satur-

day) about two hundred of the Allegheny congregation met us in the chapel and extended their welcome similarly through a chairman and by praise and prayer. We thanked these dear ones, as well as the morning gathering, for their many manifestations of love, and assured them that, although we had met many dear ones residing afar off, and although we love all and enjoyed the fellowship of all, yet none could be more precious to our hearts than the tried and true of the home congregation.

Then we detailed some of the incidents of our tour and assured the friends that we brought love and best wishes and heart greetings to them from all along the route. We concluded with a little dissertation on Christian love—its breadth and depth—chiefly toward God and the brethren who have his heart-likeness, but also sympathetically toward all men, yea, even toward our enemies who despitefully misrepresent us and our endeavors, even as they have long misrepresented the Father and his plan.

THE KINGSTON, JAMAICA, CONVENTION

The second annual "Convention of Believers in the Atonement through the death of the Man Christ Jesus, a ransom for all, and in his Millennial Kingdom." will long be remembered by the Jamaica brethren who assembled in Kingston from various parts of the Island to receive that blessed refreshment which accompanies the communion of saints.

Theatre Royal was the scene of such a "holy convocation" as it had never before witnessed, while the joys of the brethren were two-fold increased as we remembered daily that our loved ones in Portland were enjoying a similar blessing at the same time; and some one even suggested that perhaps our brethren in the Most Holy were holding a sympathetic convention during those very hours. Thrilling thought!

A rich program awaited the longing appetites of those who came, and none were turned away empty. Two subjects were calculated to draw the public, and they did not fail. About 400 were present on Friday night, Sept. 8th, to hear "Which is the True Church?" and more than 600 on Sunday night to listen to a discourse on "The Day of Judgment."

The closing session was a question meeting which became extremely interesting because of the presence of a reverend opposer of the truth, whose violent speeches and scurrilous writings were well known throughout the Island. Because of his previous threat we were at first fearful that the assistance of the police authorities would have been needed, but the Sword of the Lord and of Gideon was sufficient, and the gentleman who wrote "Millennial Dawnism Condemned" has been trying ever since to re-gild his tinsel by nightly harangues at the public square in the presence of the unintelligent populace. We are glad to believe that his questions were providentially permitted for the enlightenment of our visitors, many of whom, as a result, have become friends to the cause of truth.

Reported by the Society's representative,
BROTHER BROWNE.

BEREAN BIBLE STUDY FOR NOVEMBER

31. How does brotherly kindness apply "the Golden Rule"? F. 376, ¶ 1, 2; F. 406, ¶ 1, to 409; Z. 00-218 (2nd col. ¶ 1 to 4) and 219 (2nd col. ¶ 1, 2).
32. How should brotherly love exercise itself toward the *special servants* of the church? Z. '00-80 (2nd col. last ¶); Z. '05-173 (1st col. ¶ 2, 3, 4); Z. '96-305, 306.
33. How should we exercise brotherly love toward our brethren still "in Babylon"? Z. '05-116 (2nd col. ¶ 3, 4, 5); Z. '05-164 (2nd col. ¶ 4 to 7); F. 150. ¶ 4 to 7; F. 150, ¶ 2.
34. How should brotherly kindness consider "social obligations"? F. 588 to 590.
35. What course will brotherly love dictate in the matter of "borrowing and lending"? Rom. 13:8; F. 564, ¶ 1, 2; F. 569, ¶ 1, 2; Luke 6:35; F. 567, ¶ 2; F. 568, ¶ 1, 2.
36. How should brotherly love regard visiting, "borrowing a neighbor's *time*"? F. 570, ¶ 1, to 572.
37. What is the relation between brotherly love and communism? D. 474 to 481.
38. Do those who have reached "the mark" still have trials along the line of brotherly love? F. 190, ¶ 1, 2.
39. Why is brotherly love "*one of the final and most searching tests*" of the brethren and how may we prepare to meet it? 1 Pet. 3:8; Z. '99-88 (1st col. ¶ 3, 4; 2nd col. ¶ 1, 2); Z. '98-201 (1st col. ¶ 1).
40. What should be "the main-spring back of brotherly kindness"? 1 Jno. 4:7, 8; F. 137, ¶ 1.

THE REMEDY CO-EXTENSIVE WITH THE CURSE

ROM. 5:12-21.

In reading this scripture, some who are unable to follow the Apostle's argument have become somewhat confused and therefore request assistance.

The difficulty with such probably arises from the fact that they have failed to notice that verses 13-17 are parenthetic, and that the main line of the Apostle's argument passes from verse 12 to verse 18, irrespective of the parenthesis, which is merely incidental, being introduced to offset a misapprehension on the part of the Jews to the effect that their Law Covenant conflicted with the New Covenant in Christ, of which Paul was a minister. It was difficult for the Jews to accept the fact that under the New Covenant there was no difference made between Jew and Gentile, but that "the same Lord over all is rich unto all that call upon him."—Rom. 10:12.

In verses 12, 18-21, the Apostle is showing that by one man sin entered into the world, and death as the penalty for sin; and that this sentence of death passed upon all men because all had sinned—not all individually, but as represented in Adam, in whose loins we all were. "Therefore," he adds, verse 18, "as by the offense of *one* [Adam] sentence came upon all men to condemnation; *even so* [by the same law of heredity] by the righteousness of *one* [of the one who gave his life a ransom] the free gift came upon all men unto justification of life: for *as* by *one man's* disobedience many were made sinners, *so* by the obedience of *one* shall many [all of the race who will accept it] be made righteous." In other words, Adam, the head or progenitor of the entire human race, could only bequeath to his posterity the remainder of the ever-declining inheritance which he himself possessed, viz., a spark of life under condemnation to death; but our Lord Jesus, by the payment of the penalty upon Adam, thereby gained the legal right to restore him to life, and in so doing gained the right also to restore all his posterity. And when the "appointed time" for thus restoring life to all the race has come, he instead of Adam, will be the father, life-giver, or head of the new race, as it is written, "He shall be called . . . . the everlasting Father." (Isa. 9:6) And the birthright of the race under this head, Christ, unlike that under the first head, Adam, will be *life* instead of *death*. And that birthright can never be taken away unless forfeited by individual wilful transgression against the known righteous law of God, with full ability to keep it.

Thus we see that the gist of the Apostle's argument is to prove that by the law of legal heredity the race which, by the working of this law, inherited death from its first head, Adam, will, by the same law inherit life from its second head or re-generator, Christ, and that the remedy is co-extensive with the curse. This being the substance of his argument, it is, of course, presumable that his parenthetic remarks are not in opposition to, but in harmony with it. Thus we read—

Verse 13—"For until [previous to] the law [of Moses and the Law Covenant with Israel] sin was in the world; but sin is not imputed when there is no law." Consequently there must have been a law, and a covenant based upon that law, previous to the law of Moses. What law was that? It was the law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which was gradually more or less effaced in his posterity, because they did not like to retain a knowledge of it. (Rom. 1:28) That law, whether ignored or recognized, has always been in the world, and sin against that law has always been imputed to men.

Verse 14. "Nevertheless [although the Mosaic law had not yet come, to revive in the Jews the knowledge of God], death reigned from Adam to Moses [just the same], even over them that had not sinned after the similitude of Adam's transgres-

sion [*i. e.*, wilfully; for it reigned over infants as well as over those capable of personal sin], who is the figure [type] of him that was to come [of Christ, the second head of the race]." Thus it is manifest that all mankind were born under the original law, the authority of which was never annulled, and under which all were condemned representatively in Adam, the first head of the race, but who, thank God, in this office of headship was a type of a second head, through which our deliverance should come.

Verse 15. "But not as the offense, so also is the free gift. [The results of the offense and the free gift are entirely different.] For if through the offense of one [Adam, the] many be *dead* [under the condemnation to death], much more the grace [favor] of God, and the gift [of life] by grace [by the divine favor], hath abounded unto many." From the one head we inherit death: from the other, the *re*-generator, we shall inherit life.

Verse 16. "And not as it was by one that sinned, so is the gift: for the sentence was by *one* [offense] to condemnation, but the free gift is [the forgiveness] of *many* offenses unto justification." Note the contrast of the *one* and the *many* here, the object of which is to increase our estimation of the value of the free gift.

Verse 17. "For if by one man's offense *death* reigned by [that] one [Adam], much more they which receive abundance of grace [of divine favor] and of the gift of [imputed] righteousness [the righteousness of Christ imputed to us by faith] shall reign in *life* by one, Jesus Christ [who has not only purchased us and covered us with the robe of his own imputed righteousness, but who will also completely eliminate sin from our nature so that men shall have an actual righteousness of their own, entitling them to reign in life as kings of the earthly dominion which God at first gave to Adam]."

Thus by these parenthetic remarks, which are seen to be in perfect harmony with the main argument, the Jews were shown that their Law Covenant did not in the least interfere with the original sentence to death of the *entire race* (all in Adam), nor with the *consequent gracious provision of life for all mankind*, through Christ, and not for the Jews alone.

Verse 20. After clearly announcing that the remedy for sin was co-extensive with the penalty (verses 18, 19), the Apostle—reading the inquiry in the Jewish mind as to the object of the Mosaic law, if it were not intended to give life—further adds, "Moreover the law [the Mosiac law] entered that the offense might abound. [It brought with it a clearer knowledge of the will of God, and therefore an increased sense of sin, and an increased responsibility which made transgressions even more blameworthy. But what of it? Did God mean only to afflict Israel more heavily than the rest of the world? By no means.] But where sin abounded [where the clearer knowledge of the law of God was given, which enabled them also the more fully to see their short-comings and brought upon them the greater responsibility], grace did much more abound [Israel had many special favors, as well as chastisements, from God]: that as sin hath reigned unto death [both in Israel and in the world], even so [both in Israel and in the world] might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

HIS VEILED ANGELS GUARD THEE

"The angel of the Lord encampeth round them that fear him, and delivereth them."—Psa. 34:7. "He shall give his angels charge over thee to keep thee in all thy ways."—Psa. 91:11. "Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?"—Heb. 1:14.

Often when thou'rt faint and weary in the struggle and the strife,
And thy heart nigh sinks within thee, 'neath the strain and stress of life:
When thou'rt tempted, tried and fearful, and thou can'st not see the way,
And each night looms black with shadows from thy sorrows in the day;
I would ask thee still to trust him, him who sees all in the light,
For he guards thee by his angels, though they're veiled from thy sight.
Yea, he guards thee by his angels though they're veiled from thy sight.

Oh, be watchful, oh, be sober, for the adversary tries,
To allure us to destruction by his subtly fashioned lies.
He would sift us, he would tempt us, he would claim us for his prey,
And his legions ever watch us as we tread the narrow way:
But we know of his devices, and we trust Jehovah's might,
For he guards us by his angels, though they're veiled from our sight,
Yea, he guards us by his angels though they're veiled from our sight.

There is One who knows thy weakness, and thy failings, and thy tears,
Thy burdens and thy sorrows, and thy tremblings and thy fears,
And thy heart-cries always reach him, and are answered in his way,
Though thou can'st not see his workings as they shape thy path each day.
Sad disaster had o'erwhelmed thee had he not put forth his might,
Through his angels that surround thee, but are veiled from thy sight.
Guardian angels that surround thee, but are veiled from thy sight.

Ah, believe me, when the Day breaks, and we know as we are known,
In the sunlight of the glory that surrounds our Father's throne,
He will tell us how he led us: we shall see the pathway clear,
The way we trod that led to God through failing, fault and fear.
And we'll see those guardian angels who were veiled from our sight,
We shall understand the workings of the power put forth in might:
Yea, and with those guardian angels who were veiled from our sight,
We shall see our Savior, and our God, in heaven's eternal light.

—*Sidney Smith.*

FROM GLORY TO GLORY

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Cor. 3:18.

A full transformation into a likeness of character to our heavenly Father should be the constant effort of every true child of God. It is not enough that we gain a knowledge of his plan and a pleasurable realization of his mercy and grace toward our unworthy race, but that we joyfully tell the good news to others; and it is not enough that we exert ourselves with uncommon zeal to bless others with those good tidings of great joy for all people; for we may do all of these things and more, and yet, if we do not let our heavenly Father's goodness and grace have its due effect upon our own hearts, our knowledge, and even our good works, will profit us but little.

Our main object, therefore, in studying God's Word and his character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with his. As the Apostle says (1 Thes. 4:3), "This is the will of God, even your sanctification"—our full setting apart, or consecration of mind and heart entirely to the Lord, that he may complete the good work of transforming us into his own glorious likeness, by the operations of his spirit through his Word, and thus fit us for the enjoyment of his abounding grace in the ages to come.

In the above words of the Apostle we notice particularly that the statement is made of *all* the church—*we all* are being changed from glory to glory. And the inference is consequently a strong one, that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of

all the consecrated. The question with us is not, Have we made a full consecration of ourselves to the Lord? but, having made such consecration, are we, in accordance with that consecration, fully submitting ourselves to the transforming influences of the spirit of God to be changed daily more and more fully to the glorious likeness of our God?

Like the Apostle, then, addressing all the consecrated and faithful, we also of today may say, We all are being changed from glory to glory under the molding, fashioning influences of the spirit of God. We can see it in each other, thank God! and we glory in it. Yesterday the mallet of divine providence struck a blow upon that member of the body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful today, because he did not resist the blow, but gracefully submitted to it. The day before, we saw another under the wearing, painful, polishing process, to which he patiently submitted, and oh, how he shines today! And from day to day we see each other studiously contemplating the divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such! So the spirit of God is at work upon all who fully submit themselves to his will.

But while the mallet and chisel and the polishing sand of divine providence do a very necessary part of the transforming work, by way of relieving us of many of the old and stubborn infirmities of the flesh, which cannot be so promptly and so fully eradicated by the gentler influences of the spirit, the Apostle points us to the specially appointed means for our transformation in the careful and constant contemplation of the glory of God as revealed in his Word, and also in his blessed Ambassador, Jesus Christ, saying, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

"With open face" would signify without any intervening vail of prejudice or fear or superstition, but with simplicity of heart and mind. So we behold the glory (the glorious character) of the Lord—not with actual vision, but as in a glass, as reflected in the mirror of his Word and as exemplified also in his living Word, Jesus Christ. And to aid us in this study we are promised the blessed influences of the spirit of the Lord, who will guide us into all truth and show us things to come.

As we look into the mirror what a glorious vision we have of the divine justice, which we promptly recognize as the very foundation of God's throne (Psa. 97:2), as well as the foundation of all our present and future security. If we could not recognize the justice of God we could have no assurance that his gracious promises would ever be fulfilled; for we would say, Perhaps he will change his mind. But, on the contrary, we can say, He changeth not, and whatsoever he saith shall surely come to pass. See with what inflexible justice the sentence upon our sinful race has been executed! Generation after generation, for over sixty centuries, has witnessed it; and no power in heaven or earth could revoke that sentence until the claims of justice had been fully met by the sacrifice of Jesus Christ. Justice, says the Word of God, must be maintained inviolate at any cost. And herein we read not only our rightful condemnation as a race of sinners, but also our final, complete and glorious deliverance, because "*God is just* to forgive us our sins" (1 John 1:9), since the precious blood of Christ redeemed us from the curse of death.

And while we thus read justice in the character of God, and mark with what scrupulous care he regards and respects this principle in all his dealings with his creatures, we see how he would have us respect the same principle in all our dealings. Thus we are led to consider what is the exact line of justice in this and that and the other transaction; and to remember also that this must be the underlying principle in all our conduct: or, in other words, that we must be just before we can be generous. This principle should, therefore, be very marked in the character of every Christian.

Next we mark the love and mercy of God. The death sentence upon our fallen race was a most merciful sentence. It was equivalent to saying: See, I have of my own free favor granted you life and all its blessings to be enjoyed forever on condition of its proper use; but now, since you have abused my favor, I take it away and you shall return to the dust from whence you came.

True, in the process of dying and of bringing forth a dying race to share the penalty, the mercy of God is not so manifest to the unthinking; but those who see the plan of God, discover in all this, not the decree of a merciless tyrant, but a merciful wisdom, but faintly disclosed in the promise that the seed of the woman shall in due time crush evil effectually—bruise the serpent's head—and deliver the entire race once generated in sin, by afterward regenerating all who will to life and all its blessed privileges. And in this mercy, in all its multiplied forms, we see the verification of the statement that "God is love." Thus we learn to be loving and merciful and kind both to the thankful and also to the unthankful.

We mark also our heavenly Father's bountiful providence and his tender care for all his creatures; for even the sparrows are clothed and fed, and the unconscious lilies are arrayed in glory. Here we learn precious lessons of divine benevolence and grace. And thus, through all the catalogue of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the divine Word the model for our imitation; and in contemplation of all that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness—from glory to glory. So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that he could say—"He that hath seen me hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity and the self-sacrificing spirit. Mark well, then imitate his example and shine in his likeness.

The Apostle adds (2 Cor. 4:7) that the fact that we thus hold this treasure of a transformed mind in these defective earthen vessels proves the excellency of the power of God, and not of us. And so, by constant yielding to the influences of the spirit of God, we may show forth the praises of him who hath called us out of darkness into his marvelous light. (1 Pet. 2:9) Oh, let our efforts and prayers continually be that these poor earthen vessels may more and more show forth the praises of our God! Let them be clean in body and mind; let no evil communications proceed out of the mouth; and let no actions unworthy of the sons of God dishonor these living temples of the holy Spirit. True, on account of our deformities we may very imperfectly perform good works; but, by the grace of God, let us at least refrain from known evil.

JEWS PROVIDENTIALLY DELIVERED

ESTHER 4:10-5:3.—NOVEMBER 5.

GOLDEN TEXT:—"*The Lord preserveth all them that love him.*"—Psalm 145:20.

While the more faithful of the Jews had gone back to Palestine to repair its wastes and, as seen in our last lesson, were rebuilding the Temple, the Lord was not negligent of the remainder of the people who had not been sufficiently zealous to return to "the land of promise" under the decree of Cyrus granting them the privilege. Hundreds of thousands of Jews resided in all parts of the Persian empire, which then included Babylonia and Persia and nearly all Asia, including India. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes.

A record of this great testing is furnished us in the Book of Esther. The king of Persia at this time, about forty years after the completion of the Temple, was Ahasuerus, otherwise known as Xerxes, who chose for his queen the beautiful and accomplished Esther, a Jewess—apparently without particular thought or knowledge respecting her nationality, and without knowing that Mordecai, one of his faithful attendants, a keeper of the palace gate, was her uncle. The story of Esther is a most remarkable one, and confirms the proverb that "Truth is stranger than fiction."

Haman, one of the nobles of the land and a favorite with the king, became incensed against Mordecai because the latter would not show him as much respect as others of the people. His pride excited his animosity to such an extent that he secured the king's decree against all Jews everywhere throughout the civilized world under the control of the Persian government. The edict was sweepingly broad, and directed the people in every quarter of the Persian empire to destroy, to kill, to cause to perish, all Jews both young and old, both

little children and women, in one day, even upon the thirteenth day of the twelfth month. This commandment of the king was written out in various languages of the various peoples of the realm, signed with the king's seal and sent out by special messengers, a year being allowed to give ample time for the information to reach even the most distant quarters of the realm; and as an incitement to the doing of the work thoroughly, those who killed the Jews were given the privilege of taking all their possessions. Haman felt that he now had accomplished a great revenge against the Jew who stood at the gate. Mordecai and all the Jews, on learning of the edict, were of course greatly troubled. They had but a year to live. We may safely assume that such an experience as this would do more to draw the hearts of the Jews to the Lord in reverence and supplication than anything else that could have occurred to them. They fasted and prayed, in sackcloth and ashes.

Our lesson touches upon the matter at this point. The proclamation and edict had been in force for more than a month. Queen Esther had heard of her uncle's mourning in sackcloth, and its cause, and felt a special interest in him, as she had been an orphan and had been his special protege. Mordecai assured her that it was not only for him she should mourn, but that this edict included herself as well as all Jews, and that she should bestir herself to bring the matter before the king, and if possible, to have another edict issued which would counteract this in some measure. But there lay the difficulty: the laws of the Medes and Persians altered not, could not be changed, must stand as though they were unalterable. Nevertheless, something must be done, and the queen was the only one in position to make any approach to the king. For others to have done so would have cost their own lives.

NOTING OPPORTUNITIES AS DIVINE PROVIDENCE

Mordecai, evidently trusting in the Lord that the decree could never be accomplished, called the queen's attention to the fact that quite possibly she had come into her present position of honor and privilege for the very purpose of staying this evil against her people. His suggestion was that quite likely God's providence had brought her to that place to be the divine agency for preserving the Jews from the evil malignity of their enemies in power. But he added that if she failed to respond to these opportunities, to manifest loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and that he believed that God would provide some means for the deliverance of the people in general. It was her opportunity, it was her duty to act, and the responsibility he cast upon her.

There is a beautiful lesson of faith here that should appeal to all of the Spiritual Israelites. Whatever we have, whatever positions we occupy of influence or power or wealth or confidence in the esteem of others, is so much of a stewardship granted to us by the Lord and respecting which we should expect to give an account; and if the account would be rendered with joy, we must be faithful even to the risking of our lives in the interests of the Lord's people, the Lord's cause. Let us lay this feature of Esther's experience to heart, that we may draw valuable lessons therefrom, helpful to us in the spiritual way. The suggestion that she had not come to a place of honor and privilege by accident, but that the Lord had overruled in the matter, is one that should appeal to all Israelites indeed. Whatever we have is of the Lord's providence; let us use it faithfully and as wisely as possible for him and his; thus our own blessings and joys will be increased as well as our favor with the Lord.

The queen's answer was that Mordecai, as well as all the people, knew that if she or anyone else should attempt to go into the king's presence uninvited it would mean their death, unless the king chanced to feel favorable to them and extended his golden sceptre. She remarked, also, that evidently the king was not feeling very gracious toward her, because he had not called her into his presence for more than a month. That her fears were not groundless is evident to those acquainted with the history of those times. For instance, it is recorded of this very king that when en route for a war he rested at Olaenae of Phrygia, where he was the guest of Pythias, who entertained him magnificently; but when the latter begged as a favor that of his five sons in the king's army the eldest might be left with him in his old age, the brutal Xerxes in a rage caused that son to be slain in the presence of his father, the body divided into two parts, the one part placed on one side the road and the other on the other side, and the whole army marched between them. Of another Persian king it is related that to show his skill in archery he shot an arrow into the heart of his young cupbearer, the son of his greatest favorite, Prexaspes. It is related of this same Xerxes that he allowed one of his previous queens to mutilate one of her rivals most horribly. "Her breasts, nose, lips, ears, were cut off and thrown to the dogs, her tongue was torn out by the roots, and thus disfigured she was sent back to her home."

SEEKING DIVINE GUIDANCE

Persuaded that no other course was open than to risk her life in approaching the king, Esther sent word to her uncle and through him to all the Jews of the palace city that they should fast with her for three days, and this, of course, implied prayer. We cannot suppose that they abstained absolutely from food and drink for three days, but that they went on short allowance, avoiding anything that would be specially pleasurable and all luxuries. This prayer and fasting convinces us that not all the Jews who had faith in the Lord had returned to Palestine, that some of this kind were still scattered throughout all Asia. No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews.

At the close of the three days the queen, attired in her best royal robes to appear as attractive as possible, approached the king. Thus she used wisdom and sought to cooperate with her prayers for divine guidance and blessing. The king was very gracious to her and extended the golden sceptre, which she touched, and then perceiving that only some urgent matter of request had thus brought her into his presence he inquired what he could do for her, assuring her that it should be done even to the extent of half of his kingdom—the latter expression, however, being doubtless a mere formality indicating great interest.

The queen's plans were evidently all well thought out, although at this time she was only about fifteen years of age. Doubtless the Lord granted the wisdom necessary for the occasion. She did not communicate her request, but rather led on the king's expectancy by inviting him first to come to a banquet which she had arranged in his honor, and to which also his most trusted officer, Haman, was invited. The appointment was kept, and at that banquet the queen again parried the inquiry as to her real desire by asking that the same two should honor her by attending a banquet on the day following also, and this was agreed to. Some of the Lord's dear people of the spiritual Israel are a little inclined to go to extremes and trusting in the Lord, do nothing to forward the cause they wish to serve. We believe that Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. We should do all in our power while trusting to the Lord for the results, assured that he is able to make up all of our deficiencies, but at the same time leaving as little deficiency as possible.

Meantime the Lord worked upon the king from another standpoint, we know not how—divine providence has a thousand ways for its operation. The king passed a sleepless night, and seems to have inferred in some manner that he had been derelict to some obligation—that some one who had done him a favor had not been suitably rewarded. He called for the reading of the court records as to various incidents, and amongst these noted an occasion on which two of his trusted palace servants had conspired to take his life and had been frustrated by the exposure of their plot by Mordecai. No doubt the king was guided to this matter in some way by the Lord's providence. He inquired what recompense had been made to Mordecai, what had been done for him, how had he been rewarded for this faithfulness to the king? Finding that no special reward had been given he called for Haman to offer suggestions.

The latter had been grieving over what he considered Mordecai's insult to him in not bowing to him, and feeling very confident of his influence with the king he had already erected a gallows in the court of his own house, purposing to have Mordecai hanged thereon by the king's decree before another day. He had come to the palace for the very purpose of requesting Mordecai's life when he was inquired for by the king, and asked to suggest what would be suitable honor to be done to a man whom the king desired to honor. Thinking that he was the person to be honored he suggested the king's horse, the king's robe, the king's crown, and one of the king's chief men to lead the horse throughout the city proclaiming in a loud voice that the king was thus honoring the one who rode. To his surprise the king directed him to carry out this program with Mordecai as the honored man, and himself, the king's representative leading the horse and proclaiming the king's favor. The king's word could not be disputed or even questioned, and the matter was carried out in every detail, but Haman, covered with shame and morti-

fication, returned to his own house for consolation from his friends for his wounded pride.

In the afternoon the messenger arrived to escort him to the banquet with the king and the queen. Thither the unhappy man went, little surmising what more there was in store for him. In the midst of the banquet the king again pressed the queen to know the important thing she had to request. Her time had come, and she besought the king for her own life and the life of her people, telling him that their enemies had inveighed against them for their utter destruction. The king, evidently failing to comprehend, asked who was the wicked person who had thus plotted to kill his queen and all her family connections, and she replied, This wicked Haman, who is with us at the banquet board. The king was perturbed in mind and walked from the banquet room into the garden to mediate what course he should pursue.

THE WICKED CAUGHT IN THEIR OWN TRAP

Meantime Haman perceived that everything was going wrong with him, that his life was in jeopardy, and that only the queen's word could spare his life; and so when the king left the apartment Haman made every appeal to the queen for her forgiveness and intercession on his behalf. In his frenzy of fear he forgot the circumstances and surroundings, and was partly stretched upon the couch upon which the queen was reclining at the banquet, when the king re-entered, and noting the situation his wrath knew no bounds. Ascertaining about the gallows, he commanded that Haman should be hanged at once upon the gallows he had prepared for Mordecai. Haman's estates were conferred upon the queen by the royal decree, and then the queen, explaining that Mordecai, who had once saved the king's life, was her uncle, requested the royal interposition to counteract the effects of the previous edict for the extermination of the Jews.

It was well understood that no decree or edict of the Medes and Persians could be altered, amended, withdrawn—once issued it must stand; but the king gave permission to Mordecai to arrange the matter with the wise men of the palace, so that another decree should be issued which would be equally binding, and which would, in some measure if not fully, offset the first decree. This was done by formulating a decree permitting the Jews throughout the entire realm to defend themselves, and to do to all their enemies all that their enemies were permitted by the first decree to do to them. This last decree was similarly sent by messengers under the king's seal, to all parts of the empire, and as a result, when the fateful day came which was to have meant the extermination of all the Jews, the Jews privileged by the second decree to defend themselves were prepared, armed, and had favor with the magistrates of all the lands, because the second decree was understood to be a measurable offset to the first, and it was known that Mordecai, a Jew, was now the king's chief counsellor, or, as we would say today, Secretary of State. The result was the slaying of thousands throughout the realm, not chiefly the Jews but their opponents, their enemies, some eight hundred of the Jews in the palace city being destroyed.

"DO GOOD TO THEM THAT HATE YOU"

We are not to look back to this record of the slaying of enemies as an illustration of what spiritual Israelites are to do. We as Israelites indeed, begotten of the holy Spirit, are to love our enemies and to do good to those who hate us and despitefully use us and persecute us. We are to bless and injure not. We are to remember that at this time the Lord had not even revealed his own love. He had revealed his justice and his power but not his love, for the Scriptures declare, "Herein was manifested the love of God, in that he gave his only begotten Son," etc. (1 Jno. 4:9)—it was never manifested before. It is this great love which God has manifested, and which he has inculcated upon those who appreciate his love and who have been benefited by it, that appeals to us. We love him because he first loved us, and we love others because, having learned first to love the Lord, we have experienced an enlargement of heart and a broadening of sympathies. And this breadth of sympathy and love, which is a continual growth in the Christian in its relationship to the others, is proportionate to its exercise toward God. He that loveth God loveth also his brother and his neighbor.

The heart of this lesson is respecting divine providence, divine care over the Lord's people. True, God's providence has not been manifested in favor of the Jews for more than 1,800 years, because they have been cast off for a time, rejected from the Lord's favor, their house left desolate because of their rejection of Messiah. We are glad, however, that the Lord through the apostle has made clear to us that this blindness on their part and rejection of them are not to last forever—that in due time their blindness is to be turned away and the good promises of the Lord are still theirs and shall be fulfilled to them. The Apostle assures us that their casting off is merely until the fulness of the Gentiles shall have been brought in to divine favor, until the full number of the elect church to be selected from the Gentiles shall have been gathered. With the completion of the elect spiritual Israel, the Apostle assures us that divine favor will again return to natural Israel, who are still beloved for the fathers' sake—these now shall obtain mercy through your [the church's] mercy—through the mercy of the glorified Christ. —Rom. 11:25-32.

When we note the divine providential care over God's typical people it increases our faith and trust as his spiritual children, for with the Apostle we reason that if God so loved us while we were yet sinners as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him and seeking to walk in the footsteps of our Redeemer. Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel—Israelites indeed, in whom there is no guile—those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the spirit.

Our Golden Text is in accord with this thought, "The Lord preserveth all them that love him." True, he has a sympathetic love for the world which has led him to provide a redemption for all in due time—all the redeemed ones will have a manifestation of divine love and care over their interests—but now, during the Gospel age, divine blessings are conferred upon those who will constitute the church, the body of Christ, who love him more than they love houses or lands, parents or children or self. All who can thus affirm to their own hearts their loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and working out for their welfare, in matters temporal and eternal

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GATHERING AND WINNOWING

EZRA 8:21-32.—NOVEMBER 12.

GOLDEN TEXT:—*"The hand of our God is upon all those for good that seek him."*

A previous lesson showed us how the rebuilding of the Temple had been delayed for about twenty years, with various discouragements, by the returning exiles from Babylon, but was finally finished, the people being spurred on in their zeal through the prophesying of Haggai and Zechariah. With the completion of the Temple came a lull in the zeal of the people and a corresponding deadness in religious matters for about fifty years. We must sympathize with the struggles of those poor people against the unfavorable conditions surrounding them. Their city wall was still unbuilt, they were exposed to the malevolence of their neighbors, who hated the Jews, largely because of their refusal to mingle with the Samaritans, a thing which the former were not permitted to do according to the law of Moses.

Added to this unfriendly relationship to their nearest neighbor was the fact that they were continually subject to trouble, loss of life and loss of property from marauding bands. They did not connect these losses and disadvantages properly in their minds, nor see that, rightly received, all these matters would have been working together for good to them, and that anything which would not have been for their welfare the Lord would have hindered. Instead they grew careless and indifferent to religious matters, losing considerably the zeal which first brought them from Babylon. Indeed many of them concluded that they would affiliate more with the Gentiles round about them, thus setting at naught the divine counsel—would seek worldly alliances for themselves and their children. As a result, with many of them religion reached a very low plane—their law was disesteemed and disobeyed.

God, however, still had his eye upon the nation which he had chosen, and which, according to divine purpose, must be sifted yet kept together until the coming of Messiah and the establishment through him of spiritual Israel. In harmony with this we find that at this time the Lord stirred up the love and zeal of others residing in Babylon, chiefly the child-

ren of some who had declined to participate in the first return under Zerubbabel or were too young to go or to exercise their own volitions at that time. It was nearly seventy-five years after the return of the first company of about 50,000 under the decree of Cyrus that Ezra, a young man filled with religious zeal, became the leader of a company of the Jews still residing in Babylon, and went up with them to inspire and revive those who had first returned and their children and grandchildren meantime born in Palestine. Our lesson relates to the return of this second company.

THE KING'S ASSISTANCE

Xerxes, the Persian king who took Esther to be his queen, and who exalted Mordecai, her uncle, to be chief minister of state in the Persian empire, had been murdered by a palace conspiracy, and his son Artaxerxes was the reigning monarch at the time Ezra undertook the expedition in question. Three things were necessary for the success of the project: First, the king's promise or decree; secondly, money not only for the expenses of the expedition but also to properly forward the work at Jerusalem and encourage those who had become discouraged there; thirdly, the interest of the Jews required to be aroused so that a sufficient number of volunteers might be found. The king furnished the money and gave the necessary authority. This might seem remarkable did we not remember that in the Lord's providence his acquaintance at his father's court as a boy would more or less associate him with Mordecai and other Jews prominent in the empire and inspire him also with a respect for the God of the Jews.

Ezra belonged to the priestly family and evidently was very sincere, not only inspiring the king with confidence in the project but also enlisting the sympathy and co-operation of many of his fellow countrymen to the number of about 1,700—probably including the families of some of them. These were volunteers—no one had a right to insist upon their going. Some may have gone with more or less of a spirit of adventure, but doubtless having knowledge of conditions at Jerusalem the majority were thoroughly enthused with a religious ardor for God and for his law, knowing what we do through the records of Ezra's thorough-going character, teaching, practices, we may be sure that no other class would be attracted to the standard raised by him in this expedition. An illustration of his spirit is furnished in the first verse of our lesson.

A certain point for the assembling of those who would return with him had been established at the river Ahava. The first condition enjoined on the assembly was a day of fasting, and we may be sure also a day of prayer to the Lord for his blessing upon the expedition—"That we might humble ourselves before our God and seek of him a straight way for us and for our little ones and for all our substance." It was a great undertaking in those days to set out upon a journey of over eight hundred miles and requiring slow travel, made necessary by the presence of women and children in the company and the absence of vehicles. The journey required about four months' time. True, there was a shorter road through the desert, but that would have been much more unfavorable in every way, and extra hazardous on account of the Bedouin tribes of the desert, who would have sought to take from them the treasures of gold and silver which they took along and which are estimated at between two and three million dollars in our money, but really equivalent to much more than this when measured by the standard of the value of labor now as compared with then.

SPIRITUAL ISRAEL'S TESTINGS

Seeking to apply this lesson to spiritual Israel, we see during this Gospel age somewhat similar siftings and tests of the Lord's people. We find today that some of the children of the most devout reformers have lapsed into measurable indifference respecting the holy things of the Lord and his law, and are disposed, like the Israelites of the first return, to not only fellowship the world but to amalgamate with it in customs, in habits, in social functions. The spirit of separateness and consecration which enthused their forefathers is dying out, leading to a mixed or churchianity condition not at all pleasing to the Lord and calling for reformation. On the other hand we see spiritual Israelites coming forward from Babylon with great zeal for the Lord and his cause, and if perhaps we wonder, we find a solution of the matter to be that some of these inherited a blessing from their parents, and we remember the word of the Lord that he would show mercy and favor to many generations of them that love and reverence him.

Ezra seems to have been led to the announcement of the fast by a realization of his own weakness and of the dangers which would beset the Israelites on the journey. Relying upon the Lord's promises given to natural Israel, that they would be blessed in temporal things while obedient to the divine precepts, he had almost boasted of this matter to the king Artaxerxes, saying, "The hand of our God is upon all them that seek him for good, but his power and his wrath are against all them that forsake him." It had been on the strength of this faith and this testimony that the royal decree had gone forth and the moneys had been subscribed, and Ezra felt that now to ask the king for a troop of soldiers for the protection of himself and his associates would have implied at least their doubt of the favor of God toward them or of his ability to protect them.

Realizing the perils of the situation and the danger from enemies, and that he was responsible in great measure for the lives of those who would be under his direction, and that under the circumstances he could not ask for soldiers, Ezra felt all the more the necessity for going before the Lord in prayer and with fasting, and hence the fast was enjoined upon all the people. We cannot doubt this did them good, tending to direct their hearts to the Lord as the great Captain of their Salvation, awakening in them the thought that the whole expedition was based upon faith in the Lord and in his promises as respects the future and the present life.

FASTINGS OF SPIRITUAL ISRAELITES

That there is an advantage in fasting and prayer to the spiritual Israelite is beyond question. Our case is not exactly that of the Israelites under Ezra, and yet there is some similarity. We are not guaranteed earthly blessings or earthly protection against earthly adversaries. As spiritual Israelites, however, we have a still higher guarantee, for in our estimation our spiritual interests as new creatures are higher and grander than all of our earthly interests, beyond comparison. We have the guarantee that, whatever shall befall us, the Lord is able and willing to overrule it for good if we trust in him. It is in proportion as this gracious promise of the Lord fails to be appreciated by us that we look to the world for protection. The very experience of realizing danger and feeling timidity may prove indeed a superior blessing to us if it will but lead us nearer to the Lord—through fasting and prayer.

Fasting, as we have seen heretofore, signifies self-denial. The thought is not the weakening of the body by absolute abstention from food, but rather a disciplining of the body by abstaining from delicacies, relishes, etc. No doubt such fastings are profitable to us in other ways than one. They not only relieve the physical system of over pressure, but with many tend to clarify the mind and make it more acute, more spiritually inclined. We all recognize this as a fact whether we can explain the philosophy of it or not. To all believers, especially to all starting upon a course of consecration, of self-devotion to the Lord and to his cause, we commend fasting in reasonable and proper ways, the denying to one's self the gratification of natural passions, and in general the living moderately, abstemiously, using this world and its comforts and blessings as not abusing them—the using of them in so far and in such a manner as will be to the highest advantage as new creatures in Christ. With the consecrated Christian this is not only the incident of a day but the course of a life. His every day is a fast day, a day of self-denial as respects any and everything sinful, and as respects any and everything that would not inure to the spiritual advantage of himself or others.

CONTINUOUS BAPTISM AND FASTING

Our fasting is like our baptism—it has a definite point of beginning and a definite point of ending. It begins with our baptism even unto death and it ends in death. These self-deniers, these fasters, are the self-sacrificers, the overcomers of the world, to whom the Lord has promised his special blessing of spiritual favors, peace, joy and all the fruits and graces of the spirit in the present time, and by and by the everlasting blessedness of fellowship with himself in all the joys and perfections and completeness of the kingdom condition—glory, honor and immortality.

Ezra says, "So we fasted and besought our God for this: and he was entreated of us." This verse could be applied in full measure to the spiritual Israelites who under the lead of the great High Priest of our profession, are traveling to the New Jerusalem. Their fasting and prayers to the Lord for protection and help along the narrow way and for success to the journey's end are heard, and the Lord assures us in advance that all such petitions are granted. It is our Father's good pleasure to give the holy Spirit to those who ask, and to make all things work together for their good, and to bring them under the leading of the great Chief Shepherd and ultimately to the kingdom. In other words, "He is faithful who

has called us, who also will do it," (1 Thess. 5:24)—he will do all he has promised to do, exceedingly more abundantly than we could have asked of him or expected. The whole matter is with us: if our consecration is based upon faith in the redemptive work of our Lord, if it is a full and complete consecration, and if we live it out day by day, the results will be all and more than we ever expected.

"LET EVERYTHING BE DONE DECENTLY AND IN ORDER"

Our lesson shows that Ezra divided the wealth contributed by the Jews throughout Babylonia and Persia and by the king amongst twelve prominent men of the Levitical tribe, strict count being kept of what each received and he being held responsible for the delivery of that amount to the properly constituted representatives of the Jews at Jerusalem. Thus our Lord, who is the Captain of our journey and who is bringing us to the heavenly kingdom, gives to every one of his followers pounds and talents for which they must ultimately give account.

In verse 28 Ezra said to these twelve men, "Ye are holy unto the Lord and the vessels are holy, and the gold and silver are a freewell offering unto God, the God of your fathers. Watch ye and keep them, until ye weigh them before the chief of the priests and the Levites and the princes of the fathers' houses of Israel at Jerusalem in the chambers of the house of the Lord." The chambers of the Temple were the little rooms of the court, separate from the Temple yet connected therewith. In these the officiating priests lived, and in them were stored the treasures belonging to the Temple and its service; they were, therefore, the safety deposit vaults of that time for the Lord's treasury.

We can see the responsibility that rested upon those men, yet still greater responsibility rests upon us who have received of the Lord's spiritual gifts and treasures, his great truth. If it was required of those men handling earthly treasures that they should be faithful and watchful, diligent, much more may this be reasonably required of us—"A charge to keep I have, a God to glorify." All of these lessons should come to us as fresh reminders of our responsibility, not for our discouragement, but reversely to make us more watchful, more careful, more zealous, more appreciative of the riches of God's grace committed to us. Those of old time were to hide their treasure, but we are commanded to show ours on every occasion—"Let your light so shine before men, that they seeing your good works may glorify your Father who is in heaven." The more we let our light shine, the brighter it will shine; the more we use and display the riches of God's grace entrusted to us, the more valuable will be our treasure and the more safe we will be, for it is a treasure which our enemies will not really covet, and our faithfulness in acknowledging the Lord in all our ways will assure us of his protection and care.

AT THE JOURNEY'S END

Ezra and his company, after a four months' journey, arrived safe at Jerusalem, the Lord having indeed kept them and delivered them from the marauding bands of enemies on the journey. Then it was that Ezra's real work began. He found matters at Jerusalem and throughout Judea in a much worse condition than he had anticipated, and was used of the Lord in instituting a very radical national reformation which proved a great blessing to the people, though it sifted out some of their number.

Ezra magnified the Law, showing the people how the calamities that had befallen them as a nation were all foretold in the Law and were all the result of a failure to keep the Law, and the proper course now was not only to rebuild the Temple, as they had done, but to go back to the Law and seek to keep it inviolate to the best of their ability. He pointed to the fact that they had made unlawful unions with the tribes and nationalities surrounding them, and that the only course remaining was to separate themselves from all heathen people. This involved special trouble and trial in cases where Jews had married heathen wives, and Ezra's course would be roundly denounced by the entire civilized world today; but evidently he did the proper thing at the proper time in God's estimation, and was the divine instrument in sharply separating between the Jews and other peoples. This spirit has persisted amongst the Jews ever since, and the effect has been what the Lord desired, the keeping of that nation and people comparatively separate and distinct from all others. True, it wrought great hardship upon the wives who were put away and the children who were thus alienated, though much the same course is today prescribed by law against the Mormons, and the wives of plural marriages and bigamists.

A lesson for spiritual Israelites may be found herein, though not according to the exact letter of Ezra's teaching. The spiritual Israelite is directed by the Captain of our Salvation, through the Apostle Paul as his mouthpiece, to be not unequally yoked together with unbelievers in marriage, and to have as little as possible to do with the world in general. Nevertheless the spiritual Israelite is enjoined that if the unbelieving husband or wife remain and it be possible to live together in unity even under trying circumstances, they should do it; but if the unbelieving one depart, let him depart, consider it to be of the Lord's providence that the Israelite should be free from a vexatious alliance, though he would not be free to remarry.

"HOW LOVE I THY LAW!"

The call of Ezra's teaching, enforced by the word of the Lord through the Law upon the Israelites who had gotten into worldly conditions and alliances, must have been very similar to the proclamation of present truth today amongst Protestants. After having come out of Babylon to the extent of leaving Roman Catholicism, they have become involved with the world in a system which may very properly be termed Babylonish—churchianity. The Lord's people have entered worldly alliances through worldly sects and parties, contrary to the divine injunction and the spirit of the divine law, which commands us to be subject in religious matters to the Lord and to him alone. These misalliances with the daughters of Rome are so general in our day that only the Israelites indeed will have the spiritual ears to hear the message or the spiritual courage to break off the improper union, to stand out separate from all earthly alliances as the people of God, recognizing one Head of the one church whose names are written in heaven—recognizing as brethren all who are united to that one Head, and repudiating all false bodies of Christ (churches) as well as the false heads to which they are united.

This is the particular trial apparently of our day. The voice of the Lord is being sounded forth in every quarter of Christendom, saying, "Babylon is fallen, is fallen. Come out of her, my people, that ye partake not of her sins and receive not of her plagues." The churchianity of Protestantism is but a transplanting of the spirit of Babylon to new ground, and brings into bondage all those who will associate with these sects and parties; and all who would be in full accord with the Lord and have his fullest blessing must be faithful to his message and stand firm and loyal to him at any cost. To such and such alone the message of the Lord is now going forth, proving a glorious blessing and uplift, bringing them nearer to the Lord and into closer fellowship with those who are truly his and most completely under the blessing and provisions which he has made for his faithful.

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VIEWS FROM THE WATCH TOWER

A BISHOP'S GLOOMY SURVEY

"The growth of divorces and suicides, the trying controversy with regard to the education question, and many other things, had made many people anxious as to the future of the country, not to speak of the church."

This pessimistic utterance was made at a conference of clergy and church workers at Blandford by the Bishop of Salisbury, who added that there had been revealed to them the terrible fact that a great many were giving up public worship, and that a large proportion of the people of England paid little attention to religion at all.

* * *

The press states that when at the last convention of the "Young People's Society of Christian Endeavor" at Baltimore, the reports were read, showing the great growth of the Society in recent years, a delegate caused consternation by inquiring why every form of evil seems to be growing proportionately more rapidly. The same question would apply to nearly all the reports of Babylon's expansion and federations.

The trouble seems to be that it is not the right kind of religion that is being promulgated and "compassing sea and land." The fear of a hell of torment has for so long been the basis of all religious effort that now, when sensible people can no longer swallow it, and when it is no longer preached in intelligent communities, there is little left as a basis for Christian life.

The public in general are ignorant of the faith and hopes set forth by the Bible; they are but "babes," and the majority

not even regenerated at all. When they discard hell torments it often means a repudiation of everything taught in the Bible which they have been misled into believing is the authority for hell, purgatory and all such errors.

The thing necessary, and at once, is to show that the eternal-torment theory, as well as purgatory, the Mass, etc., are perversions of the Bible's teachings, invented during the dark ages, by the very people who invented all the atrocious and diabolical tortures and persecutions of that time.

And next the people need to know what is meant by the kingdom of heaven everywhere referred to in the Scriptures. They need to know of the present selection of the kings and priests for that kingdom; and that it is to be set up in power and great glory at Christ's second advent; and that its mission will be the conversion of the world under the guide of its super-human rulers and instructors;—that thus in God's "due time" a knowledge of divine goodness and mercy in Christ may reach "every creature" and be made available to all.

Note in this connection the following evidence of dense ignorance on the latter point clipped from the *Pittsburgh Dispatch:*

"JOHN THE BAPTIST'S TEACHINGS OBSOLETE TODAY"

"Over 700 people assembled at the East Liberty Presbyterian church yesterday morning listening to an interesting sermon delivered by Rev. Dr. Ford C. Ottman of Stamford, Conn. He took for his text Matt. 24:14, 'And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' He spoke in part as follows:

" 'It has been 1900 years since Jesus spoke these words. Still millions of people are living in heathenism and are liable to stay there if the present rate of progress is taken into account. If the gospel now proclaimed by Evangelical preachers is the same as the Gospel of the kingdom to which Jesus refers, then it will be impossible to say anything definite about the coming of the end. It can be shown, however, that the text has a precise application that differentiates it altogether from the message committed to the Apostle Paul.

" 'Christ is the Messiah, according to the official title. Isaiah said: "Unto us a child is born," and he did not mean any Gentile outside, but he meant a Jew. The promise given in Isaiah, that Jesus will occupy the throne of David, will never be kept, and the gospel of John the Baptist, "Repent ye, for the kingdom of heaven is at hand," is out of date. All I can preach to you is the salvation of Christ and not the Old Testament teachings. The Gospel of the kingdom is not the salvation that ought to be taught today.' "

* * *

Poor man! He hesitates to rail at the Savior directly, and therefore, after quoting Jesus' words, he denounced them as misleading teachings of John the Baptist, and apparently his 700 auditors assented and considered this an "interesting" gospel sermons. How blind and deaf to the true Gospel of the kingdom.

The speaker evidently saw that the Gospel of the kingdom was what had for centuries been the "hope of Israel." He infers that it failed with fleshly Israel and has since failed with spiritual Israel. He lacks the "key" of the divine plan, viz., that God is now selecting or electing the kingdom class—the "overcomers" who shall inherit all things and sit in the throne of their Lord. And that as soon as the elect shall be all complete—having made their calling and election sure through obedience in sacrifice—then "changed," glorified with Christ, they with him shall live and reign the thousand years foretold; —binding Satan, subduing all things contrary to God and his law, and blessing and uplifting the willingly obedient of mankind—unto life everlasting as men.

But how was the kingdom "at hand" eighteen centuries ago, yet not established even now?

We reply: According to the divine program the kingdom was first offered to the natural seed of Abraham, so that had there been enough of that people "Israelites indeed"—enough to have filled the foreordained number—the invitation to jointheirship would never have come to us Gentiles. Then there would have been no Gospel age—the Millennial kingdom would have been established directly, as it is about to be established now because the full number of the elect is almost completed.

SOCIALISTS IN GERMANY VERY BOLD

When Germany granted universal suffrage to her people she sought to safeguard her established laws and usages by granting extra votes to officials, property holders, etc. Yet with all this precaution against Socialism the latter has been steadily growing. The government sees this, and anticipating that at the elections of next year the Socialists may be able to control their Congress, the "Reichstag," proposes some restriction of the present voting privileges of the masses (or their total abolition) to prevent a Socialist control.

The tone of the German Socialists for the past three years has been growing more and more mild as, under the guidance of Herr Bebel and others, they have hoped to gain their ends by peaceable means—through the ballot. Now, however, the bare suggestion of a loss of the ballot power arouses them to anger as they perceive that it would mean the extinguishment of their hopes. They are now planning for a universal strike, to be called in the event of any attempt being made to deprive them of their share in the government. This is the key to the telegram which we reprint below from the columns of the *Detroit News.*

It is not difficult to see that this means serious trouble. The Emperor and nobility of Germany, imbued from infancy with the thought that they are God's elect favorites, and that even criticism of their doings is rebellion against God, will not turn over Germany to Socialism without a bitter struggle which must in the end spell anarchy.

This illustrates what we mean when we say that Socialism is impossible in this land. We do not claim that it has no good and just proposals (as well as some bad and unjust ones). What we do emphasize is that Socialists totally delude themselves in thinking that their full program could ever be carried into general effect. They seem to think that the wealthy would permit them to vote Socialism into effect, and that all they need do is to get the public to vote their way and then legislate the rich out of their "vested rights." Not so. Watch Germany, and note that the wealthy and influential would resist to the point of anarchy.

The thought we continually seek to enforce is that the great Millennial kingdom is nigh, at our door, and that it is the world's only hope; that the Bible points that the world in its *selfishness* is about to wreck present institutions in anarchy within the next ten years. And that God's people should hold aloof from both sides of the struggle, and seek peace and righteousness, and love and pursue these while looking with the undimmed eye of faith to the glorious blessings of Christ's kingdom, which will be established without their swords or guns by our *Immanuel.*

The article referred to follows:—

"HERR BEBEL URGES STRIKE"

"JENA, Duchy of Saxe-Weimar.—Herr Bebel, leader of the Socialist party in the reichstag, had one of his great days in the convention of the national social democratic party today, and again showed his mastery over the members of the party. The day was devoted to a hot debate over the lengthy resolutions proposed by Herr Bebel in favor of a general strike of the working classes for political effect under given circumstances.

"Herr Bebel said he saw impending danger in the abolition of universal suffrage in the case of the election of members of the reichstag, and the aim of his resolutions was to meet such a situation with a strike *en masse.* He spoke during the entire forenoon, beginning at nine o'clock and holding the delegates and a great attendance of spectators spellbound until a recess was taken for lunch, receiving an enthusiastic demonstration at the close of his address. The sentiment in the address that called for the greatest enthusiasm was: 'We would deserve to be devoured of dogs if we were unwilling to endure hunger for several weeks in behalf of human rights.'

"The discussion at the afternoon session brought out sharp opposition to Herr Bebel's resolutions from leaders of the labor unions and from several important Socialist members of the reichstag, who regretted what they called 'a relapse into revolutionism,' as it was calculated to strengthen that element in German politics which advocated ruthless methods in dealing with the laboring classes.

"Herr Rosa of Luxemburg, who is famous in the party for his vitriolic eloquence, made the speech of the afternoon. He said it would be a shame if the social democracy should have any anxiety about 'disenthralling the proletarian masses in the glorious year of the Russian revolution.'

"Herr Bebel, in summing up the debate, said he had attended every Socialist convention that had been held, but never had he heard such a threatening tone as that used during the present convention. The speeches, he said, were ghastly with talk of blood and revolution.

"Only 14 votes were cast against Herr Bebel's resolutions to strike."

THE GLASGOW CONVENTION

DEAR BROTHER RUSSELL:—

There seemed to be a general expectation that this Convention would, in one respect, at least, be like all its predecessors. So far each Convention has been better than those before it, and the one just past has conformed to the rule. Former occasions have been sweet and precious as we have met to talk over the good things the Lord is providing, but as we approach the end of the journey, with a wider experience of the love of God, and a clearer understanding of the great call with which we are favored, the joy deepens and the fellowship becomes more and more a foretaste of the good to come. It is only a few short years since the first of this series of meetings was held in Glasgow: then there was a small company in a small room. The truth was hardly known in the city, but the few upon whom it had laid hold, whose hearts were touched, worked hard in the use of their opportunities, and some of the results were apparent as the Glasgow brethren made their visitors welcome. The number of those needing sleeping accommodation was about 180, and of these 140 or more were placed with the home brethren. The average attendance at the meetings would be about 400, while the largest meeting was said to about double that number.

The chief topics of the talks that were given by the brethren who addressed the meetings may be said to be the "kingdom of heaven." Much was said about its constitution, the time of establishment, our present responsibility towards its interests, and, last but not least, how we must prepare ourselves for a place in the kingdom. One brother urged that as the kingdom is to be given to the "saints," only those who charge themselves with its present interests will be proved worthy of a place in it. To each comes responsibility, and all can do something. Our Master did not say, "Stir yourselves for great work in the time of harvest." Instead he left us the responsibility of the harvest work by saying, "Pray ye the Lord of the harvest to send laborers into the vineyard." If all may not enter upon active work, at least all can pray, and thus prove the interest is there.

The brethren appreciated having Brother McPhail at the Convention, and all appreciated your kind thought in prolonging his stay for it. The friends had learned to love him, and to esteem his ministry, and were glad to have the opportunity of seeing and hearing him again before his departure for the States. The loving harmony of the meetings and the peaceful and happy looks of the brethren made a great impression upon some who attended. We hope they will seek and find the same peace in the one Lord. We heard of many weak ones who were confirmed in "this way," and we know of one dear brother who came with troubled heart, and lost his troubles in consecration to the Lord. May he ever find the rest of the people of God.

On Sunday there were thirty-three brothers and sisters immersed, in this manner showing their consecration. One was an elderly brother who for a time refused to listen, but who now rejoices in the truth. Another was a dear lad of 16 years, one of three brothers who attend the Glasgow meeting. We trust for these, as we do for all, that the Lord's grace may comfort and strengthen them all the way, whether longer or shorter. The elder brother just spoken of told us of an unusual experience. He was at the railway station in a pondering mood, for he wanted some DAWNS and had come to the end of his immediate resources. Standing wondering whether or not he should ask a sister for some books on credit, he was accosted by a man with whom he had a slight acquaintance, but with whom he had not spoken for ten months or more. "How are you for money just now?" said the friend. "Well, I'm not exactly 'flush,'" was the reply. Without further words £5 was placed in the brother's hands with the remark that nothing was wished back, and the friend immediately boarded an outgoing train. The brother at once went away to get the books he wanted for his friends, paid for them and left some change for the Tract Fund.

Many of the friends went away on the Monday night, but before the Convention proper was closed a message of love was sent to yourself. It is probable that you will get this from one of the local brethren, but in any case the message will not spoil by being sent twice. The message is Philemon 6, 7, and Hebrews 13:20, 21, and it was with heartfelt love that the brethren testified to this. Some staved until Tuesday night, when the final meeting was held, and at which a good number were present. Many who had come long distances went away by the late night trains. A good number went to the stations to see them away, and it was good to see the laughing joy, even though there were wet eyes. On the Tuesday morning about forty brethren said a final good-bye to Brother McPhail, and wished him "God-speed," and also a quick return, if that should be the Lord's will. But we all want to see you again, dear brother. Come soon!

With much love in the Lord, I am, as ever, your brother in Him,

J. HEMERY.

EFFECTUAL FERVENT PRAYER

NEHEMIAH 1:1-11.—NOVEMBER 19.

GOLDEN TEXT:—*"The effectual fervent prayer of a righteous man availeth much."*—Jas. 5:16.

Nehemiah was a young Jew of one of the prominent families of the Babylonian captivity. He occupied a confidential position with Artaxerxes, the Persian king, somewhat similar to the office held by Mordecai under King Xerxes (Ahasuerus), the father of Artaxerxes. His official title, "cupbearer," does not give the proper conception of the dignity of his position. In those days kings needed to be continually guarded against poisons, which could be easily mingled without detection with their liquid refreshments. Consequently the cupbearer was one whose loyalty was esteemed irreproachable, and his duties afforded him privileges and opportunities for intimate intercourse with the king more than others. They became confidants of royalty and court advisers, really occupying the position of Minister of State.

Though possessed of wealth and enjoying the king's favor, and in every way advantaged so far as this world's affairs were concerned, Nehemiah's heart was not surfeited with his earthly blessings and privileges, comforts and advantages. His brother had been amongst those who went up to Jerusalem with Ezra, as narrated in our last lesson. That expedition had been partially successful and partly a failure. Ezra had heroically drawn the line of demarcation between Jews and others. The walls of the city had been repaired in a fashion, but their enemies had been angered by what they no doubt considered the arrogancy of the Jews in considering themselves separate and distinct from other peoples, refusing to intermarry with them. The sending back to their homes of all foreign wives under Ezra's direction capped the climax of what they considered to be injury done to them. These enemies had spitefully attacked the city, broken its walls and burned its gates, and the people of Jerusalem, comparatively few in number, weary and exhausted, had not the energy to rebuild and repair. Moreover, they feared to do so lest their enemies would deal harshly with them.

It was through his brother, who returned, that Nehemiah gained information respecting the deplorable condition of affairs at Jerusalem. The news made him heartsick, for he not only had the usual patriotism, but, as a Jew and as a believer in the divine threatenings and promises, he had an intensity of love for the land of promise, a burning desire to lend his assistance in every manner for the recovery of the Lord's people and their re-establishment in power as the Lord had promised.

IMPORTUNITY IN PRAYER

Our lesson relates chiefly to Nehemiah's prayer to the Lord after he had heard of the conditions in Judea—his prayer for the Lord's blessing and assistance, to the intent that the good promises of the Lord respecting his holy city and land might be fulfilled. Nehemiah does not give us the words of all his prayers, for we learn from other parts of the narrative that he prayed after this manner for four months before he began to have an answer. What we read, therefore, is supposed to be a general outline of the sentiments which he expressed in various forms at different times, praying without ceasing during those four months. Of course during all this time he attended to his duties, but this prayer was always in his heart, the sentiment of his mind, and more or less associated with all his thoughts and plans and arrangements.

So it should be with all of the Lord's people of spiritual Israel. The things which we have only a slight desire for we may mention once or twice at the throne of grace, but those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to him the request—making sure that the thing we request is in accord with his promises. This is the kind of praying which the Lord commended, saying, "Men ought always to pray and not to faint"—that the Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

ANSWERS LONG DELAYED

Doubtless there are many reasons why the Lord does not promptly grant such of our requests as are in accordance with his will, in harmony with his Word. We may not know all of these reasons, but some of them are apparent. Undoubtedly one reason for the Lord's delay in answering us often is to test the strength and depths of our desires for the good things that we request of him. For instance, he informs us that he is more willing to give his holy Spirit to us who ask than are earthly parents to give good things to their children: yet the giving of his holy Spirit is a gradual process, and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to thus become emptied of self and prepared for the mind of Christ—in some it requires longer for this than in others, but all need emptying in order to receive the refilling. He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him his courage and strength increase as he seeks to avail himself of the opening, and thus every way the blessing is greater than if the Lord were to answer the petitions more hastily.

Whenever we think of prayer and answers thereto we should remember our Lord's words, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7) Ah, there are conditions in this statement. Those who abide in Christ must have gotten into him by faith, repentance and consecration, and to abide in him means that the faith will abide, the repentance for sin and opposition to it will abide, and the consecration to the Lord and his service will abide and be manifest.

The other condition also is a weighty one: "if my Word abide in you." Ah, how evident it is that the Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives, in the prayers of all who are truly his. We must search the Scriptures to know the will of the Lord, to know what he has promised and what he has not promised, to know what we may ask and what we may not ask for, and ascertaining these, the fully consecrated one will not want to be, to have or to do anything except that which will be pleasing to the Lord in respect to him—"Thy will, not mine be done, O Lord," is his prayer. And when this position has been reached we can readily see that whatever would be asked by one thus well informed respecting the divine promises and fully submissive to the divine will, would be things which God would be well pleased to grant in answer to his requests.

We are to think of our heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that he will have pleasure in giving us the desires of our hearts if those desires are in harmony with his plan, which plan he has already framed on such lines as to include our very highest and best interests and the highest and best interests of all his creatures. So, then,

"Faith can firmly trust him,
Come what may."

And his well-informed children can have all the desires of their hearts because their hearts are in full accord with the Lord, and they desire nothing of the Lord except the good things of his purpose and promise.

NEHEMIAH'S FASTING AND PRAYER

The substance of the prayers of Nehemiah is stated: "I beseech thee, O Jehovah, God of heaven, the great and terrible God that keepeth covenant and mercy with them that love him and keep his commandments." Thus praying, he had before his mind the testimonies of God's Word respecting his dealings with Moses and the prophets and the kings of the past. He did not reproach the Lord as having failed with his part of the covenant, but, quite to the contrary, acknowledged that the Lord's ways and dealings with Israel had been just and true, and that the difficulties in which they were involved as a nation were the just penalties due them for their violations of the covenant made at Sinai. He expressed confidence also that the Lord would keep his covenant and have mercy upon the people, or upon those at least who would seek to walk in his paths.

He entreated, "Let thine ear now be attentive and thine eyes open that thou mayst hearken unto the prayer of thy servant which I pray before thee now day and night for the children of Israel, thy servants, while I confess the sins of the children of Israel, thy servants, which we have sinned against thee: both I and my father's house have sinned." No proper prayer can be offered to the great Creator that does not acknowledge in some manner the weaknesses, deficiency, imperfection, sin of those who approach the throne of grace. As the Apostle declares, even we who are new creatures in Christ approach the throne of heavenly grace to find mercy and grace to help in every time of need. But our boldness, our courage, is not that of self-confidence, but of confidence in him who loved us and who bought us with his precious blood—in him who died for our sins and under whose covering robe we have peace, forgiveness, harmony with God.

O, how much this means to us! More than it could have meant to Nehemiah or others living before the great atonement sacrifice had been made. It is our privilege to see how God can be just and yet be the justified of him who believes on Jesus. We see that by the grace of God, Jesus Christ has tasted death for every man, and that ultimately the merit of his sacrifice will be made applicable to every man through the Lord's own channels and agents.

Nehemiah was very open in his confession, and we believe that such an attitude is the proper one for all who would approach the Lord. Sins and weaknesses should be confessed to the Lord, however they may be reasonably screened from the eyes of others while we are seeking to do our best in walking not after the flesh but after the spirit. He says, "We have dealt very corruptly against thee, and have not kept the commandments, neither the statutes, nor the judgments which thou hast commanded thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trangress I will scatter you abroad among the nations: but if you turn unto me and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence and will bring them into this place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

"BELOVED FOR THE FATHERS' SAKE"

This prayer, mentioning the Lord's threatenings and acknowledging the justice of them, and acknowledging also the transgressions and the infliction of the penalties, and this turning to the Lord's promises for forgiveness and mercy and reconciliation, exhibit the very proprieties of prayer which all should imitate—Jew or Gentile. The "Israelite indeed" who transgresses the divine precepts and is chastened of the Lord can plead the Lord's promise to be very merciful to those who are of a contrite heart, and ask forgiveness based upon the great redemption sacrifice, and may by faith accept the divine promise immediately and enter into rest of soul so soon as he shall have done all in his power to rectify the wrong bemoaned.

The Lord did respond to Nehemiah's prayer by granting him the opportunity for being associated in the rebuilding of the city and the placing of it upon a more satisfactory and permanent foundation, but it was not God's time for fulfilling all the gracious promises that he had made to that nation. It was not for Nehemiah to know the mysteries of the divine plan as they entwined in all the affairs of the Jewish nation and held them together as a separated people for several hundred years until Messiah was sent unto them to gather to himself the Israelites indeed in whom there was no guile, and to reject, to blind, to give over to be scattered amongst the nations the remainder of the Jewish people. Because it was not time to reveal the divine plan in all its details, therefore the Lord, in hearing Nehemiah's prayer, merely granted him the privileges and blessings and opportunities possible for him at the time, leaving the larger fulfillments of that prayer and all the prayers for Israel to the glorious consummation when the glorified Christ, the antitype of Moses, shall stand forth to gather into one all nations under his own headship.

The Apostle Paul had in mind the still greater scattering of Israel amongst all nations of the world, accomplished at the beginning of this Gospel age by the utter destruction of Jerusalem, from which it has not yet recovered. To the Apostle it was given to understand and appreciate the matter, and to explain to us who are of the spiritual Israel that he who scattered Israel was the Lord, who also would regather that people in his own due time. The Apostle points out to us most explicitly that all the history of this nation was known to the Lord, including the scattering in fulfilment of our Lord's Word, "Your house is left unto you desolate." It was in view of this greater scattering that the Apostle, full of faith in the promises of the Lord's Word, speaking under inspiration, assures us that "the gifts and callings of God are not matters of repentance"—that God never gave nor promised things ill-advisedly, that he knew the end from the beginning, and that ultimately every promise would be graciously fulfilled. He explains to us that the casting off of natural Israel was the appropriate thing during the period that God was gathering spiritual Israel to be the bride, the Lamb's wife, joint-heirs with Christ. He assures us that as soon as the church has all been selected, tested, proven, glorified, then divine favor will return to nat-

ural Israel, and he says, "They shall obtain mercy through your mercy"—fleshly Israel shall obtain mercy through the glorified spiritual Israel.

THE RECONCILING OF THE WORLD

What a wonderful plan! All for which Nehemiah prayed will be much more than fulfilled, not because the heavenly Father has changed his plan to suit the prayer, but because in his prayer Nehemiah asked in accordance with the Lord's plan, yet did not ask as much as God has purposed to accomplish. The finite mind cannot grasp the lengths and breadths and heights and depths of the divine provision. Consequently the Lord is about to do for natural Israel exceedingly and abundantly more than we or Nehemiah could have asked or could have thought. He is about to gather them out of every nation, people, kindred and tongue, and to reëstablish their judges and law-givers as at first, only that these judges and law-givers of the future will be perfect, and, more than this, under the direct instruction and guidance of the then glorified Christ—head and body.

Doubtless it was because it would have been beyond the comprehension of the Jews that the Lord did not make very plain in all his prophecies that the blessings proposed for fleshly Israel were the same blessings which later would be bestowed upon all nations, peoples, kindreds and tongues. As he veiled the fact that there would be a spiritual Israel, as well as a natural Israel, so he veiled in the promises the fact that in the future all the nations, peoples and tongues will have an opportunity of becoming Israelites indeed, children of Abraham. These gracious promises are indeed clear when we attain a proper viewpoint in respect to the divine Word, though hidden from any other standpoint. For instance, we now see the meaning of the Lord's word, "I have constituted thee a father of many nations" (Gen. 17:4); and again the promise, "In thy seed shall all the families of the earth be blessed" (Gen. 12:3); and again the Apostle's assurance that as the rejection of natural Israel meant the acceptance of spiritual Israel to the higher and chief elements of the promise, so the regathering of spiritual Israel would mean life from the dead to all humanity. —Rom. 11.

PRAYING TO THE POINT

Nehemiah's prayers were to a point, namely, that he might have a special blessing from the Lord upon himself and upon the mission which he believed the Lord would be willing to put into his hand through the authority and coöperation of the king Artaxerxes. His prayer was, "O, Lord, I beseech thee let now thine ear be attentive to thy servant and to the prayer of thy servants [all true Israelites], who delight to fear thy name: And prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man." As we have already seen, the monarchs of those days were absolute in authority, and their ill will might very easily be aroused by any plans and arrangements or suggestions which might strike them as inimical to their own hopes, aims, ambitions and prospects. Nehemiah might well doubt that the king would take favorably to the suggestion that he be permitted to go to Jerusalem to endeavor to establish law and order there and to help along his own kindred. The king might very properly view this as disloyalty. If he were a loyal servant and appreciated his position in the king's confidence and his home in the capital city, why should he wish to leave these and go elsewhere to reëstablish a nation and capital which had once been competitors in the race for world power. The king in his anger might order his execution, or cast a javelin at him.

Nehemiah's prayer to the Lord that he might grant him mercy in the sight of Artaxerxes shows that he had faith in the divine power. We have often wondered if a deficiency of faith along such lines is not a part of much of the trouble of the Lord's truly consecrated people today—of spiritual Israel. We know that sometimes they have severe trials from those who hate them, from those who perhaps despise them and deal unjustly with them, and we wonder to what extent they remember, as Nehemiah did, that God has full power to open ways and means before us whereby we may engage in his service, if he be willing to accept of our services, if we find favor in his sight, if our prayers of lips and of heart go up before him as a memorial, acceptable through Christ.

PRAYER AND TRUST IN ALL AFFAIRS

We remember in this connection a story told us by a sister at one of the Conventions. She said: "My husband is quite wealthy, has a large farm, well stocked, etc., and, although I have served faithfully for years, he is so opposed to the Truth, and so seeks to hinder me in respect to it that he begrudges me even the small sum of the WATCH TOWER subscription or the price of books I need. When I heard of this Convention I felt a longing in my heart to go and meet with some of the Lord's dear people, and I took the matter to the Lord in prayer, telling him that if it were his pleasure I should greatly enjoy the privilege of attending the Convention, but I was willing to leave the matter entirely with him. I felt somehow that it would be quite probable that the Lord would open the way for me to go, and by way of coöperation I suggested the matter to my husband in good time, saying that I would like very much to attend the Convention. He was violently opposed, and said that the distance to the railroad station was so great that I could not walk it, and that he would not allow me to use a horse. I replied quite calmly that I did not know, but somehow I felt that the Lord would be willing to have me go and would perhaps open the way yet for me. I answered quietly, because I had committed the matter entirely to the Lord, and was willing to abide by whatever his providence might mete out to me. I was even cheerful, therefore, notwithstanding my husband's words of opposition. He seemed to read my confident expectation and several times referred to the matter, reiterating that I should not go, that he would not allow me to take a horse, etc. I merely replied that I did not know, but that if it were the Lord's will that I should go, he would be able to open the way. About ten days before the Convention one of my husband's best horses took sick, and although he is very successful in doctoring his stock, and on this occasion called in a veterinary surgeon, the horse died. Then another good horse took sick and it died, and a third horse took sick. My husband began to realize that it might be the hand of the Lord in his affairs, and evidently associated his losses with his declaration that I might not use a horse to go to the Convention. He brought up the subject of the Convention himself, intimating in a very mild way a possibility of rescinding his previous decision. My quiet answer was the same, that perhaps the Lord would open the way. The third horse died, and my husband came to me and said, 'You may go to the Convention.' "

WE WALK BY FAITH, NOT BY SIGHT

In relating these circumstances we do not wish to give the intimation that the Lord would thus deal in every such case. We must remember that a part of our lesson as the Lord's followers is that we must learn to walk in the footsteps of Jesus trustfully—by faith and not by sight; that we must learn patient endurance, and thus develop more and more all the fruits and graces of the spirit of love. Our object in referring to this case is that all of the Lord's people may have the suggestions which it offers, in harmony with those of Nehemiah's prayer, namely, that God is able to shape all our earthly affairs for us, and that a part of our lesson is to learn to trust him. He will not suffer us to be tempted above that we are able, but with the temptation will also provide a way of escape. He does indeed permit us to be tried as gold in the furnace, yet as gold is not permitted to be consumed in the furnace, so the Lord will not permit us to receive injury under any conditions so long as we are trusting in him. All things must work together for good to them that love God, to the called ones according to his purpose.

As Nehemiah's prayer was delayed of an answer four months, and no door of opportunity seemed to offer for him to bring the matter to the king's attention, so with us—patient endurance and faith may be amongst the lessons which the Lord wishes us to learn by the delay in the answers to our petitions. Likewise, doubtless, that four months of delay was used by the Lord in more or less a preparation of the king for coöperating with the request of Nehemiah. And so with us it may be that, while we are praying, the Lord is not only preparing us for the blessing and opportunity and privilege we desire, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. Let us, then, lay to heart and utilize the lessons of our Master's words, "Men ought always to pray and not to faint."—Luke 18:1.

"The effectual, fervent prayer of a righteous man availeth much," says our Golden Text. The prayers of the unrighteous, we understand, will avail nothing; and in this connection we are to remember that "there is none righteous, no, not one," and that all the righteousness which we have or which permits us to present ourselves before the Father, or which guarantees us that we shall be heard of him, is the righteousness of Christ imputed to us—the merit of his sacrifice covers all our blemishes. Let us remember, too, that it is the fervent prayer that is the effectual one—the prayer that is earnest, from the heart and not merely from the lips. It is for this reason that self-denial, fasting and praying should be associated in the minds, and in fact we should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that

we would hold on and wait for the mercies the Lord thus prepares us to receive.

It would be rather unsafe, we think, for any of the "new creation" to make request for temporal blessings. "After all those things do the Gentiles seek." (Matt. 6:32) They seek those things because they know not of and appreciate not the higher and better, the spiritual things. Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt, and to seek for these.

The Master tells us what we may freely ask, what we may be assured that the heavenly Father will be very willing to grant to us, though he bear long with us, though he give it gradually to us, and not perhaps as rapidly and as fully as we request it. His words are: "If ye, then, know how to give good gifts [earthly gifts] unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." (Luke 11:13) The holy Spirit is the spirit of love—to God and to man. It cannot be given to us under present conditions except gradually, as the old selfish, wrong spirit is deposed from our hearts. This, therefore, must be continually our prayer to the end of life's journey, that we might be filled with the spirit of the Lord, and thus praying means that we will be thus laboring day by day, and that the Lord will continually bless us, giving us the fruits of his spirit in our hearts and in our lives more and more, its joy and peace and blessing.

IN THE GARDEN OF THE LORD

Last night I dreamed the Master came to me and gently said,
"Beloved, lay thy cross aside and come with me awhile,
For I would have thee rest within the garden of the Lord."
And then he took my trembling hand and led me through the gloom
Until we came to where a massive gateway barred our path.
The gates were closed, but opened at the Master's sweet command.
We entered, and the shadows fled before his radiant smile.
Oh, vision rapturous, can words be found to tell how fair!
Ten thousand roses beckoned with Love's crimson hue, and round
About our feet the violets nestled in their purple grief.
A passion flower, sad symbol of his dying agony,
Entwined itself with orchids rare, fair children of the air;
While velvet pansies, clothed in royalty, together grew
With lovely, clinging, pink and white sweetpeas, and close beside
The lilies of the valley bent in sweet humility;
And everywhere the tender grass—a carpet soft and cool.

And often as we passed, the Master's hand with loving touch
Did rest upon some drooping flower, and lo! at once it seemed
Refreshed. At last we came to where a stately lily stood,
Its snowy crown uplifted like a chime of silver bells,
Whose swaying filled the garden with a fragrance sweet and rare.
We closer drew, and then I saw, alas! how here and there
A petal fair was torn and brown, as though by some rude wind
Or scorching heat. I wondered greatly at the sight, then turned,
The question on my lips,—when suddenly there rose a storm
So fierce that every flower in the garden bent its head;
And then a shower of flaming arrows, hurled by shadowy forms
Outside the garden's ivy-covered walls, rained down upon
The lilies, while I clung in terror to my heavenly Guide.
A moment only did the storm prevail, and then I heard
The Master's "Peace, be still!" The tempest ceased and there was calm,
The wondrous light grew dim, the garden vanished,—and I woke.

The Master had not spoken thus, and yet I seemed to know
The fair dream-garden was a picture of his "little ones,"
(He neither sleeps nor slumbers in his watch-care over these).
And then the thought,—if in this garden I might choose *my* place,
Would I be like the *rose?* Ah, no! lest in my passionate zeal
To show by works my heart of love, I should forget the thorns,
Dear Lord, and wound thy loving hand! Ah, then, perhaps I would
The *lily* be, and sound thy blessed truth o'er land and sea
In clear-toned eloquence. Ah! no, I might not bear the storms
That beat upon the one whose head thou hast uplifted far
Above his fellows,—and a shining mark for Satan's darts!
And thus I thought on each and all that garden's lovely ones,
Then cried, "My blessed Lord, if I might choose, oh, let me be
The tender *grass*, that I may rest and soothe thy weariness,—
A lowly place, safe sheltered from the wind and fiery dart,—
What rapture this—to lay down life itself beneath thy feet."

—*G. W. Seibert*, Sept. 30, 1905.

ABSTINENCE FOR THE SAKE OF OTHERS

1 CORINTHIANS 10:23-33.—NOVEMBER 26.

GOLDEN TEXT:—*"Let him that thinketh he standeth take heed lest he fall."*—1 Cor. 10:12.

By common consent this date is recognized as Temperance Sunday throughout the civilized world. No true child of God could feel indifferent in respect to a matter of such vital importance to our race. Undoubtedly the drinking habit is a cause of much of the woe of the world, and hence whoever is on the Lord's side, however is striving as one of the royal priesthood to remember the injunction, "Be clean, ye that bear the vessels of the Lord's house," must feel his responsibility to this question in respect to his own person and the example of his daily life upon others. Whoever realizes that the whole creation is groaning and travailing in pain together and longs for the time to come when he may, in association with his Redeemer, roll back from the world the weaknesses of heredity and bind Satan and estop the course of sin and temptation, such an one, truly, heartily and sympathetically entering into these hopes set before us in the Gospel, will surely be in sympathy with every reasonable and legitimate means used in opposition to the great drink evil, which, as a brood of fiery serpents, is biting the world of mankind and causing all kinds of trouble, mental, moral and physical.

Were there no more important work for the saints to do undoubtedly it would be the will of the Lord that we should engage our talents largely in combating this terrible drink evil. But while seeing still more important work for the Lord's ambassadors to engage in, it is eminently proper that we should let it be known on suitable occasions that our sympathies are with those who are fighting in a legitimate manner this hideous monster, and that our non-participation is not from lack of sympathy with the cause, but because, from our standpoint of view, there is a still greater, still grander and still more important work to be done in the proclamation of the good tidings of reconciliation to those who have an ear to hear our message now and ultimately to all the families of the earth. We trust that every one who has by the grace of God learned of present truth, and whose conceptions of divine mercy have been enlarged through a grander view of the divine plan, feels an increasing opposition to everything and every influence working in the world contrary to righteousness, purity, truth, and tending to further degrade our sadly fallen race. The clearer our view of the divine plan the more intense should be our feeling of opposition to everything sinful and contrary to that plan. The more we appreciate our God and are consecrated to his cause, the more we must be opposed to the adversary of souls and opposed to everything which is injurious to our fellows.

THE SCOPE OF THIS STUDY

We are glad that those entrusted with the arrangement of these International Bible Lessons have chosen an apostolic exhortation which is applicable to temperance in every proper sense of the word. It is applicable not only to food and drink and clothing, but to every interest and affair of life; even as the Lord's people, consecrated to do his will, are exhorted that whether they eat or drink or whatever they do all should be done to the glory of the Lord. We have the declaration that no drunkard shall inherit the kingdom of heaven, and we assume that intemperance on other lines would equally prove in the Lord's sight a lack of proper character on our part that would bar us from a share in the kingdom, aad that therefore with equal propriety we might say, No glutton shall enter the kingdom of heaven. Neither those who devote their lives to fashion and folly, dress and frivolity.

The Lord is seeking for the kingdom class persons of character, and has arranged that those who hear his message of grace in the present time and are accepted of him through consecration shall sacrifice their own wills, the will of the flesh, to do the Lord's will, and therefore to no longer surrender themselves to gluttony or drunkenness or fashionable folly. The Lord is seeking those who surrender themselves to

him to be taught in the school of Christ, to there learn the lessons of self-control, self-denial, patience, humility, meekness, and come to a proper appreciation of the various graces of the holy Spirit, and so far as possible to live in harmony with their noble conceptions and desires. These are the ones whom the Lord is seeking for the kingdom, and we may feel sure that he will accept no others. He will find a sufficient number of this kind to complete his predestination, and it is for us, if we have heard his voice and been accepted of him, to strive daily to be dead to the world and to all fleshly desires that we may thus make our calling and election sure.

THE LAW GOVERNING SAINTS

The Apostle says that all things are lawful for him, but all things are not expedient. There is a limited and unlimited way of using language. Evidently the Apostle has no thought of using this expression, " all things," unlimitedly. It would not have been lawful for him to murder or steal or do other things which he recognized to be contrary to the divine will. He is discussing the proper liberties of Christians. Their one law is supreme love for God and consequently a love for all mankind. This comprehensive law is binding upon them—it is the law of their being, to disregard which would mean the loss of the holy Spirit and, persevered in, would mean the second death. The Lord's children are not governed by "thou shalt" and "thou shalt not," in respect to all the little affairs of life. It is left to them to apply the principles of this law of love to life's general affairs, including its trivialities. The Jews were under laws respecting various little details, and the Gentiles, the heathen, had their customs, usages, laws. The Christian stands free from all those, bound only by the one law of love. He may do anything that would not conflict with that law, but many things that would not so conflict might be inexpedient, inadvisable, because of the mental and moral condition of those about him who might misunderstand his course.

In this lesson the Apostle is explaining a difficulty which perhaps more than any other trivial question was troublesome to the early church. The apostles at the Council in Jerusalem, answering the inquiry of the church at Antioch, had declared that the Jewish law did not affect the Gentiles who had accepted Christ. Nevertheless they urged upon them amongst other things that they abstain from meats offered to idols. (Acts 21:25) This proved to be a very difficult matter with them because of the customs of that day. In Corinth, for instance, nearly all the meats sold in the butchers' stalls ("shambles") was meat which had been offered to idols. The people, not knowing the true God, in exercising their faculty of veneration had come to suppose that all meats should be first offered to the heathen idols, in order that the partaking of them might have a blessing and be to their health. Meat of any other kind was scarce. The Apostle explains in our lesson that if Christians were invited to a feast by some of their unbelieving neighbors or friends or relatives, as for instance a marriage supper, they would in all probability sit down to meat which had been offered to an idol. They were in perplexity in respect to the matter what they should do: the Apostle was endeavoring to make plain to them the path of duty.

UNDER THE LAW OF LOVE

He sets forth, first of all, the basic rule that we who are Christians, we who are truly consecrated to the Lord, have given up our own wills and preferences in every matter with a view to honoring the Lord and doing all the good we can in the world in his name. He urges therefore, "Let no man seek his own but every man another's welfare." (v. 24) The Apostle here would seem to mean that we are to be entirely regardless in respect to our own welfare that we may accomplish all the good possible for others; yet we believe that we would not be doing violence to the general tenor of the Scriptures to suppose the Apostle means that we are not to seek our own welfare *merely*, but are to keep in view also the welfare, the interests of others, so that where these would conflict we would be ready to make any reasonable and proper sacrifice, especially on any matter or subject which would relate to the Lord and his Gospel message, because we are God's ambassadors and representatives of the truth, his message, in the world.

In view of these things the Apostle advises that those who are advanced enough in the knowledge of the truth to appreciate the fact that an idol is nothing, and that the offering of meat to that idol would in no degree affect it, might properly enough use their liberties and eat the meat, asking no questions, but remembering that "the earth is the Lord's and the fulness thereof;" and, accepting the food as being a part of the Lord's bounty, they may give thanks for it and eat it, regardless of where it has been, whether offered to an idol or not. But if some one should say to the believer, "That meat you are about to eat was offered to an idol," giving the inference that he believed it would be sin to partake of it, then our course should be different: not because our own conscience would smite us with the thought it was sin, nor with the thought that the meat had been injured by laying it before a piece of wood or stone, but for the conscience of the one telling us, lest he should think we were committing a sin, and lest he should be thus lead to think lightly of our professions or to similarly partake, and that in violation of his own conscience—he thinking it to be sinful to eat such meat.

The Apostle Paul was thus in some degree stepping beyond the decree of the council at Jerusalem; but while standing up for all that the Jerusalem council, had advocated, in so far as it would have any bearing or influence upon others, he nevertheless would recognize the liberty of the people of God, that they are under no law except love. He therefore is in this Scripture endeavoring to show wherein the law of love would have its restraining influence along the lines of this question of eating meat offered to idols. The Golden Rule of love would bid us be careful not to stumble the conscience of others, but otherwise it would not restrain us, for as the Apostle says, "Why is my liberty judged of another man's conscience?" (1 Cor. 10:29) If it is not my own conscience which reproves me why need I put myself under bondage in the matter if it in no wise affect the interests or conscience of another? It is in harmony with the use of this liberty that the Apostle has just suggested that the one discerning his liberty may eat food respecting which he may have his suspicions that it was offered to an idol, and ask no questions about it, so that no one's else conscience may be involved; but if the conscience of another were involved the Golden Rule would immediately operate, and forbid us doing anything which would stumble or injure the conscience of a brother and break our good influence over him.

THE OTHER EXTREME

In a very few instances we have heard of people who endeavored to use the Apostle's argument here to restrain others from their reasonable liberties on various subjects. They put a false interpretation upon the Apostle's words, saying to the brother, "You ought not to do that because I do not want you to do it," or "The Apostle says that you ought not to stumble your brother, and you are stumbling me by not going to church with me, as I wish you to do and as I think you ought to do."

This is a total mistake, a misapplication of the Apostle's teaching. It is an attempt to shackle and lead him as a slave, using the Apostle's words as a chain of slavery. If a Methodist brother should think that I ought to go with him to meeting on Sunday, a Presbyterian brother or a Lutheran brother or a Baptist or an Episcopalian or a Roman Catholic might each equally think that I should go to their services; yet none of these brothers could or would attempt to claim that the Lord had directed me to go to his particular services, nor could he claim that not to go with him would be a violation of any moral principle. The wrong in such a case would be done by the one who would seek to bring the brother into bondage, and would use the Apostle's arguments in a sophistical manner contrary to their true import and contrary to the Golden Rule, for he would be doing to his neighbor contrary to what he would wish the neighbor to do him—he would be attempting to reenslave his proper Christian liberties.

PARALLEL QUESTIONS TODAY

On the contrary, we have two matters in our day which closely parallel this difficulty in the church in the Apostle's day, namely, the temperance question and the Sabbath question. The laws of civilized States usually provide for abstention from labor on one day of the week, and Christian people in general suppose that God has particularly required this of Christians—that it is a divine law, a bondage upon them. As we have already shown,* this is an erroneous view; nevertheless Christians are glad of the opportunity to observe one day in seven for special worship and thankfulness and spiritual feasting. And seeing the general though erroneous view that believers have, it becomes not only our duty, but love makes it a pleasure and a privilege, to carefully abstain from any labors upon that day which the general sentiment of our neighbors would consider to be a violation of the sacredness of the day. Love for them and a desire not to encourage them to violate their consciences, not less than love for the Truth and a desire to have them appreciate the Gospel of which we are the ministers and ambassadors, should lead us to great carefulness on this matter.

The liquor question occupies a similar position in the minds of many. True, there is nothing in the Word of God which prohibits his people from using all the liquors that would do them good, but the majority of the Lord's people are well

* MILLENNIAL DAWN, VOL. VI, chap. 8.

aware that they would be better without any, and hence that to use liquors in any measure or degree would be to abuse their own persons, and to more or less incapacitate themselves for the service of the Lord and to do good unto all men according to opportunity in his name. But even if we might use liquors *ad libitum* without injury, there would be under present conditions and sentiments strong reason why we should avoid every appearance of evil in respect to intoxicating liquors. We realize more and more what a curse it is to the world, and that our influence, if thrown on that side of the question, might ensnare others, who perhaps would be less strong to resist the encroachments and injuries from this demon. We can realize that under present conditions in this land it would be a reflection against us, against the message which we bear, against the Lord whom we represent, to have anything to do with the liquor traffic, or even to enter a liquor saloon on any other business, or to associate ourselves in any manner with so dire an evil, which even the unregenerate realizes to be an enemy to righteousness in every sense of the word. Some of the Lord's people, we feel, are not as particular as they should be in estimating the weight of their influence, and in determining that by the Lord's grace, as the Apostle urges, they will do nothing against the truth, but will do all in their power for the truth—for righteousness.—2 Cor. 13:8.

THE BREADTH OF PAUL'S ARGUMENT

All must agree that the Apostle's argument is sound. On the one hand everything that we receive is a gift from the Lord, and anything that we can render him thanks for would be proper for us to use in a becoming manner, and none would have a right to condemn us for so doing. None should speak evil of us for doing a thing that we can do with good conscience and with prayer and thankfulness. On the other hand, however, while they have no right to criticise us, we have the right to judge our own conduct and to restrain ourselves, and to determine, as the Apostle elsewhere explains it, that if eating a certain kind of food would cause the stumbling of others, we would gladly agree never to use that kind of food. We are to see our liberties and to use them according to our judgment of the Lord's will, because all things are given us richly to enjoy (1 Tim. 6:17) Eating or drinking, whatsoever we do, do all to the glory of God.

But whenever we see that anything in our lives, however right it may be of itself, would be a hindrance to the spread of the Lord's cause, a dishonor to the truth in the sight of others, it is for us to sacrifice that thing, to deny ourselves that right, that liberty, that privilege, and give no occasion of stumbling either to Jew or Gentile or to the church of God.

PAUL'S PERSONAL EXAMPLE

Blessed is every teacher who can write, as the Apostle does here (v. 33), that his own personal course known to the people of God is in full accord with the teachings he has set before them respecting self-denial for the good of others—"even as I also please all men in all things, not seeking mine own advantage, but the good of the many, that they may be saved." What a noble character was St. Paul's! How willing to lay down his life for the brethren! yea, and in the hope of turning some from being aliens and strangers to make of them brethren through the message of the grace of God. Let us all more and more cultivate the Apostle's spirit and willingness to be and to do anything or everything that the Lord may be glorified and his cause advanced, and that his people and all people may be blessed. This is the spirit of Christ, the spirit of self-sacrifice, the spirit of love, the spirit of a sound mind to seek to do others good at any cost.

We are not to understand the Apostle here to mean that he succeeded in pleasing all men, for we know that he was stoned, beaten, and finally suffered death because he did not please all men; but he was loyal to the Lord, which loyalty meant the disapprobation of men. The Apostle's meaning evidently is that he sought, so far as loyalty to the Lord was concerned and loyalty to the principles of righteousness, to do or be everything for the advancement of the Gospel and the blessing of the people.

"HIM THAT THINKETH HE STANDETH"

Our Golden Text appeals to us forcefully in connection with this lesson. The Lord's people are sometimes in danger through not realizing their own weaknesses. The Apostle said, "When I am weak, then am I strong." (2 Cor. 12:10) His paradox signifies that when he realized his own weakness, then through this realization he was led to rely upon the Lord and the power of his might, and thus was stronger than he could otherwise have been, strong in the Lord and not in his own strength. This principle is still applicable to us. The moment when we feel self-confident is the dangerous one; the times when we feel our own weakness and are looking to the Lord for grace and help and guidance and strength, this is the time that by reason of his assistance we are strong.

Let us take heed, then, lest we feel over-confident in respect to our own strength, our own standing on these questions of liberties, rights, privileges and self-denials for the good of others. It is right that we should think that we stand, but it is right that we continually appreciate that we stand not in our own strength but in the strength that God supplies through his promises and through his holy Spirit. We are frequently exhorted in the Scriptures not only to rejoice in the Lord and to trust in his power, but to fear and take heed lest we should in any measure slip away from a fail to rightly improve our positions and privileges. On a par with our Golden Text is the Apostle's statement, "Let us fear lest the promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1) Love is the test to which all of the Lord's disciples are subject. Love considers the interests of others and seeketh not her own interests; love is willing to sacrifice for the good of others and for the glory of the Lord and for the advancement of his cause. Let love, therefore, abound in our hearts more and more.

CONCERNING ONE-DAY CONVENTIONS

AT HARRISBURG, PA., ON OCTOBER 8

We had a grand season of refreshing, friends attending from various surrounding towns. The morning rally brought our excellent testimonies of love for the truth and loyalty in its service.

The afternoon service for the public was held in Chamber of Commerce Auditorium and was well attended—about 600 being present. The topic, "To Hell and Back. Who are there? Hope for the deliverance of many," was received with close attention for two hours by people not accustomed to sit longer than twenty minutes for a sermon. The evening topic addressed to the interested was, "Yom Kippur, the Sin Atonement or Covering." In this we showed that Oct. 9, the Jewish Atonement Day, was but a type of the greater one, its antitype—the Gospel age. We need not give details of this, for many of our readers got in the *Pittsburgh Dispatch* a good report on the day following. A midnight train brought us home for Monday's duties and privileges.

AT PROVIDENCE, R. I., OCTOBER 22

This was a rousing Convention. About 300 attended from outside the city, full of love and zeal and animation. Of these about 25 came from New York, about 100 from Boston, 50 more from cities near Boston, and 50 others scatteringly from various points.

The morning testimony rally was full of enthusiasm and the joys of the inner life shone brightly in all faces and was testified by many lips.

The friends here had advertised with still greater energy and wisdom than on the occasion of our previous visit. They had placed 580 large cards in store windows and on the fronts of cars, and in addition had circulated 20,000 smaller cards thoroughly in the city homes. As a result Infantry Hall, the largest in Providence, was crowded, and some were turned away, unable to secure admittance. Of the 2,000 gaining entrance nearly 300 stood for the two hours of the discourse on "To Hell and Back." We learn that one of the audience, asking for a WATCH TOWER on "Hell" said, "I entered this hall an infidel. I am, thank God, leaving it a firm believer in the Bible as God's Word."

The evening session for the interested was not advertised, but between 400 and 500 were present. Our discourse many of you received in the *Pittsburgh Dispatch* of Oct. 23. Its theme was, "Christ the center of the divine revelation."

AT SCRANTON, PA., OCT. 23

The Scranton friends, noting that we would be unable to reach Allegheny from Providence in one night, urged that we give them one meeting on the homeward route. We assented cheerfully. We arrived at 2 p. m., were met at the depot by five of the elders and soon were at the hall, where handshakes and greetings told us that the Scranton friends were still filled with the spirit of love, joy and peace as before and in accord with the Lord's jewels everywhere. Word had gotten out to the friends residing in surrounding villages and cities, and some of these were present, among them some but a few weeks old in the truth.

En route to the hall one of the elders remarked, "We have

been endeavoring to follow your advice in the DAWNS, Brother Russell, to put to work all of the brethren giving evidence of ability, and as a result we now have quite a few able to lead Bible studies, to give Chart talks and to deliver occasional addresses. Following your advice further, we have all realized that the field is a broad as well as a ripe one, and have been going out here and there, all of us, as the Lord seemed to show an open door for the truth. As a result the truth is making progress here, to our joy and, we trust, to the Lord's pleasement. How many of these outside meetings do you suppose we are keeping up?" We guessed 14; but the reply was, "More than that—25." We congratulated them, and again commend this plan to all.

A good audience listened for two hours to a discourse on the topic the friends had advertised—"To Hell and Back," etc. Then more hand grasps and "God bless you's" and we were off for the train, accompanied by about a dozen. A special luncheon was thrust into our hands as we left for Allegheny, where we arrived at 7:45 on Tuesday morning.

SOME INTERESTING QUESTIONS ANSWERED

CONCERNING TOBACCO

Question.—Is it wrong to grow tobacco?

Answer.—The growing of tobacco is on a par with the selling or using it. It is not forbidden in the Bible and is contrary to no human law. It is not, therefore, a question of conscience, except where found injurious to health. Nevertheless, we feel a repugnance to the use of tobacco, with its chewing and spitting and abominable odor upon the breath and the clothing. We believe that Christians as they grow in *grace* desire to be clean every whit—outside and inside, and to give as little offense to others as possible. Such we generally find preferring other business, other food and other habits. We commend this course, wherever reasonable and possible, as being in line with what we believe would have the Lord's approval. But it is not a question of conscience, but of expediency, and each must decide for himself, and often according to circumstances beyond his reasonable control.

SHOULD WE VOTE?

Question.—Should the Lord's people vote? Would it be wrong? or would it be a duty?

Answer.—Conscience may have to do with this question on either side. And conscience never should be violated. It may be educated, however; nay, it is our duty to educate conscience, and God's Word is its best instructor. The spirit of God's Word is to the effect that the elect are a "new creation," whose "citizenship is in heaven," and all of whose interests, temporal and spiritual, center in "Thy kingdom come." Assuredly we must have dealings with the world to earn our living decently, but all of this class should be on the alert to foster the interests of the new creature, and experience proves that the less we have to do with the "world" and its politics the better will be our spiritual health. What will our votes amount to anyway? Even if we all voted the one ticket we would change no election. Our advice then is that as nothing is to be gained and much time and spiritual energy sure to be lost by dabbling in politics, the consecrated will be exercising the spirit of a sound mind in the wisdom from above in leaving the world's affairs to its own care. See further DAWN Vol. I, chaps. 13 and 14; also Vol. VI, pp. 593, 594.

PRAYING FOR PHYSICAL HEALING

Question.—Why might we not pray for physical healing if we felt sure we could thereby be of greater service in the Harvest work?

Answer.—We need to analyze our thoughts, and to remember that they are deceitful above all things; that they sometimes endeavor to cheat us as to their real motives. It seems to us that the craving which we all would have for physical healing is considerably of a piece with a desire we all would have to see some miracle performed—a desire to walk by sight and not wholly by faith. On the other hand, to our understanding the Lord's wish is that we of the Gospel age shall walk by faith and not at all by sight. Hence the signs were permitted in the beginning of the age, for the establishment of the church, and were subsequently dropped that the church, established by the Word of the Lord in its hands, should walk by faith entirely. Another thought which might assist the craving for miracles of healing would be the relief from pain but this would be in the nature of a selfish wish also; and if the Lord should relieve from pain it would be one step toward relief from disease, and if disease were eradicated why not also pray for relief from homeliness, crooked heads, bad dispositions, etc? In a word, why not ask the Lord to make us over again? But this, as will be perceived, would be restitution, which is not a part of the divine order now, but God's arrangement for the next age. The object, as we have seen, of the calling of the church in this age is to sacrifice, and we are to remember also that it is not the new creature that is sacrificed, but the old creature—the new creature is renewed day by day. The Lord heals all its diseases; that is to say, he coöperates with us for the healing of spiritual defects, and promises a completion of the work in the resurrection of the spiritual body. This is what we get in exchange for the surrender of earthly rights of restitution. We should be glad indeed that, coming to the Lord and being justified by faith, our poor old bodies, already almost dead, will be permitted to go down into death and the matter reckoned a complete sacrifice, whereas it is only a fragment. If, on the contrary, we were restored to physical perfection, it would mean that we would have a great deal more to sacrifice before we could possibly expect to die. Hence it is more favorable to us that the Lord reckons our bodies perfect and then sacrificed, because we have that much the less sacrificial service to perform, yet counted of him as complete sacrifice.

RELATIONSHIP OF THE "HEAD" TO THE "BODY"

Question.—The subject of our relationship with Christ, he as the Head, we the members of his body, is not clear to me. How could the Lord be Head over a body which was not in existence when he was glorified? How can the feet exist in the world without the remainder of the body likewise?

Answer.—To the natural mind, uninstructed from the standpoint of the Scriptures, it would seem inconsistent to say that Jesus, the Head of the body, was glorified before any members of his body had even been called; but when we view the matter from the Scriptural standpoint we see that this is the very thought presented, and it is the essence of wisdom, therefore, to accept the divine statement and to harmonize our natural reasons therewith. Similarly the entire church, from our Lord's day to the present time, is counted as the one body of Christ—which body we are, the living stones, being polished and fitted and prepared for the glorious Temple, not yet completed. As represented in MILLENNIAL DAWN, Vol. I., in the Chart of the Ages, this union between Christ and the church is a perpetual one throughout this age, the lines of the Head being preserved in the church which is the body of Christ, as the lines of the small pyramid are preserved in the lower parts of the same. From this standpoint it is entirely consistent to speak of the living members of the church as being the "feet class," as it is consistent to speak of our Lord at his first advent as being the Head of a body not then even called. There are many Scriptures, when you come to study the subject, which speak of the last members of the church as "the feet of him." "How beautiful upon the mountains are the feet of him who saith unto Zion, Thy God reigneth."—See DAWN, Vol. II, pp. 141, 142.

It is in this day in which we are living that the "feet" are in special danger of stumbling, as stated in Psa. 91:7.—See DAWN, Vol. III., p. 241.

There are two views which may properly be taken respecting the members of the body of Christ. One views them chronologically from Head to feet, as also the seven churches of Rev. 1-3. The other view recognizes the church at any particular point of time as a complete church, having in it the representatives of the various functions of the entire body, as described by the Apostle in 1 Corinthians 12. In this latter view some of the members of the body of Christ at the first advent were more important members, representing the quality of eye, ear or tongue, hands, etc., while other members represented less important functions of feet, legs, etc., as the Apostle explains, and this has been true of the church in any and every stage of its existence, and is true today. But these two separate views of the matter should not be confused nor made to conflict with each other.

We seek, not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy gospel to proclaim—
The balm for wounds that sin hath made.

Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

YOUR "GOOD HOPES" 1906

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:—I have read with interest of the openings for the *Dawn* and *Tract* work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself—every power, every talent, voice, time, money, influence, all—to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may *enable me* to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I *hope* to be able to do in this cause is to enable those in charge of the work of publishing and circulating the *Tracts*, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least *try* to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of .....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O. T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

(Name) ....

(Post Office)..... ... (State)..... .....

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WATCH TOWER SUBSCRIPTIONS

—ON GOOD HOPES ACCOUNT—

The friends who contribute to the "Good Hopes" (described on the reverse ot this sheet) at times desire to send the *Watch Tower* to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below—the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as *helps* in the "narrow way,"—*helps* in character-building.

We have laid in a large supply of very choice mottoes this year and expect to be able to fill all orders promptly. Late orders last year we were unable to supply.

We have for your convenience put these up in four assortments at $1.00 per package, including postage. We also have a 50c assortment of the smaller sized mottoes. If you get any of these you will be pleased: but if you have already had some, mention when and how many, that we may send you different ones now.

OLD THEOLOGY TRACTS

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE

We are convinced that the *Watch Tower* lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the names of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the *Watch Tower* on credit, or free, as "the Lord's Poor," should make *personal* application; but now we request every subscriber to inquire among those whom he *knows* to be interested in present truth, and to obtain the *consent* of all such to send in their subscriptions either on *credit* or *free*, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the *Watch Tower* lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"—present and to come. (Eph. 4:12) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 22,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear *promptly* from such as desire the visits of the *Watch Tower* continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

VIEWS FROM THE WATCH TOWER

THE SEA AND THE WAVES ROARING

The daily press has kept us all informed respecting the turmoils in Russia. What a pity that reasonable concessions could not be secured from the Government without such confusion and bloodshed. To those who view matters from the standpoint of the Bible the cause is plain: selfishness on the part of all concerned.

We do not expect the complete overthrow of the monarchy at present, however, but rather that matters will soon settle down on a higher basis, but still an unsatisfactory one. Indeed the poor world is too selfish to be satisfied with anything reasonable or possible under present conditions. Not until wearied by vain endeavors will men be in a proper condition even for the Millennial kingdom—which will be an autocracy, and for a time quite unsatisfactory to some—until they learn of the great blessings therefrom because of the perfect rulers and their divine laws, backed by Justice, Wisdom, Love and Power.

Two effects of the Russian agitation may be expected: (1) The igniting of violence elsewhere, as in Austria and Finland. (2) Then a reaction, the subsidence of turmoil in Russia and then a temporary opposition to lawlessness everywhere. The educated and comfortably well-to-do will soon realize that anarchy is of doubtful advantage to anybody, and especially to themselves. The weight of their influence, swinging to the side of government and law and order, will secure peace for a time.

Let us remember to expect various outbreaks at intervals, but that the general collapse of all governments in anarchy is not to be expected before the close of 1914 A. D. What has occurred in Russia is but a circumstance compared to what we expect at that time; but it gives us a picture, nevertheless.

THE POOR JEWS SUFFER

It is notable that the poor Jews suffered in the Russian massacres more than others. One public press dispatch from Odessa says:—

"Up to the present time no Christian shops or homes have been touched. The principal hotels are full of the better class of Jews seeking refuge. There was a veritable reign of terror on October 31. After the Emperor's manifesto granting a constitution to Russia had been published the Jews made the Russians furious with rage by making a prominent display of red flags, trampling on a portrait of the Emperor and tearing down the emblem of the crown. Late in the afternoon there was firing in the outskirts of the town and the massacre of Jews commenced and lasted during the night of November 1. All Jews found in the streets were severely beaten and many were killed in their shops, which were ruthlessly pillaged. A leading consul, in an interview, argued that the disturbances were the result of the behavior of the Jews, who shocked Russian patriotism by the manner in which they celebrated on Tuesday the publication of the imperial manifesto. The Liberals contend that the Governor had all the means to stop the outbreak in the first hour, and that his inactivity during the three days of massacre and his protection of the murderous rabble in the guise of patriots prove the real origin of the trouble."

"PROUD AND STIFF-NECKED"

True to the Bible's description the Jews are still a "stiff-necked generation." Bright, persevering, resourceful, economical, money-makers, they prosper where others except Orientals would starve. But this very success excites the envy and hatred of their less frugal neighbors. Keen money-lenders, and not always just, the money-borrowers of Russia would be pleased to see them killed or driven out of the country. Some of them, indiscreet as well as proud, are offensively boastful and arrogant and boisterous. We were witnesses of such things in this very city of Odessa in 1891 and wondered at their unwisdom.

All mankind are fallen, but not all in the same manner or degree. What the whole world needs is the restitution which God has promised, and the Jews will doubtless progress as well or better than others under the Millennial government and assistance. In the meantime only the spirit of Christ will properly offset the fallen disposition of any of us.

"THE WRATH OF MAN SHALL PRAISE HIM"

Socialism, the coming power in the world when it later shall turn to anarchy, will be like dynamite to the whole civilized structure, political, social, financial and religious. Many of its theories are good, but wholly impracticable under present selfish conditions: because organized wealth will permit anarchy rather than allow Socialists to carry out all their schemes.

Meantime many well-meaning and fairly intelligent men are lending their voices and influence to Socialism, not seeing the outcome—not having the light of God's Word on the subject. It is not for us to oppose these, however, for two reasons: (1) We have a more important work—the proclaiming of the good tidings and assisting in the perfecting of the saints. (2) We incline to think that Socialists are "the Lord's great army," though not soldiers of the cross nor followers of the "Captain of our Salvation."

As the Lord has all along permitted the wrath of men and of devils to work out features of his plan, so we believe he will permit men now to delude themselves into the greatest calamity which ever befell humantiy: "a time of trouble such as never was since there was a nation." O, how glad we are that God will make man's extremity his opportunity for bringing in the golden age—the kingdom of his dear Son!

SOCIALISM HERE AND IN BRITAIN

America and Great Britain are behind the other civilized nations as respects Socialism, because of more elastic and liberal laws. But discontent and aggressiveness are being cultivated in these lands by the wonderful prosperity which has heaped vast treasures in the hands of a comparatively small number; and by the fear that the end of this way will mean the eventual slavery of the masses to "plutocracy."

In consequence a socialistic propaganda is making rapid headway—as never before. The elections just held give a suggestion of the rapidity of the growth of Socialism. These voters have no thought of anarchy, but as they become enthused by the Socialist propaganda they will be led step by step to one and another extreme of word and deed to bring it about.

The Lord's people do well to remember that Socialism is not the hope set before us, and that time and thought and effort devoted to it are taken from the higher work given them as ambassadors for God and evangels of the kingdom of Christ and its reign of righteousness and blessing which shall be unto all people.

GERMANY'S REACTIONARY ALLIANCE

Germany, the hotbed of Socialism, is experiencing just now a reaction. A National Alliance against Social Democracy has been started recently and already its effects are manifest. We give a resume of the objects of the Alliance, translated from one of its widely distributed circulars, as follows:—

"On May 9, 1904, the National Alliance against Social Democracy was instituted in Berlin, having for its aim to unite for the impending struggle against the revolutionary aspirations of Social Democracy all those Germans who are loyal to their emperor and the empire, irrespective of their religious and political views. Although in existence for only a short time, no fewer than 55,000 members have joined the Alliance.

"Objects of the Alliance:—(1) To create compact organizations against Social Democracy at such places suitable for the purpose. (2) To combat by word and pen the activity of Social Democracy directed against the overthrow of the existing States and social order. (3) To bring about united action of all civil parties at elections in such districts as are endangered by Social Democracy. (4) To render all the assistance possible to the workmen and traders oppressed by Socialistic terrorism. (5) To establish a solid connection between all those unions and organizations pursuing like and similar aims."

* * *

This movement has put the Socialists on the defensive. Already they have lost heavily in some electoral districts. The effect will be to measurably check the movement for a little while, giving it a chance to grow in other quarters. We have every confidence that the end of the "times of Gentiles" in Oct., 1914, will find Socialism not only fully developed but changed to Anarchism, as the Word implies.

A ROMAN ARCHBISHOP'S BOAST

Of Power to Forgive Sins, to Create Christ in the Host and Sacrifice Him in the Mass. Declares these Greater than Creative Powers

The *Albany Telegram* publishes the following extract from the pastoral letter of Cardinal Klatschthaler, Prince Archbishop of Salzburg, Austria. It is worthy of publication only as a curiosity and an illustration of how men can be deluded by false doctrines, especially after they have become hoary with age and weighty with many and influential adherents. This man, it will be seen, overestimated the stupidity of his countrymen, even in Catholic Austria. Thanks be unto God, that although priestcraft still flourishes in the Protestant clergy and though it still is often arrogant and self-assuming, yet it is a vast improvement over this example of the domineering arrogance of the "dark ages."

The extract follows:—

Salzburg, Austria, Sept. 16.—Your correspondent secured a copy of the Lenten pastoral letter by Cardinal Klatschthaler, Prince Archbishop of this diocese, in which his Eminence extols the power of the priest above that of the Son of God and his holy mother. The letter was read from all the pulpits on March 5th last, but was immediately withdrawn, at the instance of Emperor Francis Joseph, it is claimed, who telegraphed his disapproval to Pope Pius. Your correspondent has made a literal translation of the remarkable document, omitting only the mere formal parts for want of space.

THE PASTORAL LETTER

"The Catholic priest is the most venerable dignitary, for his powers are beyond words. He has the power to absolve man of sin. This priestly power to absolve man of sin is greater by far than the power to cure the blind, to give back to their eyes the light of day. It is greater by far than the power to make the lame and halt walk. It is greater than the power to recall the dead from lethargy, from the grave itself.

"The priest's power to absolve man of sin is greater than the *fiat* that created the world and scattered the darkness. It is greater than the word of command that formed the firmament. It is greater, in short, than the divine Being who created the world out of nothing.

GREATER THAN CREATOR OF THE WORLD

"The priest's power to absolve man of sin is greater than would be the power of creating as many new worlds as there are stars in the heavens. For in this act of God the Catholic priest is a co-operator, nay more than a co-operator. The very word, uttered by the priest's lips: 'I absolve thee of thy sins,' means absolution, means that a lost soul is once more entitled to the heavenly kingdom, for the word is not a mere announcement of God's grace, but in itself means the absolution of sin. As the Holy Council of Trent teaches us, the words quoted make the sinner a new man or woman, rehabilitate him or her in the divine grace.

"At the moment the priest says: 'I absolve thee,' he is imbued with the all-powerfulness of God; and at that moment God allows his representative on earth, the priest, to participate in the divine power.

"The patriarchs and prophets, the martyrs and sufferers for the faith, the millions of sainted virgins and the angels and archangels, and the thrones and principalities of heaven, the cherubim and seraphim, even Mary, the mother of God, the queen of heaven—none of them are equal in power to the Catholic priest. Mary, the bride of the holy Spirit, mistress of the world, may pray for the forgiveness of our sins, but the priest alone can actually forgive sins. He alone is entitled to say, 'I absolve thee.'

ABLE TO CREATE AND THEN TO SACRIFICE CHRIST

"Where in heaven is there such power as vested in the Catholic priest? With the angels? With the Mother of God? Upon Mary's word, 'The Lord's will be done,' the grand indescribable mysteries of the transformation of the Son of God into man took place. But, beloved Catholics, listen to me if you are able to understand the miraculous, the un-understandable: Mary's word was not the cause of Christ's appearance on earth; it was merely a declaration of her obedience to the divine will. But when the priest says: 'This is my body,' 'this is my blood,' then the all-highest transfiguration actually takes place.

"The priest sacrifices him, the Son of God, who became man; he sacrifices him for the benefit of the living and the dead, an unbloody sacrifice, as it were. And Christ, the only Son of God, the Father, the creator of heaven and earth, the divine power upon whose shoulders rests the world, Christ performs the will of the Catholic priest.

JESUS OBEDIENT TO THE PRIEST

"We read with astonishment and admiration in the writings of the holy evangelists that Jesus, our Lord, was obedient to Mary and Joseph, was subject to their orders and criticisms. Hear ye, then, beloved Catholics: I repeat what I intimated in the foregoing. Christ gave the Catholic priest power over himself, his body, his flesh and blood, his divinity, his humanity; yes, and he is obedient to the priest. Oh, beloved Christians, reflect on the power and great dignity vested in the priest. Am I not right when I say that the power of transfiguration, the power to consecrate the holy waters, is even greater than the power to forgive sins, and we know how great that power is? The power to absolve man from sin gave the priest dominion over all human beings, but the power over the body and blood of Christ gives him power over Christ, over Christ's divinity.

"And with St. Dionysius I ask, 'Shall we call him man who is the select of men, whom God has elevated over all men, namely, the priest? The priest, with whom God has united himself, whom God gave power over his own divinity?'

CARDINAL KLATSCHTHALER.
"Prince Archbishop of Salzburg.
"Salzburg, March 4, 1905."

INTER-CHURCH FEDERATION

The entire religious world is agog over the Church Federation gathering, whose sessions are to open on November 15th at Carnegie Hall, New York City. All the large Christian denominations are to participate through their chosen representatives. The object will be to find a basis of co-operation.

Those familiar with our views of the prophetic Word will know that this movement is one we have long expected, which will at some later session "give life to the image of the beast." —See Rev. 13:15; MILLENNIAL DAWN, Vol. III., chap. 4.

The following items are officially set forth by the Convention Committee:—

"We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give impulse to, all great movements that make for righteousness. We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor and capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration—indeed, all great questions in which the voice of the Christian should be heard—concern Christians of every name and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.

"The churches, representing 18,000,000 people, which have consented to send delegates are eager to see the conference result in some tangible organization or method of co-operation. Every church with 500,000 adherents is entitled to fifty delegates; those having 100,000 communicants or more are entitled to ten delegates, while all of less than 100,000 membership will be permitted to seat five delegates."

THE HEAVENS ROLLING TOGETHER

The prediction that the heavens shall roll together as a scroll in the day of the Lord is fulfilling before our eyes. The daily press keeps us posted on the various steps by which the Protestants propose to federate: this is one side of the scroll rolling itself in concentration. The other side of the ecclesiastical scroll is Roman Catholicism, which is also concentrating, or inrolling. Note the following on the subject:—

CATHOLICS PLAN POWERFUL UNION

"Cincinnati, O.—All the Catholic societies of the United States will be united by a plan being worked out at an important meeting in the Burnett House of the executive committee of the American Federation of Catholic Societies. Bishop McFaul of Trenton, N. J., and Anthony Matre of St. Louis, are foremost in the work. There are 15,000,000 Catholics in the United States, all more or less represented in the new movement. The Catholic Women's organizations are also to be affiliated. Beyond this is also a movement to unite the Catholic societies of the world."—*Fort Wayne News.*

BUDDHISM IS ADVANCING

"The advance of Buddhism and the decline of Christianity are engaging the most serious attention in Germany. The *Vossische Zeitung* sees an important sign of the times in the fact that the Grand Duke of Hesse is erecting a statue of the Buddha in the grounds of his private country residence at Wolfsgarten, in the neighborhood of Darmstadt."—*Toronto Globe.*

THE TRUTH IN FRENCH, ITALIAN AND GREEK

Besides Vols. I. and II. of MILLENNIAL DAWN, we can supply the following in the *French* language: Booklets on "Hell," "Evolution," and "Parousia," at same rates as English booklets; tracts Nos. 52, 53, 57, 66; samples free for judicious circulation.

Besides Vol. I. of DAWN we can supply the following in *Italian:* Tracts Nos. 38, 52, 53, 58 and 59, 66; samples free for judicious circulation.

The DAWNS are supplied at same rates as English volumes. See next column for price list.

We have also tracts Nos. 38, 53 and 66 in *Greek;* samples for free distribution.

CHRISTIAN FELLOWSHIP

There is a tendency among God's people to cement *fellowships* as well as to make *divisions* upon various unscriptural lines.

As illustrations: The various branches of the Presbyterian family have each its own system of theology and its own methods of worship. They are one family and have a special sympathy or fellowship upon the doctrine of Calvin—that everything that comes to pass was foreordained. Among Baptists, although there are many subdivisions of them, there is a common bond of fellowship in water-immersion. No matter what else a man holds or does not hold, if he practice immersion there is at once a sympathetic fellowship. So also it is among Premillennialists: They feel that any other differences, almost, should be overlooked if their point of special interest is acknowledged.

We protest that none of these are *true* grounds for the fellowship taught in the Scriptures; and that the rejection of any or all of these is not the Scriptural ground for refusing fellowship in Christ.

The Scriptural basis of fellowship and disfellowship is both a much broader and a much more simple one. It is simply of two parts: (1) *An acceptance of Christ as the Redeemer,* and (2) *A full consecration to him.* Whoever complies with this scriptural formula is entitled to the love, respect, sympathy and care of every other such one; for such, and such only, constitute the church which God recognizes—the church "whose names are written in heaven."

And if the above proposition be true as indicating who are worthy of our fellowship, it must be true also that any one who cannot claim fellowship upon this basis has no claim to it at all.

All Christians should see that this rule is broad enough to unite all of *God's people,* and narrow enough to exclude *all others,* including those who would seek to "climb up some other way." (John 10:1) And if this simple test—the only one recognized by the early church—is *sufficient,* let us recognize it, and none other.

But, says an objector, such a simple basis of faith would let in all sorts of false doctrines and would divide the church of Christ. No, we answer; the church is already divided. It would tend to re-unite the true ones and to separate the worldly and the false. Upon so broad a platform all true Christians could come together for the study of God's Word. Methodists would find themselves studying the principles of *election, baptism,* etc., while Presbyterians and Baptists would find themselves studying free grace and free agency. The result to all (after sectarian considerations were gone) would soon be harmony—Bible harmony.

But, says another, so broad a platform would compel us to fellowship Unitarians and Christian Scientists and Spiritualists. Not at all, we answer. None of these believe in Jesus *as their Redeemer.* It would exclude all such and all others who deny that man is a sinner under divine condemnation, and that Christ died *for* OUR SINS," the just *for* the unjust, that he might bring us to God. It would and should exclude all who do not recognize this essential base of Christianity. (Possibly a few believers in the *ransom* may call themselves by the above names, ignorantly—not appreciating the doctrines upon which they are built. We refer to the views of the leaders and the masses of these denominations.)

A man may be honest and sober and in every way moral and be a Buddhist or a Mohammedan or an Infidel (an unbeliever as to the claims of Christ) of any other shade. Morality and general decency may be proper enough grounds for their recognition socially, as friends and acquaintances; but these constitute no claim whatever upon the sacred name of Christian, nor upon the close heart sympathy which should make *truly one* all who are trusting in the precious blood of Christ—our ransom-price from sin and death—and who are fully consecrated to him.

We are living in the time when past and present combinations and doctrines of men will be breaking to pieces; when many are, and many more will be, seeking *fresh grounds* for fellowship; when it is important that all true Christians should stand fast, and shoulder to shoulder defend the foundation principles upon which we stand—the rock foundation;—for "other [proper] foundation can no man lay."

How our great adversary would like to get the soldiers of the cross confused and separated, following different affinities, rallying around different standards, and hence leaving the true standard—"the cross of Christ," the "Ransom"—undefended. Let all who see the *true* standard assemble to it, and separate themselves in heart and Christian fellowship from all the unclean [those unjustified by faith in the redeeming blood, and clothed still, therefore, in the filthy garments of their own unrighteousness, instead of the wedding garment of Christ's imputed righteousness]. Let their efforts be for and with each other; to present each other blameless and unreprovable, without spot or wrinkle, before the heavenly Bridegroom. Hear the Word of the Lord:—

"Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the [stumbling] stones; LIFT UP A STANDARD for the people." Isa. 62:10.

Let us assure ourselves, from a study of God's Word, that it is as much a part of our duty to *disfellowship* (as Christians) those who, either directly or indirectly, deny that Christ gave himself a ransom [a corresponding price]for all, and who, hence, are the worst enemies of the cross of Christ, as it is our duty to fellowship any who confess him thus as their Saviour; and who, hence, are our "Brethren" in him. We are to "have *no fellowship* with the unfruitful works of darkness, but should rather reprove them."

"WHO IS SUFFICIENT FOR THESE THINGS?"

"For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God we speak in Christ."—2 Cor. 2:15-17.

This ministry, which all the consecrated, as ambassadors for Christ, have received, is one of tremendous import. It greatly influences the final destiny of those to whom we preach this Gospel of the kingdom, the tendency being either to life or to death. The Apostle's language here is another of the solemn warnings of the inspired Word against the danger of the second death, and should awaken to a sense of their danger any one who have been deluded into the idea that there is no such possibility, and are permitting the great adversary thus to deceive them. There is an equal responsibility on the part both of those who undertake to preach the Gospel and of those who hear it. The truth is God's truth, and the responsibility of speaking as well as of hearing it is very great.

The Apostle's words show that many in his day as in ours, failed to realize this responsibility, and, to answer their own selfish ends, corrupted the Word of God. To willfully or recklessly corrupt the Word of God—to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to under-rate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God —is indeed dangerous business, in which the faithful saints will never engage, but in which those who fall away from the faith are usually most active—deceiving and being deceived.

To be faithful ambassadors for Christ—faithful representatives of the truth and faithful proclaimers of it—requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle here shows, is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results. What a comfort it is amidst all discouragements to know that under all circumstances the Spirit of Christ in us is as sweet incense to God. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God.

To the hearer of the Gospel, the message must prove either a savor of life unto (or tending to) life, or a savor of death unto (or tending to) death. His responsibility is great: there is no neutral ground; he either receives or rejects it. But observe that the statement is not that the rejection of any item of truth inevitably dooms the rejector to death, and vice versa, but that the *tendency* of such a course is to death, and of the opposite course to life, unless interrupted—changed.

Thus, for instance, the Lord, in reproving the Scribes and Pharisees, who rejected the Gospel and yet claimed to be the children of God and leaders and examples of godliness to others, significantly inquired, "How can ye escape the condemnation of Gehenna"—the everlasting destruction, the second death? (Matt. 23:33) In rejecting the truth so plainly brought to their attention, and in pursuing the hypocritical course of claiming to be faithful and devoted children of God, they were forming and establishing such characters that repentance would, ere long, be impossible to them. Few, perhaps, clearly realize how serious a thing it is to be making character, and that every act and every thought leaves its impress upon the soul. Every right thought and act tends to establish the character in righteousness, while every wrong thought and act, and every self-deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed—when conscience is stifled, and when reason and Scripture are perverted to selfish ends, until the heart is deceived and the judgment is overcome—who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. (Heb. 6:4-6) How can such "escape the condemnation of Gehenna"? for God will not permit any one to live whose will is confirmed in unrighteousness. How responsible then is the position of those who are building character in themselves and in others! Remember that our characters are manifested by our habits of life; and each act, even the smallest, tends to form some new habit, or to confirm one already established. How important, then, that our throughts and actions should not be aimless, but with a purpose (1 Cor. 10:31); and, above all, that our lives should be "transformed [re-formed] by the renewing of our minds;" that, putting aside the evil, and all influences which tend toward evil, we should receive of the Lord, through his Word, the "spirit of a sound mind," the "mind of Christ." In this view of the case, it is indeed a solemn thing to live, a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts and our actions, and ever to bear in mind our responsibility to God, both for ourselves and for others as ambassadors for Christ.

"And who is sufficient for these things?" Surely none of us is in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with him through his Word and in prayer; and constantly to watch and pray lest we enter into temptation.

Let all the consecrated endeavor more and more to realize their responsibility, both in the matter of their own character-building and also in that of building up others in the most holy faith and in the character which is the legitimate result of that faith. The issues of eternal life and eternal death are before us, and before those to whom we present this Gospel; and therefore it behooves us carefully and prayerfully to present the pure truth of God in all sincerity and in the spirit of Christ before God, ever bearing in mind that it is a savor either of life unto life or of death unto death.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach and love and live, like thee."

BEREAN BIBLE STUDY FOR DECEMBER

FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.

BROTHERLY KINDNESS (BROTHERLY LOVE)

41. What does the illustration of "the third-quarter mark" signify? F. 188, ¶ 1; F. 370, ¶ 3; Z. '01-9 (1st col. ¶ 3, 4).
42. Why is it important that we manifest brotherly love *now?* Z. '05-106 (1st col. ¶ 3, 4; 2nd col. ¶ 3 to 6).
43. How may we become members of "the Mary class"? Z. '05-105 (2nd col. ¶ 2, to 106, ¶ 1, 2); Z. '97-242 (1st and 2nd cols).
44. How did Jesus show us a grand example of brotherly love and sympathy? Z. '04-292 (1st col. ¶ 2; 2nd col. ¶ 1); Z. '01 150 (1st col. ¶ 6).
45. How can we fulfill Jesus' command to "wash one another's feet"? Z. '05-120 (2nd col.); Z. '97-242 (2nd col. ¶ 3, 4) and 243.
46. How jealously should we *guard and increase this* grace of brotherly kindness? 1 Thess. 4-9, 10; Z. '97-230 (1st col. ¶ 1, 2).
47. How may we *cultivate* brotherly love? Z. '02-308 (1st col. ¶ 5, 6; 2nd col. ¶ 1); Z. '98-183 (1st col. ¶ 1, 2); Z. '04-293 (2nd col.); Z. '01- 183 (2nd col. ¶ 2); Z. '98-8 (2nd col. ¶ 2).
48. What additional thoughts are found in Topical Index of "Heavenly Manna," under "Love One Another"?

NEHEMIAH'S FAITH AND WORKS.

NEHEMIAH 4:7-20.—DECEMBER 3.

GOLDEN TEXT:—*"Watch and pray."*—Matthew 26:41.

In a previous lesson we noted the devotion of Nehemiah, and his prayers to the Lord that he might be used in connection with the establishment, the rebuilding at Jerusalem and the encouragement of the fauthful who had returned to Palestine from the Babylonian captivity. Today's lesson gives us a glimpse of this noble man working and encouraging others to work along the lines of his faith and the Lord's promises.

The Persian king, Artaxerxes, favored the proposition of his confidential servant, Nehemiah, and granted him an armed escort and royal authority in connection with the project close to his heart. Thus far the Lord had favored him, and a three months' journey brought him to the city where centered his hopes and the hopes of his nation, because in it centered the divine promise. In all this we see an exhibit of faith in active operation—faith with works, as the Apostle enjoins. It will be remembered that Ezra, when starting on his expedition, although he probably took much more treasure, had no armed escort from the king. In this case, Nehemiah, with no less faith in the Lord, had the armed escort.

The reason for the difference of procedure is stated: it was not wrong for Nehemiah to use available means for the protection of his life and the property under his care, which was to be used in the Lord's service, just as it is not wrong for the Lord's people of today, while fully trusting in him, to insure their property against loss by fire. It does not imply a lack of confidence in God to use every reasonable and proper means for the preservation of life and health and property. We remember how our Lord resisted the temptation of Satan, and would not leap from the Temple pinnacle into the valley below—he would not thus tempt God and the providential care in which he trusted. Had he been cast headlong by his enemies while in the dispatch of duty the matter would have been different, and undoubtedly his life would have been miraculously preserved, because his hour had not yet come. There is a lesson for us in all these matters; our faith in the Lord should not lead us to expect him to do for us those things which we are able to accomplish for ourselves.

"BE YE WISE AS SERPENTS"

On his arrival at Jerusalem Nehemiah did not reveal his plans. The people merely knew that a Jew high in favor with the King, an officer of his household, with a small retinue of servants, was in their midst. Had he told his plans the enemies of the city would soon have heard of them and have taken steps to interfere; besides, the course followed was a much better one for the awakening of the interest and co-operation of the people. Many of the Lord's people need to learn this lesson of secretiveness—not to tell everything that they know. Our Lord not only exhorted us to be as wise as serpents while harmless as doves, but through the Apostle also he exhorts that we should be swift to hear and slow to speak—not too ready to tell all of our plans and arrangements, etc. We even know of some of the Lord's consecrated people who have gotten the wrong impression that to secrete any matter, to avoid telling all that one knows, to avoid giving full answers that would reveal all that is asked, would be considered by some as sinful, deceptive. It is well for them to have their conscience, but

conscience requires training, and the safest instruction comes from the words and example of our Lord and his apostles.

Our Lord used this very method of not telling all that he knew to those who were not ready for the information. He said on one occasion to his disciples, "I have many things to tell you but ye cannot bear them now." (John 16:12) When asked questions by his enemies who sought to entrap him he avoided answering them or gave them evasive answers. In all this he was as wise as a serpent, yet harmless as a dove. He did not refrain from telling that which was really proper to be told, necessary to the comfort or advantage of his questioner. The Apostle Paul quotes his enemies as charging him with guile—"Being crafty I took you by guile." (2 Cor. 12:16) An evil mind can indeed put an evil construction upon the noblest words and deeds. This was true in the Master's case also. The Apostle exercised wisdom in his method of dealing with those whom he desired to bless, hiding from them for a time truths which at first they were not prepared to receive or appreciate, but afterward, when necessary to them, he made plain, assuring us that he had not shunned to declare the whole counsel of God. (Acts 20:27) Strong meat for men and milk for babes is the thought. Let us more and more seek to exercise heavenly wisdom in all our affairs, that we may accomplish as much good as possible and choke and stumble none.

"A MIND FOR THE WORK"

Nehemiah was a man of action: he had come to Jerusalem for a purpose and wasted no time. He arose by night, took with him some of his trusted servants, and made a thorough inspection of the wall all around the city, probably by moonlight, and then he promulgated his plan for doing a great work speedily. As a matter of fact, the entire wall was reared in fifty-two days. How could he have possibly accomplished so much in so short a time? The answer is that the people had a mind to work—their hearts were in the work, they labored not as eye-servants nor as men-pleasers merely, but labored as for the Lord and for his cause. The method employed by Nehemiah shows not only that he prayed and labored but that he planned. His project was to divide up the work of the wall amongst the various parties: for instance, the priests and Levites and their families undertook a section, various of the notable families undertook sections, guilds and societies undertook sections, until the whole work was parceled out and each party was pledged for his share in the service. The people entered into the matter spiritedly, each anxious not only to see the whole wall built, but anxious that his own share in it should be substantially done, a credit to himself as well as to the city in general.

There was tact in this: it was the endeavor to make use of the natural tendencies of the human mind. It would be well for all of the Lord's people, charged with the building of the wall of righteousness which surrounds the people of God, separates them from the world, to likewise encourage and stimulate one another in the work which all have at heart. To make a practical illustration of this to our own time and work in this harvest of the Gospel age, we see that there is an abundance of labor for all who have a mind to work. Some can engage in the colporteur service—many are so engaged, much to their own spiritual advantage as well as to the profit of those to whom they minister the Truth, and to the general upbuilding of the wall of righteousness and to the separation of the Lord's people from those who are without, the world. Others can labor as pilgrims and find plenty to do; still others as volunteers can serve the cause by word of mouth, by pen and by the printed page, distributing tracts and in general co-laboring with the Lord and with the brethren in the building of the wall of Zion. Those who are in any measure or degree successful have a mind for the work, otherwise the harvest work would not progress as it does—the Lord would find some other way of accomplishing results now due to be obtained.

"BE NOT WEARY IN WELLDOING"

The work started with great energy and zeal, but was not long in encountering the opposition described in our lesson. Sanballat was a governor of the Samaritans, a mixed people partly of Jewish and partly of heathen blood; Tobiah was the governor of the Ammonites, across the river Jordan; the Arabs of the desert as well as the people of Ashdod, a Philistine city in the South, heard of the rebuilding of the wall of Jerusalem and were opposed to it for several reasons: the fortification of that city meant an increase of Jewish power and a proportionate decrease of their own influence. They remembered how the city had once been great and influential, and selfishness prompted opposition to it. Besides, religion was the factor with all these peoples. Each had his own religious party and creed, and the success of the Jews in Jerusalem meant the triumph of the God of the Jews and a corresponding lessening of influence of those who differed. Furthermore, the Jews scattered amongst these various peoples and gradually becoming amalgamated with them would be more likely to be drawn back to Judaism if its capital were again a stronghold and the nation seeming to rise more completely from the dust.

As these enemies of the Jews were wroth without a proper reason, from selfish motives, so those who are engaged in the harvest work, in the rebuilding of the walls of Zion, in the replacing of the doctrines of righteousness and truth, overthrown by the adversary during the dark ages, find opposition not only from the world, the flesh and the devil, but chiefly from the Sanballat followers of nominal Christianity—the "mixed peoples" who have a form of godliness without its power. All of these opposing influences are ready to combine to hinder the re-establishment of the truths and principles which properly separate the Lord's consecrated people from all others. Various are the schemes and hindrances devised.

In Nehemiah's time, the opposition first took the form of sarcasm and ridicule, saying that the wall they were building was not scientifically done, would not stand the tests of "higher criticism;" and a fox even brushing against it would be liable to throw it down. Those who today are building upon the wall of Zion, each in his own place, according to his own opportunity, must be prepared for similar sarcasm. Who are you? What are you? What can you hope to accomplish? Look at Romanism, look at Methodism, look at Presbyterianism, look at all the wealth and learning represented by the various denominations of Christendom! What can you hope to accomplish by the rebuilding of the walls of Zion? Those who are easily put to shame and who give up to the work of building evidence thereby that they have not the faith which would be pleasing to the Lord if they withdrow in spite of all we can do to encourage them. We must let them go, although by and by they will regret such a course.

"FIGHTING THE GOOD FIGHT OF FAITH"

When the enemies of the Jews found that sarcasm availed nothing, and that the building of the wall progressed with considerable speed, they secretly took counsel to make an attack on the city, to break down the walls and to discourage the builders. However, in the Lord's providence some of those who were building had come in from the surrounding country anxious to have a part in the work; and the secret messages for these to return home because of an attack about to be made reached the ears of Nehemiah, who forthwith armed the people so that they would be ready to repel an attack at any time. The hodcarriers were armed, and those who did the mason work had swords at their sides, while Nehemiah's special guard, divided into two parts, relieved each other at labor and at military service. Thus the work progressed under serious difficulties, which demonstrated all the more that love and zeal were behind the movement.

Thus it must be today with all who are laboring in the harvest work—each one needs to be armed: not, however, with carnal weapons. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," (of error). (2 Cor. 10:4) All of those laboring today upon the walls of Zion need to be equipped with the helmet of salvation, the breastplate of righteousness, the sandals of patient endurance, the shield of faith and the sword of the spirit. Whoever is not armed is in danger of being overcome by the adversary. The sword of the spirit as well as the shield of faith are necessary every moment. When we are opposed we must be able, as the Apostle Peter enjoins, to so use the sword of the spirit as to be able to give to every man that asketh us a reason for the hope that is in us, with meekness and reverence, from the Word of God. Our warfare has reached this stage at the present time, our enemies no longer ridicule as at first. Let each who is a servant of the Lord and has consecrated his life to his service be on the alert continually. Greater is he who is on our part than all they that be against us.

Finding that the Jews could not be taken unawares, Sanballat and his associates tried another scheme; they invited Nehemiah to a conference, but that wise man refused to confer, and sent them word that his work was great and urgent, and that he must build the wall. Doubtless our opponents now would like to draw our attention away from the particular work we have to do; they would like to have us discuss with them other projects, other reforms, social, political, federations, etc. But we cannot join in any of these; we have a work to do, the Lord's work; there are few to do it and it requires all of our time and energy.

The next step of the adversary was to threaten Nehemiah. This they did indirectly, not directly. They got a certain man to pose as a prophet of the Lord and to prophesy injury to Nehemiah, and to advise him to hide himself in the sacred precincts of the Temple. The thought evidently was that, if the

leader of the movement could be affrighted and drawn from the work, the others would soon be discouraged and the whole matter would fizzle out; but Nehemiah was certainly a chosen vessel of the Lord for this very service, and could not be thus frightened. May it be so with us; may our confidence in the Lord be such that the fear of man will not be a snare to us.

"FIGHTING WITHOUT AND FOES WITHIN"

While the outer foes were thus seeking to hinder the work, other matters tended to discourage the workers: (1) The supply of stones for the wall began to be more difficult to secure; as the top and loose ones were used the others required to be more or less dug out; (2) as the wall grew higher it made slower progress and required greater effort to carry the materials onto it; (3) the burden and heat of the day sapped the strength of the laborers and they needed the encouragements which Nehemiah contiually gave them, that the Lord was on their part, that their prayers were heard, and that they should not be afraid of their enemies, but remember the Lord which is great and terrible. It is so with us, the Lord's followers who are today building the walls of Zion. At first we felt so glad to be rid of the tormenting errors of the dark ages, so glad to be free, so glad to know something of the divine plan of the ages, we built hard and fast. But with the outward opposition came also greater labors as we strove for mastery ourselves and to build one another up in the most holy faith.

How many spiritual Israelites of this "harvest time," who began with great courage and zeal, and shoutings of joy, have become more or less disheartened. But not all. By the Lord's grace there are encouragements and stimulations for the laborers on the walls of Zion still. The pilgrim visits, the one-day Conventions, the general Conventions, together with the regular visits of the WATCH TOWER and the growing numbers and volumes of DAWN, have served to encourage and stimulate the Lord's faithful, and we are still going on from grace to grace from knowledge to knowledge, and still trusting in him who is the Captain of our salvation.

"WE THAT ARE STRONG OUGHT TO BEAR WITH THE INFIRMITIES OF THE WEAK"

Another difficulty arose: Nehemiah found that some of those who labored on the wall, full of zeal for the cause, were made to suffer for their faithfulness by the wealthy Jews. The poorer ones getting behind in their rents, taxes, etc., were scarcely able to provide for their families; and their richer brethren, taking advantage of their destitution, had made hard contracts with them, taking away their small possessions, etc., in payment for debts which they were unable to pay because of their engagement in the Lord's service. Nehemiah was righteously indignant with this condition, and called the offenders and stated the matter before them plainly and clearly, and shaking out the flowing folds of his outer garment he declared that thus the Lord would shake out from amongst his people any who had such a selfish spirit.

We are glad that this condition of things finds no parallel amongst us at the present time. On the contrary, we find that love of the brethren is one of the marked evidences of growth in grace and knowledge. Amongst the assemblies of the Lord's people we find a general tendency not only to avoid asking the poorer brethren and sisters to contribute to the expenses, but a willingness to do what each can for the assistance of the needy ones. At our conventions, where no collections are taken up, there is a forwardness to see that none of the entertaining church are overburdened with expense, and also that any in attendance at a convention who are not well to do in this world's goods shall not suffer for necessities and some of the comforts of life. May these evidences of true brotherhood in the body of Christ and of the true building of the walls of Zion continue and abound with us until the work is finished, until our Master shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ONE TRUMPET-VOICE DIRECTS US ALL

The last verse of our lesson tells of the arrangement made whereby the various workers on the different parts of the great wall could be summoned by Nehemiah to one place if necessity required. The summons was the sound of the trumpet—"In whatsoever place ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us." Is it not the same with us today? It is not the voice of man that gathers us but the voice of the trumpet—the voice of the great trumpet, the seventh trumpet, announcing our Redeemer as the Captain of our Salvation, present, gathering together his saints unto him, making up his jewels, and shortly to establish them with himself in kingdom glory, in the control of the whole world for its blessing and uplifting, for the destruction of all who wilfully and intelligently oppose him.

THE FEAST OF TABERNACLES

NEHEMIAH 8:8-18.—DECEMBER 10.

GOLDEN TEXT:—*"Blessed are they that hear the word of God and keep it."*—Luke 11:28.

Nehemiah was governor at Jerusalem, and after the repair of the Temple walls, noted in our last lesson, he did not consider that great work the end of his mission but rather the beginning of it. The wall was necessary first for the security of the people, to arouse their national spirit, to revive their hopes in respect to the promised kingdom of God, and afford them a practical demonstration of God's favor with them in the accomplishment of that work, and thus to lead on to trust in the accomplishment of other promises of the Word still future.

In the Lord's providence the work was accomplished just at the right time to permit of the rest of the week at their homes, and then to have a general gathering to celebrate the New Year. The Jewish civil year begins with the seventh month, this year September 30, but varying a few days either way from that date, as their calculations were made by lunar time. In God's providence the national interests were associated with the religious interests of the Jews. They were God's people, and all their political and national hopes were associated with the divine promises, and hence a revival of interest in their city and nation and national hopes meant a revival also in their reverence for God, in their religious sentiments, in their desire to honor the Lord and obey him, to observe the festivals which he had commanded.

Nehemiah was evidently a prudent man in such matters to begin with. Indeed we know that this is the Lord's general way of choosing those whom he may use in his service. He chooses suitable persons, and then adds his blessing to promote the outcome which he desires—as, for instance, when instructing Moses respecting the intricate devices for the Tabernacle structure, the Lord said, "Choose out from the children of Israel cunning workmen and I will put my spirit upon them." The thought is that the Lord employs as little of the miraculous as is necessary—he takes advantage of conditions as they are so far as possible, and uses them. While, therefore, the Scriptures declare, and all the facts of the case correspond to show, that not many great, not many learned, not many wise, not many noble according to the course of this world are chosen by the Lord for his special servants, we are to assume that the Lord chooses as noble, as great, and as learned as he can find who are of the right condition of heart.

LOVE AND DEVOTION FIRST

We are not to consider that qualifications are despised of the Lord, but rather to note that the Lord puts first and foremost the qualities of honesty, humility, obedience and love, and that these things being present in a number, those possessing the greatest number of other qualifications would have the preference. For instance, we may assume that the twelve apostles chosen represented the best material for the Lord's purpose every way, yet subsequently when Saul of Tarsus, educated, talented and wealthy, consecrated himself, saying, "Lord, what wilt thou have me to do?" the Lord was willing to use him, and his peculiar talents, combined with his deep consecration, humility and zeal, enabled him to take a foremost place amongst the apostles.

Nehemiah, the man of opportunity, brought to the governorship of the Jews at this important juncture, manifested his humility and his zeal in many various ways. When calling for the convocation for a general assembly of the Israelites for the New Year's celebration, called the Feast of Trumpets, he did not ignore the worthy ones of the Lord's people and seek to take all the honor to himself. On the contrary, he recognized Ezra the Scribe, a member of the priestly family, as more suitable than himself to take a prominent part in the work of educating the people in the knowledge of the Lord through his law. Ezra's chief place of importance was the ceremony of reading the Law and introducing it to the attention of the people. On his right hand were seven of the prominent men, on his left hand six more, and the reading was done by course, and probably participated in by many if not all of these fourteen.

The place of the reading was on the plaza of the Temple. The people, sitting about over a considerable area, rose when the Law was read, and after the reading of a section they sat

down. Meantime amongst them had been scattered various of the Levites, the teachers of the people, who explained to them the meaning of the words they had heard, giving them the sense of the language. This was necessary probably for two reasons: first, that the people who had been in Babylon had more or less of a corrupt tongue or ear, while undoubtedly the Law was written and read in classical Hebrew; secondly, even if they had understood all the words, a particular explanation of the sentiment or meaning is sometimes both convenient and necessary. This reading of the Law in sections, and expounding it both from the higher platform occupied by the fourteen officiating and also its further expounding to the people by the Levites who were in their midst, occupied all of one afternoon and a good portion of the next forenoon. The result was that the people had an understanding of God's own message.

"PREACH THE WORD"

Here we see the real essence of preaching, as the Apostle wrote to Timothy, "Preach the Word." The difficulty of much of the preaching of our day is that it is not the Word of God that is preached, but the traditions of the ancients, or more frequently perhaps something that has very little to do with religion at all. Higher criticism and evolution theories and general agnosticism prevail to so large an extent both in pulpit and pew that the Word of God is losing its place of importance in the minds of those who are nominally God's people. Why should they study the book which they no longer accept as divinely inspired? Ignorance of the Scriptures is greatly on the increase amongst those who profess godliness. Undoubtedly there was great advantage in the Scripture studies of olden times, even though ignorance and superstition and the false theology of the dark ages gave a distorted view to much that was studied; nevertheless, fifty years ago the Scriptures were very much better known to the masses of those professing godliness. The loss is a keen one. On the other hand we know how those who have come into the light of present truth, and whose eyes of understanding are opened wide to a greater appreciation of the lengths and breadths and heights and depths of the divine character and plan, are becoming more and more deeply interested in the study of the Word. This is sure to be the case. No religion, no theory, can be either true or helpful that does not bring us to God's book and deepen our interest in his message. Canon Farrar pays a splendid tribute to the value of the Bible as a civilizing influence, in the following words:—

"It was the Bible that gave fire and nobleness to her (England's) language; it was the Bible that turned a dead oppression into a living church; it was the Bible which put to flight the nightmare of ignorance before the rosy dawn of progress. ..... It was the Bible which saved England from sinking into a tenth-rate power as a vassal of cruel, ignorant, superstitious Spain, whose Dominicans and tyrants would have turned her fields into slaughterhouses, as they turned those of the Netherlands, and would have made her cities reek as she made Seville reek with the bale-fires of her Inquisition." "Let England cling to her open Bible."

"And what the Bible did for England, it did for the United States of America. It was the Bible that made America what she is."

"EAT THE FAT AND DRINK THE SWEET AND SEND PORTIONS"

Evidently this was the first presentation of the Law to the people since their return from captivity. Evidently Ezra had given his attention to the rearranging of the law and the instruction of the priests and Levites therein, but had not up to this time caused it to be promulgated amongst the people. Quite possibly it was a part of Nehemiah's wise insight as a governor to see that the explaining to the people of God's own message would be helpful to them; that it was not sufficient that the priests and the Levites should be learned in the law and that they should tell the people, but that the people themselves should be made to understand the divine message. The same is true today. It will not do that others shall attempt to tell the Lord's plan, but ignore the Lord's Word, in order to have weight and influence. Those who receive the message must know that it is more than man's message, must have the evidence that it is from the Lord.

When the law was read and expounded to the people they saw at once that they had been under chastisement and in difficulties because of their neglect of the divine institutions, and they wept; but Nehemiah and those conducting the services under his direction sent word to the people not to weep, not to mourn, but on the contrary to rejoice and give thanks to God that they now were at last awake to the true state of affairs, that their troubles had come as a result of reform and to have God's blessing in their endeavor, their effort, to obey his statutes. There is a time to mourn, but it is when sin and opposition are prevailing; when repentance has come, when contrition for sin has led to reformation, it is time to cease mourning lest utter discouragement should result. They had met to thank God for returning favor, to realize that they had received chastisement at his hands, to thank him for the same to take good courage, to start afresh to walk in his way, and now were hearing his law with a view to observing the same and thereafter having his blessing and favor. The message was, "This day is holy unto the Lord your God; mourn not, neither weep. Go your way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry,—

"FOR THE JOY OF THE LORD IS YOUR STRENGTH"

Spiritual Israel can take an excellent lesson here: "Why should the children of the King go mourning all their days?" It was proper that we should mourn for sin, that we should realize the need for a Savior, that we should lay hold upon him by faith; but once we have accepted the Lord and realized the forgiveness of our sins, the time for mourning is past, the time for joy and rejoicing is commenced. To so great an extent is this true that the Apostle exhorts that we should rejoice in everything, even in tribulation, realizing that since we have given ourselves to the Lord and he has accepted us as his children and given us the anointing of his spirit, adopting us into his family and made us heirs with Christ in the glorious promises to be fulfilled, our hearts should be so full of rejoicing that all the trials and difficulties of the way should seem as nothing.

Whoever can exercise the proper faith in the Lord and in his Word can rejoice; those who cannot exercise the faith cannot have the joy and rejoicing in this present time, but must wait for their portion by and by. The Lord is now seeking those who may firmly trust him, come what may; he is seeking those who will walk by faith, not by sight. Those who cannot walk by faith now will have the opportunity of walking by sight very shortly, when the kingdom shall be established. They indeed shall have a goodly portion, but the portion which God has specially provided for the faithful is joint-heirship with his Son in the kingdom. Let us, then, who have accepted the Lord and his Word, cast away everything of doubt and of fear, and live rejoicingly day by day while seeking to walk in the footsteps of him who loved us and bought us with his precious blood. The joy of the Lord is our strength, the joy which God gives, the joy which comes from realizing that the Lord is our fortress, and that no ill can betide us without his knowledge, and that he has promised that all things shall work together for good to them that love him—with all their heart, mind, soul and strength.

This message that the leaders set forth, uttered from the main stand, was repeated to the people by the Levites in their midst. The tears were dry and the company dismissed to rejoice in the opening of a new year, which symbolized to them a fresh start in the ways of the Lord and in his favor. The reading of the law on the second day (v. 13) would seem to have been principally to the priests and Levites and heads of the various families—probably some of the special selections of the law, appropriate to them as persons charged with certain responsibilities amongst the Lord's people. It was during this reading that it was discovered that for some time this feature of the law had been entirely overlooked, namely,—

THE FEAST OF TABERNACLES

They found that in the law it was commanded that at this season of the year, namely, from the fifteenth to the twenty-second of the seventh month, the Israelites should dwell for a week in booths constructed of branches of trees, and keep that week as a special festival of thanksgiving to the Lord. It was a feast of ingathering or harvest home. Our American Thanksgiving Day to some extent resembles this. They were to live for a week in these booths to remind them of how once they had been a people without a home, when God delivered them out of Egypt and brought them on the way to Canaan. The yearly remembrance of this experience would tend to produce in their hearts thankfulness to God as the one who had given them the land of promise, the one upon whom they were dependent for their national existence and freedom from slavery, and the one who had promised to bring them to a full inheritance of all the glorious things contained in the great promise, the oath-bound Covenant made to Abraham, that ultimately through his seed all the families of the earth should be blessed.

Our general three-day Conventions are somewhat after this Feast of Tabernacles pattern, only on a higher plane, adapted to us as spiritual Israelites. This year we had such Holy Convocations in June in Chattanooga, Tenn.; in July another at Niagara Falls, N. Y.; in September one in Denver, Colo., and another in Portland, Oregon, besides one in Germany at Elberfeld; one in London, England; one in Glasgow, Scotland, and

one in Stockholm, Sweden. These various gatherings of the Lord's people now in different places are made necessary by reason of the larger scope of country in which spiritual Israel resides. We do not live in tents and booths, yet our absence from our regular homes for a few days implies temporary dwelling-places or tabernacles. We are absent for a time from some of the conveniences and comforts of our homes, yet these conditions may be very favorable to us as reminders that here we have no continuing city, that we are not to set our hearts upon houses or lands or any earthly thing, but to remember that our citizenship is in heaven and that our present sojourn is toward the heavenly Jerusalem, the kingdom, and that everything in the present time should be considered by us as a temporal or tabernacle condition, waiting for the eternal conditions which God has promised us.

OUR FEASTING IS SPIRITUAL

For the entire seven days the Jews rejoiced and had a feast of good fellowship one with another, dwelling in these booths. The whole people, for a time at least, were on a common level. The booths were erected inside the city or outside the walls as might be convenient, and many of them were on the roofs of the houses, which there are usually flat. It was not a feast of sensuality nor an occasion for moral abandon, but, quite to the contrary, was a time for Bible study. The reading of the book of the law and the expounding of it were the main centers of interest, and the people no longer wept and repined at the reading of it, but on the contrary, rejoicing that the Lord's favor was with them, they studied the Word with a view to practising it to the extent of their ability.

This also corresponds well with our Conventions, in which Bible study has the chief place and chief interest. Surely we do have spiritual refreshing, feasting; surely these gatherings, these spiritual feasts in temporary tabernacles away from our usual homes, are proving very helpful to the Lord's people. For this reason they grow more and more to be appreciated amongst those who put spiritual matters first. We live in a very busy day, when business, money-getting, is placed in the first rank by all civilized peoples. If worldly people can take vacations to engage in hunting and fishing and other so-called "sports," why cannot the Lord's people take their spiritual refreshment and recreation, and cultivate in their children more and more of the desire for the spiritual things? for these gatherings so far as possible should be family gatherings, and the pleasure of an outing and change of surroundings and rest from ordinary work should be combined with the highest pleasure of which we have knowledge, the pleasure of meeting with the Lord and with those who are his, the pleasure of studying the divine Word and helping one another onward and upward in the heavenly way.

We exhort that so far as possible all the friends of present truth shall have in mind the spending of one week in each year separate and apart from ordinary business and work, in something resembling the Jewish Feast of Tabernacles, only on the higher, spiritual plane. It is our thought that hereafter the General Conventions may best be held under circumstances that will permit those of the friends who desire to stay longer than the three days, engaging in quiet study and reflection upon the things discussed during the three days, a rest time aside from the world and its hurry, giving special attention to spiritual nourishment after the example of our Lord and his disciples.

HEARING AND OBEYING

Our Golden Text should not be forgotten. It is important that we should hear the Word of the Lord, that we search the Scriptures, that we have them well at our command, that we be able to give an answer to him that asketh us a reason for the hope that is in us, and we need more than all this. We need to obey the Word, to practise it to the extent of our ability. True, we cannot come up to the demands of perfection, for God's law is perfect, but we can have the perfect attitude of heart, and nothing less than this will be acceptable to the Lord. We can show him and to some extent show to others the endeavor of our lives in the direction of righteousness and all the fruits and graces of the holy Spirit. If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised to those who are rightly exercised by the message from above.

ONE-DAY CONVENTION REPORTS

AT KENTON, O., OCT. 29

We had a grand time at Kenton. Friends from nearby towns and cities came in goodly numbers and full of the spirit, and greatly cheered the little company of friends of the truth at this point. Brother Russell arrived just at the close of the morning rally and gave a few words of cheer respecting the general prosperity of the "harvest" work and the evidence that "due time" will accomplish all that God has promised.

The afternoon meeting for the public was held in the Opera House. Its large attendance, filling the house reputed to hold over a thousand, is said to have been the largest religious gathering ever held in the little city. Our friends certainly advertised that meeting thoroughly, Brother Russell did his best to make plain the great divine plan and the report is that the entire city and countryside are thinking and talking about the teachings of the Bible as never before.

The evening discourse was specially for the interested, but as many of you got the stenographer's report in the *Pittsburg Dispatch* we need go into no details here.

AT FORT WAYNE, IND., NOV. 12

Our train arrived early and we had great pleasure in the Rally and Testimony Meeting in the forenoon. Surely it was good to be there. Many tongues testified to the Lord's grace and truth and to responding devotion and love.

The afternoon session for the public must have been well advertised. It had a splendid turnout of very intelligent people from all the walks of life. The sermon topic was, "To Hell and Back? Who are there? Hope for the return of many of them." The Majestic Theatre, seating 1,400, was packed, about 100 standing, and several hundred were turned away. The closest of attention was given, and we will hope for some good results. We may surely hope that a considerable number will hereafter have saner and more loving views of our heavenly Father than before. And if only a few grains of ripe "wheat" were found we shall rejoice.

The evening session was for the interested, on "Man's Elections and God's Elections," as reported in the *Dispatch*. Here also we were escorted to the depot by quite a number of the beloved friends.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

The letter below is from one now a colporteur representing our Society in the spreading of the truth. The writer has learned to listen to the voice of God in his appointed way—through his Word and not through spirit "voices." We rejoice that the Lord is pleased to use the WATCH TOWER to call attention to the precepts of His Word.

DEAR BROTHER RUSSELL:—

All day and nearly all last night I have been rejoicing over the article on the "Increasing Influence of Spiritism." I do thank the Lord for it from first to last and you also. It is to me another wonderful deliverance, as when I first read the Spiritism pamphlet. I praise God for his goodness, and for his mighty Arm protectingly thrown around his people in this article. What a safeguard! I am most deeply grateful. It seems to put away so much of fears and worries from me—it is one of the answers long delayed in wisdom. It meets my prayers for 15 months past. How thankful I am that I burned my "Message Book" about three years ago. It was an idol, and a truly Satanic snare.

This TOWER explains several circumstances in my life that have greatly puzzled me, and seems to add clearness to the exposition of the Spiritism pamphlet, or makes the impress deeper. I certainly have been tormented with the "voices" not a little.

I certainly will keep as far away as possible from all such "voices." Their words were as distinct as possible, and as beautifully expressed oftentimes as those spoken of in the clipping. Praise God for the precious blood shed on Calvary, and the glorious liberty wherewith it hath made us free.

And now even Telepathy, which has generally been a great delight to me, I am willing to put aside as evil, unless it be that good angels do carry messages within the church. But I would rather deny myself this pleasure also, in such measure as I have practised it, than to meddle for one instant longer with any of these Satanic snares and deceptions.

"Tho from my life he seems to take
What I thought wholly blest,"—

There is no question but I will to love the truth. It is

worth all it costs. And "tribulation worketh patience," one of the necessities in the Christian character spectrum. I see more and more how the adversary's deceptions cater to human impatience as well as self-esteem, love of ease, avarice, etc. It requires patience to think of our buried relatives and friends as "sleeping" till the Millennial morning: that is why Spiritism has such a mighty hold on the world, even unconsciously.

I pray the Lord for patience, and for self-possession in Christ. And I will have them (D.V.). I praise his name for this WATCH TOWER and enclose a list of 15 names and addresses to which I would like copies sent. Would that these could see with me the Almighty Arm beating back the hosts of the foe from Christ's little flock. "Thus far and no farther!" I praise God for his salvation. Resp'y. A. L. D.

DEAR BRO. RUSSELL:—

I believe that you will rejoice with us to know that the truth is doing its work over the head of all opposition. While we know that the truth will prevail, yet it gladdens our hearts to see some outward manifestations. So I write to tell you about two Lutheran ministers that I have met recently in this city, who are very much interested in the truth. They are both still preaching in Babylon. One of them I have talked with but little. The other has told his people that if they did not want him to preach the truth he would give up his position. So we know it will only be a short time until he will have to look for other opportunities; but he is rejoicing. He said before he got the truth he was like a man with a pocket full of nuts and nothing to crack them with; but Brother Russell furnished the nut-cracker and he was now feasting. So we praise the Lord for the assurance that they who hunger and thirst after righteousness shall be filled.

Yours in the Redeemer,

H. W. DICKERSON,—*Colporteur.*

GENTLEMEN:—

Some little time ago, on opening my mail, I came across a curious looking envelope, advertising MILLENNIAL DAWN, or "The Plan of the Ages," a beautiful and remarkable book, explaining the Bible, and especially interesting to Bible students. I would not have noticed this envelope, had it not been for the unusual amount of reading matter on it.

I enclose 50 cents herewith, in payment of this wonderful book, bound in cloth. If this is not sufficient, please advise at your earliest convenience.

I am a Bible student, and will be glad to get such a book as this, as it will explain many things which I have read in the Bible and did not understand.

Please reply as soon as possible, and oblige,

Very truly yours, C. B.—*Mich.*

EDITOR OF ZION'S WATCH TOWER:—

On page 85 of March 15th you speak of Noah's Ark and its dimensions. So far as the proportions go the Danish naval architect is correct, 300x50x30, but these are not feet, as would appear from the reading, but cubits. The cubit was the measure from the point of a man's elbow to the point of his middle finger. This was never less than eighteen inches, while the Jewish sacred cubit was an handbreadth more, amounting to 21.88 inches. Thus reckoning the smaller cubit in Noah's Ark, we have a vessel of the following dimensions: 547.3 feet long, 91.2 feet wide, 54.72 feet high, and of a cubic capacity of 2,730,782 feet, tonnage 81.052.

A shipbuilder in Holland built a large model of the ark in 1670 or 1760, and found its proportions eminently fitted for carrying an enormous load with great safety through rough waters. What else should we expect when we know that its plan came direct to Noah from God?

ROBERT RANSON,—*Florida.*

DEAR FRIENDS:—

I would like to express my feeling of deep gratitude for what food I have received in reading the DAWN and TOWER. Four years ago I commenced to read these publications and have read them over at least twice during that time, but my eyesight failing me I have not been able to read at all for the last eighteen months. I am so thankful to my dear heavenly Father that my sight was spared to me long enough to learn of the great plan of salvation. It has been such a comfort and blessing to me that words fail to express my deep sense of gratitude to my heavenly Father for opening the eyes of my understanding to some of the deep things as revealed in his Word. May God's blessing rest upon you in your efforts to spread the Truth among his people.

Yours in Christ, C. C. STRONG.—*Cal.*

A dear brother less than two years old in the truth writes:—

"Paul tells us plainly in Galatians 5:20-22 that those who practice, among other things, 'enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings,' cannot inherit the kingdom of God. This brings us one and all face to face with a most serious question, Are we—am I—practicing any of these things?"

Evidently the dear brother's mind is being "exercised by use." Would that we all might keep his question well in mind and see that we learn to answer it correctly, as the Lord would approve: Yes.

VOL. XXVI ALLEGHENY, PA., DECEMBER 15, 1905 No. 24

TAMPA CONVENTION AND EN ROUTE

We had a most auspicious start: About twenty-five of the Allegheny friends surprised us by appearing at the station and, as our train departed, singing "God be with you till we meet again." Their zeal cheered us greatly.

En route to Richmond, Va., we accepted an invitation to speak at the funeral of a dear brother in the Truth at Lonaconing, Md., where the Methodist chapel was placed at our disposal. An audience of about 250 gave closest attention to our review of Death and its cause, and our hope of a resurrection of the dead by virtue of our Lord's great sacrifice, "the Just for the unjust"—"a ransom for all."

Richmond, Va., was reached on time, Washington brethren joining us en route. The One Day Convention was pronounced quite a success. It drew friends of the Truth to the number of about sixty for the afternoon session, and afforded us sweet privileges in public and private communion with these in things concerning the Kingdom and its ransom-founded hopes.

The evening session for the public had been well advertised by the dear friends, with the result that the large Masonic Temple was crowded, about 900 being present. Our discourse on "To Hell and Back" was listened to with deep attention, and we hope some day to learn of good impressions and some fruitage to our Master's praise.

Columbia, S. C., was our next stop. We had a prolonged visit and private talk of several hours with interested friends of Columbia and vicinity—mainly a question meeting; and in the evening a public session with about 225 present—excellent for the size of the city and the fact that it was on a week night.

Jacksonville, Florida, was our fourth stop. The "Christian Church" edifice was placed at our disposal and we had an enjoyable time with a good attendance for a week-day afternoon, about 200 being present. The evening session was informal and brief at the home of one of the brethren. A goodly number saw us to the depot—some of them likewise bound for

THE TAMPA CONVENTION

At Tampa, Florida, the city officials secured for us free the principal auditorium of the city—The Casino. The dear friends had put forth every effort and the Convention was a great success—although, as we had anticipated the attendance of friends was much smaller than we usually have at our General Conventions. That district is but sparsely settled, and thus far has comparatively few of "this way." In the sessions of the three days Brothers Owens, Moffatt, Bundy and the Editor were the speakers.

Our largest meeting, the one publicly advertised, was held on Sunday afternoon when about 500 to 600 were present. Some good was done, we feel sure, especially to the household of faith—the lack of numbers being made up for by the zeal of those in attendance. The wind-up was a Love-Feast.

St. Petersburg, the health resort, lies just acros the Tampa Bay, and although it was not on our list we yielded to the requests of friends from there and spent Monday with them—a conference of the interested, from the time of the boat's arrival until its departure—from 10:30 to 4:30, with a half-hour's intermission for a luncheon served in the G. A. R. Hall, in which our session was held. We pray that love and zeal and fruits of the Spirit in us all may result.

Atlanta, Ga., was our next appointment, but unfortunately our train was nearly two hours late at Jacksonville and missed connections there. We greatly regretted the misfortune, and trust that in some manner, as yet unknown to us, the disappointment of our dear friends at Atlanta may be overruled of the Lord to their profit.

Birmingham, Ala., was reached in the due season. Friends

met us at the depot and conducted us to a splendid dinner, after which we repaired to the place of meeting. About 300 were present, crowding the hall. We addressed them on the announced topic, "To Hell and Back." Excellent attention was given by the audience, which was a very intelligent one. The Lord alone knows the results. We trust that some now see the divine Word more clearly than before, and that in some hearts and minds the knowledge of the glory of God's character shines more brightly than previously.

The evening meeting was for the interested only and lasted until train time, almost all going with us to the train, where they joined in singing "God be with you till we meeet again." Our visit to Birmingham will long be remembered with pleasure.

Nashville, Tenn., was reached the next morning. The Convention met in the principal hall of the city, Watkins' Hall. It was Thanksgiving Day, and that was the key-note of the opening session, which at first was a testimony meeting. Its closing hour was turned over to Bro. Russell, who rehearsed some of our special causes for thanksgiving.

The afternoon session was for the public and was well attended. The hall, seating nearly or quite 1,000, was full, some standing, while some were unable to gain admittance. The friends surely labored hard for the gathering, and we know that they got part of their reward in seeing so many of their neighbors and friends present to hear the "good tidings of great joy which shall be to all people" in God's due time. The remainder of the reward waits for our Master's word—"Well done, good and faithful servants; enter ye into the joys of your Lord."

The evening meeting was for the interested only, the topic being, "The secret of the Lord is with them that fear [reverence] him, and he will shew him them his covenant." About a dozen of the dear friends accompanied us to the depot to exchange greetings, "Good-bye" and "God bless you."

Knoxville, Tenn., was our next stop. Our train arrived two hours later than schedule, but this did not prevent about a dozen dear brethren being at the depot to grasp our hand and bid us "Welcome to Knoxville!"

Soon we were at the Public Hall. About half an hour was spent as a testimony meeting; then we spoke for an hour or more on the freemasonry of the Bible, etc.

The afternoon session for the public drew an audience of about 300, some of whom expressed themselves as seeing more clearly than ever the goodness and justice of God—his severity in the weight of the curse and his mercy in providing through Jesus for its ultimate removal.

The evening meeting was held in the Park Street Christian Church: about 200 were present. Half an hour was devoted to the answering of questions. and then at 7:30 came the evening discourse on "The Oath-Bound Covenant." The service closed at nine o'clock, leaving time for us to reach our train bound for Allegheny. Then brethren accompanied us to the depot, where we prepared our "good-byes" and hopes for another meeting—soon or in the Kingdom. The attendance from surburban towns was good.

WATCH TOWER BIBLE & TRACT SOCIETY

DEC. 1, 1904, TO DEC. 1, 1905.

Strictly speaking, according to the terms of our Society's charter, its membership consists only of those who have subscribed ten dollars or more at one time to its funds, each ten-dollar subscription representing one voting share. Such voting shares are regularly credited in the names of the donors. And the arrangements of "Good Hopes" for a year are such that those donations during the year amounting to ten dollars or more, though paid at different times, would be credited as though paid at once. In fact, therefore, our annual reports are for these regular members of the Society. However, we recognize all WATCH TOWER subscribers as being members of the Society in a general sense—in the sense that they are interested in the work that is being carried on, and that they participate in it to the extent of the opportunities at their hand.

In the Lord's providences our talents vary, some having more, some less, of the money talent; others, who have comparatively little of this talent, possessing talents of time and opportunity for the circulation of the Truth. We are sure, therefore, that from the Lord's standpoint we may properly consider all who are truly his and walking in the light of Present Truth as being members of the WATCH TOWER BIBLE & TRACT SOCIETY—associated and co-laboring financially and otherwise for the promulgation of the glorious message, with its light upon all the features of the divine plan—past, present and future. We are glad then to suppose that all of this class are deeply interested in every effort that is being put forth in the name of the Lord to serve his cause, and that all such at the closing of each year feel a deep interest in what our reports will show as respects the results of our co-operation.

These reports are not presented with a view to boast before the world or each other of what we are doing. The world really knows little about us and cares less, because, as the Master suggested, we are not of the world, even as he was not of the world. These annual reports are stimulating to ourselves, encouraging and helpful. Just so every business man likes to take an account of stock at the close of each year, and to ascertain just how much his business has increased or decreased. just what profits he has made or what losses he has sustained. He does not do this for the benefit of the public, but for his own satisfaction and for the guidance of his affairs during the new year.

YOUR INTEREST APPRECIATED

We make up our accounts to December first instead of January first, because it makes no real difference where the year begins and ends, and because this will give you all the desired information at the time that it will be most interesting and acceptable to you—at the customary time for all to make their good resolutions for the new year. Amongst the good resolutions and plans for every year we want to put first those which affect our own spiritual interests, and, secondly, those which have an influence upon the spiritual interests of others. And indeed these interests unite. because whoever would grow spiritually must not only feed but also exercise the strength and grace already received in the interests of others.

As the years roll by, and we realize that those engaged in the service have done practically all that they have been able to do, we incline to wonder if the succeeding year would show as good results. Yet each year, all the way back, seems to have shown constant increase of work in every direction. And from one standpoint this is certainly what we ought to expect; for even though the interested ones in previous years may have done all in their power to forward the cause, to serve the Truth, to glorify our Father and Savior, yet each either finds others freshly interested or becoming more deeply interested who should be and continually are seeking for opportunities whereby they also may serve the Truth. These rightly say to themselves, "It is the eleventh hour, and I must strive by all means to use my talents in whatever opportunities the Lord will permit me to find." These are coming nobly to the front in their departments of the service, and we frequently remark that some of the newly interested seem to grasp the Truth and to enter into its service with greater zeal than some who have possessed it for a longer time.

The explanation of this no doubt is in part that we are drawing nearer to the end of the harvest time, and that those whom the Lord is now admitting to a knowledge of Present Truth were already in training for it to some extent. Furthermore, they have a fresh blessing because of their recent reading of the DAWNS. In our experience some of the dear friends forget a great deal of what they have already read, and thus lose proportionately the zeal, the inspiration which they enjoyed at first, while the various features of Truth were more freshly in their memories. Our general advice to those who give evidence of becoming slack in their zeal, or weary in well doing, or faint by the way through manifold trials and discouragements, is that they read afresh the entire six volumes of the MILLENNIAL DAWN series.

ZION'S WATCH TOWER SUBSCRIPTIONS

We estimate that the WATCH TOWER subscription list stands first as a barometer showing the general interests of the cause. Last year showed an increase of our list of about two thousand, our present list being about 22,000. We are glad that there is this increase, but it by no means satisfies us. We feel sure that if our list contained the names of all the interested ones the number would run up to 30,000 or more. We have done all we know how to do to secure the interest of the dear friends whom we have every reason to believe would be blessed by regular visits of the TOWER. Seemingly we must leave the matter in your hands. If you receive a benefit from the reading of the TOWER, you surely will feel interested in helping others to a share in the same blessings and comforts and assistances.

Of the 22,000 subscribers $12,128.00 were received last year. The other 10,000 represent some who advise us that they are of the Lord's poor. who cannot afford to pay for the paper; others who ask for it on credit, saying that they prefer to have it so rather than free. with the understanding that they will pay at some time in the future if ever their circumstances permit. Still others have said nothing about the matter, and as they are old-time subscribers we hold their names on our list

for at least a year after the time paid for, fearing lest a discontinuance of the TOWER should result in an utter quenching of the evidently glimmering flame of their love and zeal for the cause. We could wish that they would at least write us yearly of their desire to have the paper continued.

The amount of money received on the WATCH TOWER account was sufficient to meet all of its expenses, and we are particularly satisfied with this, and reiterate here what we have previously said, namely, that we would like to have on our list the names of all interested in the harvest message, whether they are able to pay $1.00 a year for it or not. It is sent with the best of good will, not only to those who request it on credit, but also to those who ask for it free without hope of ever paying. We wish that every TOWER reader would consider himself a special agent for the paper, and assure all the interested of the facts here set forth, and urge upon them that they make request for the paper, either for the money or on credit or as the Lord's poor, that our list may be as nearly represented as possible of all who are in the Truth. These *requests*, remember, should be made yearly, and are necessary as a compliance with the United States postal laws.

DISTRIBUTION OF TRACTS

We place the tract distribution second amongst the evidences of the prosperity of the harvest work, not only because it represents a work that is being done amongst Christian people for the finding and garnering of the wheat of this Gospel age, but particularly because it represents the deep interest of those already enjoying the Truth, which leads to their activity in this branch of the service. We may be sure that those who contribute time and influence, as well as those who contribute money in the tract work, possess considerable of the evangel spirit—the missionary spirit—the spirit of love for God and for our fellows, who have not yet been blessed to the same degree as we in respect to the true light on the divine Word—the plan of the ages and the harvest work.

It means something that without fairs, suppers, or prizes, or the publication of names, money is sent us for this work. It means something, too, that voluntarily men and women, active in the affairs of life, set apart a portion of the week for tract distribution. That while endeavoring to be faithful in all the duties and obligations of the home and family, and while opposed by the spirit of the world in every sense of the word, these are willing to give up their time and influence to minister the truth, in the hope of reaching the eyes and hearts of some who are the Lord's true followers—in the hope of communicating to them such a blessing as has already come to their own hearts by a clearer appreciation of the divine plan.

We are pleased that this year's reports show a marked increase in the number of tract pages circulated by you all. The figures are so large as to be beyond the comprehension of the majority of people—for this is so of all calculations running into millions. From the itemized statement you will see that the total distribution of tracts during the year amounted to 183,992,588 tract pages. Comparison shows that this is more than 56,000,000 in excess of last year's enormous output. It evidently means, either that a larger number of the dear friends have participated in this work, in which the Lord has seemed so greatly to bless the laborers, or else it means that those who have been laboring have been doing accomplishing greater work than hitherto.

We advise the dear friends in every quarter to engage in this "volunteer work" of distributing tracts systematically from house to house in every city in which there are lovers of the Present Truth. And we advise the extending of your efforts to adjacent cities and towns where there are none in the Present Truth, to serve them. Our experience is that those who sacrifice something in this way to raise up the standard for the people, and let the light of Truth shine out to the glory of the Father, receive a great blessing in their own hearts, a strengthening and deepening of their own faith and love. There is no compensation except that which the Lord has promised. The Society merely provides the sample tracts free to all who will promise to faithfully circulate them. the only stipulation being that the person be a subscriber to ZION'S WATCH TOWER either for pay or on the free list. All WATCH TOWER subscribers are also subscribers to the Old Theology Quarterly, for the two club together for the price of $1.00 per year, and all subscribers are welcome to extra copies for use as samples in any quantity.

We are pleased to be able to inform you that for some reason we have had a much larger number of responses from the tract distribution than in any previous year. We are not certain how this should be accounted for. Possibly it is because the topics presented in the last distribution were more attractive or possibly because the work of previous years has helped to awaken the minds of the people, and that now they are more ready to inquire for other reading matter. Or it may be the general trend of events in Christendom today—toward Higher Criticism, Infidelity, etc.—is awakening larger numbers of the Lord's people to think for themselves and to be ready and hungry for the spiritual food which through these tracts we endeavor to supply to them to excite their appetites for more. In any event you will rejoice with us that there have been much larger returns in inquiries for reading matter than have resulted from the tract distribution of any previous year.

THE VOLUMES OF DAWN CIRCULATED

All cannot be colporteurs, but amongst those who are continually becoming newly interested in the Present Truth a certain proportion are able and glad to engage in the colporteur service—in the circulating of the MILLENNIAL DAWN BIBLE STUDY series. And the increasing numbers of the colporteurs means an increasing number of books circulated. We should expect that the sales of DAWNS would be larger year by year, and this expectation has been fully verified, this year being no exception to the rule. The output last year exceeded all previous records, being over 254,000; but from the figures shown in the summary of this report you will see that we have exceeded last year's numbers considerably. We find that there is practically no limit to the number of books which we can publish, nor apparently any limit to the number that can be sold when the books are properly introduced to the public.

The question before us respecting next year's output is therefore narrowed down to the number of colporteurs willing to engage in the work and their efficiency in it. We do not recommend any to engage in it who have family obligations and responsibilities, but all who are of reasonably good address and who have only themselves to care for may certainly succeed in this work, and co-labor with the Lord in the gathering of the wheat of the present harvest as well as in the development of their own hearts and characters along spiritual lines. More depends upon the *method* of approaching people and presenting the works than is generally supposed. We have gotten out some new suggestions for colporteurs which are proving very helpful, not only to new beginners but also to many who have been long in the work. This is in line with the Master's suggestion that we should be "as wise as serpents and harmless as doves."

THE CORRESPONDENCE DEPARTMENT

This department alone seems to show unfavorably as compared with last year. Notwithstanding the larger number of letters from the disinterested our total receipts of letters were fewer than in 1904. This means that our friends have written to us less frequently. We trust that it does not signify coldness or loss of interest in the Truth and in the work. Indeed the foregoing reports all indicate that your interest in the Truth was never greater than now. We must, assume, therefore, that the fewer letters received imply either that you are becoming more settled, more established in the Truth, and have therefore less occasion for making inquires respecting it, or that seeing the general pressure of the work, you fear to encroach upon our time, or that you are learning better each year how to answer your own questions through the use of the DAWNS, TOWER references in the Wide Margin Bibles, and through the index at its back and the index in the back of each volume of the DAWN series.

Whatever be the cause for the decline in the number of letters received from you we are glad to bear testimony to the fact that the general tenor of the thousands of letters received indicates clearly, unmistakably, that a good work of grace is going on amongst the TOWER readers. The letters we received are not merely those indicating that curiosity in the Truth has been aroused or is growing or is being satisfied by the reading matter, but they indicate that the fruits and graces of the Spirit are being developed in your hearts, and that efforts are daily being put forth to these ends. Along this line are the majority of the requests that we remember them in prayer—not so much for temporal interests as for spiritual welfare and all the experiences and testings and developments which the wisdom and love of God sees necessary. We rejoice that this is so.

We can account more easily for the decreased number of the letters sent out: First, we were for a part of the year short of help in that department, and, second, we discontinued the sending of individual postal cards announcing the visits of the pilgrim brethren, and instead, during the past year and more, have been sending letters of advice to the elders of the churches or to those through whom the requests for pilgrim visits were made. Let us assure you afresh that we are always glad to have your letters, and glad to answer them as explicitly as possible. If sometimes the reply seems to be brief, merely references to DAWNS and TOWERS where you can find your questions answered at greater length, this is so not merely for the

saving of time and our convenience but largely because it will be to your interest to find the full dissertations on the topic already in print, and also to your advantage to learn that nearly every question that may arise in your mind has an answer already provided, which may be found through the indexes in the back of the DAWN volumes and in the more general index in the back of the special Bibles published a few years ago.

In this connection we remark that we have abandoned the thought of getting out a new edition of the Wide Margin Bible with special references, and instead we hope to be able to announce sometime during the year a topical index with references to the Scriptures, DAWNS and TOWERS, and a Scriptural index showing where the various passages are treated or referred to in the DAWN volumes and in the WATCH TOWERS of the past ten years.

THE PILGRIM DEPARTMENT

The evidences multiply which prove that the Lord's guidance was with us in the establishment of the pilgrim department of the harvest work. The dear brethren engaged in this branch of the service are such as we believe have special fitness and qualifications for the work. Their visits to the little gatherings of the Lord's people in various parts are not only interesting and refreshing to both, but we believe very profitable. The meetings held by these pilgrims in no sense of the word interfere with the Bible studies and other meetings by which the little gatherings are locally progressing and developing, but coming not too frequently they are in the nature of special boons, special blessings, special refreshment and assistances to all. The dear friends often write us of how much they enjoy such visits, and of their desire that the stay of the pilgrim be increased, but as a rule we think it better that each little company of the Lord's people should learn how to help themselves, using the Bible studies, DAWN studies, etc., thus drawing out all the local talent possessed and using it generally.

They also tell us how much they appreciate the ministries of the pilgrims, and uniformly the testimony is that the last one is the best, the most helpful. The secret of the matter probably lies in the fact that month by month and year by year we are growing more and more in grace and knowledge of the Lord, and thus growing also in the ability to appreciate the Truth by whomsoever presented. It is the Truth that grows richer and better, and gradually we come to appreciate this fact, so that we can rejoice in and be refreshed by the water of life, whether it be sent to us by the Lord in a tin, earthen or silver vessel.

This pilgrim service is not in any sense of the word intended to be a bar or hindrance to individual efforts to serve the Truth on the part of any of the Lord's people anywhere who have a knowledge of the divine plan and are blessed with some talent in the clear presentation of it to others. We bid all such God speed, and wish them success in doing with their might what their hands find to do. We pray for them divine guidance. Since we cannot know particularly all of the dear friends in various quarters who are thus seeking to stir up their talents and to serve the Lord and his cause, it would not be appropriate for us to style them all pilgrims and to thus directly even give them the Society's endorsement. Whoever is announced as a preacher of the Truth by the Society must always be some one whose professions and character and doctrines are reasonably well known to us as thoroughly worthy of our recommendation. This does not imply that none others would be worthy, but does mean that the dear friends in various places where they meet with such will need to exercise a still greater degree of discrimination as respects their presentation of the divine plan. Not infrequently it is today as it was in olden times, when Aquila and Priscilla were able to instruct a public preacher, Apollos more particularly, in the way of the Lord—Acts 18:25, 26.

For the foregoing reason, and because of the increasing numbers of the dear brethren in various parts who are seeking to use their talents and to serve the Lord in the giving of Chart lectures, etc., it is deemed best by the Society that henceforth none shall be announced as pilgrims under the Society's auspices except such as are giving their entire time to the pilgrim work, either as traveling pilgrims or in the office work at Allegheny, engaging in the pilgrim work on Sundays.

Pilgrim Work Summary.

Total number "Pilgrims"	25
" visits made	1,639
" miles traveled in preaching tours	154,110
" public meetings held	1,580
" parlor meetings held with the interested	3,159

NEWSPAPER HARVEST WORK

Three newspapers of considerable circulation have been publishing "Brother Russell's" sermons weekly during the past year, besides which the friends in convention cities have secured special insertions in their local dailies. These combined represent over 3,000,000 sermons sent broadcast; and under divine Providence some results are apparent: more we shall hope to learn of on the other side the vail.

We purpose a continuance of this and all the other departments of service as the Lord of the harvest may indicate to be his will by the opening or closing of the various doors of opportunity—financial and others. In our day the measure of opportunity for scattering the Truth is very nearly a question of the dollars at our disposal. We shall continue our course of making no appeals for money. The Lord can and will keep the throttle in his own hands and let on or diminish the financial steam as he wills and as the interests of his "harvest work" demand. It is for him to stir the heart and loose purse strings and ours to serve faithfully as stewards in respect of whatever he entrusts to our care.

HARVESTING IN FOREIGN LANDS

This report includes practically all of the colporteur work and tract work in Great Britain and Australia, but it does not include the circulation of free tract matter in Germany, Sweden, Norway, Denmark, Switzerland, France, Italy. Some further statement of the work done in foreign countries may appear in a later issue.

While much encouragement with the work done on the continent of Europe, we are still inclined to believe that in the Lord's providence the vast majority of those who would be most susceptible to the influence of Present Truth have been gathered out of those parts to America, where they are receiving the message in many respects under more favorable conditions. Thus, for instance, although the work in Germany is comparatively slow and uphill, the numbers who are upon the WATCH TOWER list who are of German descent, as indicated by their names, would probably be one-third of the entire number. The same is apparently true of Ireland, where a comparatively small number are interested, while the representatives of this nationality on the TOWER list are very considerable.

SUMMARY OF THE YEAR'S OUTPUT

Total number of DAWNS sold at or below cost	254,083
(These were in various languages and all in cloth or leather bindings. DAWN I in magazine form is included in the statement of TOWERS sent out.)	
Booklets sold at cost	28,606
Total number of tracts of various kinds sent out	5,324,000
Copies of English TOWERS sent out free	318,492
These tracts and TOWERS represent (in the usual form of stating such matters) tract pages	183,992,588

These figures are far beyond the comprehension of the masses, but they signify an immense quantity. Under the Lord's blessing we trust seed has been planted which will bear much fruit to our Master's praise and to the profit of his true people.

The "Volunteer" work has been carefully done over a wide territory, and we are receiving more responses by mail than from any previous effort.

FINANCIAL SHOWING FOR 1905

The financial showing seems small when compared with the work accomplished. That the work we are doing is very economically managed even our bitterest enemies will admit. They are continually wondering "where all the money comes from." They know something about the large sums donated and legacies left to other tract societies, supported by Christendom's millions, yet know also that our tracts and publications are seen everywhere, while those of other societies are rarely met with. The Lord's blessing and guidance and your faithful cooperation are all we boast.

We are glad to be able to report that while the work as a whole has progressed, we have been enabled to reduce the deficit of last year by nearly one-half. We endeavored to cut the expenses more closely and to have a balance to the credit of the Fund, but always find it difficult to refrain from using the opportunities of serving the truth which seem to offer. We hope to wipe out the deficit next year.

In this connection it is proper to remember that the dear friends during the past year have been putting forth more energy than ever before in connection with One-Day Conventions: the securing of choice auditoriums and the liberal advertising of these conventions means a considerable expenditure of time and money—of money which otherwise doubtless would appear in the Tract Fund receipts. This implies, therefore, that really the amount contributed to the propaganda of Present Truth during the past year was much in excess of donations of previous years.

Expenditures 1905.

Deficit of 1904	$ 6,760.15
Pilgrim Expenses	7,450.87
Publishing of matter circulated free—including freights, postage, office expenses, etc	28,148.33
Foreign Mission expenditures	10,843.08
	$53,202.43

Receipts 1905.

"Good Hopes"	$27,609.22
From Other Sources	21,640.48
	$49,249.70
Deficit for 1905	$ 3,952.73

* * *

All things considered, dearly beloved co-laborers in the spread of the "good tidings of great joy," we have great cause for rejoicing in the results of our united labors as reapers under the guidance of the great Chief Reaper. Ere long he will say, we trust to many of us, "Well done, good and faithful servant; enter into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."

Let patient endurance work faithfully in us. A few more days or weeks or years and our trials and testings will be over and we shall see his face. Be sober, be vigilant, be zealous. The Lord and his mighty angels look on to see us finish our race with joy and to encourage and assist us, and to cause that all things shall work out for our preparation for the Kingdom.

"How light our trials then will seem,
How short our pilgrim way,
The life of earth a fitful dream,
Dispelled by dawning day."

THE MESSENGER OF JEHOVAH

MALACHI 3:1-12.—DECEMBER 17.

GOLDEN TEXT:—*"I will send my Messenger, and he shall prepare the way before me."*

Malachi the prophet spoke for and represented Jehovah to the Israelites. His prophecy is supposed to have been written during the time of the absence of Nehemiah, the governor, at the court of the king of Persia. The interim of his absence is thought to have been one of religious declension, as the record shows a considerable stirring up and setting in order again after his return. Malachi's prophecy, therefore, may have served a double purpose—first to reprove and stimulate the people of that time, and secondly, and much more important. to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament Scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had at that time waited for more than fifteen centuries.

The Golden Text is the key to this lesson. The Messenger whom Jehovah would send is the Christ—not alone the man Christ Jesus, who was pre-eminently the divine Messenger, but inclusively the whole Christ, the Church, the body, the under-associates, with Jesus the Head. As we have already pointed out, this Messenger appears in the two following capacities: First as the suffering one, the sacrificing one, and secondly as the anointed, glorified one, the King, the restorer. The work of suffering belongs to this Gospel age, the reign of glory belongs to the Millennial age. The suffering began with the consecration of our Lord and Master at the time of his baptism into death. The three and one-half years of his ministry were so much of his delivering himself into death or baptism into death, and that personal sacrifice was finished at Calvary. During this Gospel age, in harmony with the divine plan, our Redeemer has accepted a little flock from the world upon their renouncement of sin, their acceptance of him as their justification, and their consecration of their little all to his service, "to be dead with him that they might also live with him, to suffer with him that they might also reign with him."

Throughout this Gospel age this overcoming class, the Church, has been faithfully laying down, sacrificing, life and earthly prospects and interests because of their love for the Lord and for the principles of righteousness which he represents. Thus this entire Gospel age has been one of suffering. As stated by the Apostle, the prophets foretold the "sufferings of Christ and the glory which should follow." (1 Pet. 1:11) The glory of this great Christ, Head and body, cannot be ushered in until all of its sufferings are at an end. Hence, as the Apostle urges, it is for us to appreciate the situation and understand our privilege to "suffer with him," or "to be dead with him," "to fill up that which is behind of the afflictions of Christ." to "present our bodies living sacrifices, holy, acceptable to God, our reasonable service."—2 Tim. 2:11, 12; Col. 1:24; Rom. 12:1.

THE CHRIST IN THE FLESH, THE ELIJAH

As we have already pointed out,* Christ in the flesh, Head and body, is the antitypical Elijah, which does a work in the world preparing for an introductory to the reign of glory, of the same class, on the spirit plane as the Christ of glory, Head and body. The Messenger of Jehovah is the same, though under two different conditions: first in the flesh, in weakness, in ignominy, in sorrow and pain and dying, despised and rejected of men; second, in glory, crowned with all power in heaven and in earth, establishing righteousness and forcefully subduing and bringing into subjection to the divine will every creature and every thing, and triumphing so that finally, by the end of the Millennial age, this great Messenger—by the two parts of his service, first in suffering and second in glory—will accomplish all that the great Jehovah purposed respecting the race of mankind. By these two parts of his service this great and glorious Messenger will have prepared the way of Jehovah, will have made straight all the paths, all the arrangements, all the affairs for the establishment of the everlasting reign of the Kingdom of heaven.

This brings us down to the period mentioned by the Apostle respecting Christ: he must reign until he shall have put all things under his [Jehovah's] feet. Then the Son, the Christ, having put all things into subjection, will himself be subject to the Father, that the Father may be the all in all of the universe (1 Cor. 15:28), though the Father graciously and generously provides that his Messenger—whose loyalty will have been so thoroughly demonstrated both by the sufferings of the present time and the glories of the age to come—that this glorious anointed One shall forever be associated with him in the everlasting Kingdom, as it is written, "Let all the angels of God reverence him."—Heb. 1:16.

"THE MASTER WHOM YE SEEK"

The word Lord in this second sentence is not in the Hebrew Jehovah, but signifies master, superior, teacher. Jehovah is represented as the speaker, who evidently refers to the Lord Jesus, assuring those who have the ear to hear and understand that the Messiah whom they seek shall suddenly come to his Temple. There is a difference between the signifiations of "quickly" and "suddenly." The Messiah did not quickly come to his Temple, for over two thousand years have elapsed since this prophecy was written, and the Temple itself ("which Temple ye are") is not yet complete, though the living stones for it have nearly all been chiseled and polished with the adversities of this Gospel age, and we are now living in the time when these living stones are being brought together on the other side of the veil. When the whole work shall have been completed, and the glory of the Lord shall fill the Temple, the prediction of this Scripture before us shall have its fulfilment. It will be a sudden matter in that the Jews, and others outside the Temple class, will be in such complete ignorance respecting the whole procedure that the results will be wholly unexpected, a time to them most sudden.

In a certain sense or degree, in a shadowy sense, Jesus at his first advent offered himself to the Jewish people—"he came to his own and his own received him not,"—and he said to them, "Your house is left unto you desolate," (Matt. 23:38) That entrance into Jerusalem, riding on an ass, hailed by the people with palm branches as the King, the Messiah, the Son of David, and his entering into the Temple the scourging therefrom the money-changers and merchants, was indeed a sudden matter, wholly unexpected by the people that time, and to a certain extent it fulfilled this prophecy, because that people on that occasion were typical of the great presentation of himself as the King, due now to be accomplished on a higher plane, on a plane of glory, Jesus the Head now presenting himself, not merely as the King of Israel, but as the King of the world—not merely as the man Christ Jesus, but as the glorified Christ with his glorified body, which is the Church.

THE OATH-BOUND COVENANT

Our Lord Jesus was indeed the Messenger or Servant of the Covenant, the one through whom the Covenant would have its fulfilment. The Abrahamic Covenant, the Oath-Bound Covenant, is referred to. It is the hope of natural Israel and the

* See MILLENNIAL DAWN, VOL. II, Chap. 8

hope of spiritual Israel, "which hope we have as an anchor to our souls, sure and steadfast, within the veil."—Heb. 6:19.

The Messenger or Servant of that Covenant is the one through whom its provisions will be accomplished, namely, the seed of Abraham—"which seed is Christ." (Gal. 3:16) Again, we see that this seed has its two developments, one in the flesh, in suffering ignominy, the other in the spirit, in power and great glory—the one to mediate the Covenant by offering the sacrifice of atonement, the other to execute the gracious provisions of that Covenant, made possible by the atoning sacrifice. The sufferings of Christ sealed or ratified this Covenant, and made it possible for him to be the Mediator of it, and to extend through that Covenant blessings to the entire human family, who were under the curse and who are mentioned in the Covenant, "all the families of the earth."

Again we note that in the divine plan the "Church," the "saints," the "very elect," the "little flock," the "Bride," is associated by the Lord with both phases of this work, "in the sufferings of this present time and in the glories that shall follow." It requires the work of this entire Gospel age to seal the New Covenant. The New Covenant is to benefit and bless Israel after the flesh and all the families of the earth; its provisions are the forgiveness of sins, the renewing of a right heart in all those who desire to come into harmony with the Lord and a restitution to them of all that were lost through the original transgression and its curse. As a result of this operation of this New Covenant there shall be no more curse, and tears shall be wiped from off all faces, and there shall be no more sighing and no more dying and no more pain, for the former things shall have passed away.—Rev. 21:4.

JOINT-HEIRS WITH HIM

The Church, the Bride of Christ, is made partaker reckonedly, by faith, of the benefits and blessings of that *New Covenant; justification is reckoned as restitution, although not actually restored or perfected. The sins of the believer are covered and the consecrated ones are reckoned as new creatures, even though they still tabernacle in imperfect flesh. The acceptance of the Bride of Christ is not under the New Covenant but under the original Abrahamic Covenant, not to be part of those who will be blessed by the seed but to be associates and joint-heirs with Christ as members of the seed. This the Apostle distinctly points out, saying, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29) If we are heirs according to that Abrahamic promise it means that we are members of the seed class, and that our great mission is the blessing of all the families of the earth. A certain amount of this blessing comes to the families of the earth during the time of our sacrificing, namely, the reflected or refracted light of the glory of God enjoyed by us through his Spirit; but the great bulk of the blessing for Israel after the flesh, and for all the families of the earth, waits until the seed shall have been completed, until the change from a body of humiliation to a body of glory, until divested of the imperfections of the present and clothed upon with the glory, honor and immortality of the divine nature, to which we are heirs through our Lord Jesus.—2 Pet. 1:4.

"WHOM YE DELIGHT IN"

The Jews had exalted and delighted in the promise of the coming Messiah for centuries. They were delighted in this great promise and the hopes attached to it at the very time the Redeemer was in their midst and they knew him not and crucified him. They are still delighting in this promise of the Messiah—yea, the whole world has caught to a large extent the infection and is hoping and waiting for "the Desire of all Nations" (Haggai 2:7) that then shall come, although they associate with the gracious hope and promise many misconceptions and gross error.

When Messiah's Kingdom shall be established invisible to men—when its reign shall begin, after it shall have reached the point of putting down sin, after the great time of trouble shall have humbled mankind after the reign of righteousness shall have been thoroughly established—it will prove to be the desire of all nations, the delight of all nations. The Lord knows just what the world wants, but the poor world at the present time is blind through sin, ignorance and superstition, misconceptions, etc., and must learn its lesson and thus be prepared for the blessing which the Lord is preparing for it.

"THE DAY OF HIS COMING"

"But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord offerings of righteousness."

* See June 15, 1919, issue for critical examination of Covenants.

Ah! there it is. The world is anxious for the blessing, but realizes not to what extent the inbred sin is incompatible with the reign of righteousness which it desires, and in which is the great blessing God has promised. Before the blessings come, the day of wrath, the "fire of God's jealousy," must pass upon the world. It is not to be a fire merely to destroy but specially to purify; it is not to be a literal fire but a symbolical fire, following which the Lord will turn to the people a pure language, a pure message, a clear declaration of the divine will and plan of salvation. (Zeph. 3:8, 9.)

While this Messenger will serve the world as an instructor, as the antitype of Elijah, reproving sin and seeking to bring the world into harmony with God, and succeeding in finding only the Israelites indeed, there will come an end to this work when the little flock all have been found and when their purifying and chastisement will be over. The first work of the Messenger of the Covenant on the plane of glory will be a work of judgment—indeed the entire work of the Millennial age is to be a judging of the world in righteousness—punishing each sin promptly on its committal and rewarding every effort for righteousness promptly with blessings and favors. Under that reign of righteousness the whole world will have fullest opportunity for reconciliation with God, and those who will not accept the reconciliation will be utterly destroyed from amongst the people.—Acts 3:23.

"AS A REFINING FIRE"

The beginning of the judgment will be especially upon the sons of Levi. The Levites represented the household of faith, who have made a consecration of themselves to the Lord. A certain class of these Levites, termed in the Scriptures "more than conquerors," will constitute the Royal Priesthood, the body of Christ, while the remainder of it, called in the Scriptures "the great company, who wash their robes and make them white in the blood of the Lamb," will be dealt with first by the great Messenger of the Covenant, not with a view to their destruction or injury, but with a view to the destruction of the flesh, "that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5:5.

We may even go further than this and understand that the living members of the Royal Priesthood will be subjected to fiery trials, as the Apostle points out. The fire of this day, he says, shall try each man's work of what sort it is, and shall prove which have built their faith with gold, silver and precious stones, and which have built with the wood, hay, stubble of profession and outward show the theories of men. (1 Cor. 3:12) All of the gold class will be purified, the little flock; all of the silver class will be purified, the great company, to the intent that the offerings that they made to the Lord may be fully accepted of him, even as the Apostle exhorts us, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." If it is our privilege to have some share in the fiery trials at the close of this age, and at the inauguration of the new dispensation, let us rejoice in whatever will bring us nearer to our Lord, in whatever will bring us closer into harmony with him and his service, purifying our hearts and arousing our faith and making us all that would be acceptable and pleasing in the sight of the Lord.

"AS IN THE DAYS OF OLD"

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and in the former years." The fiery trials of the great time of trouble will thoroughly purge and purify all who are truly the Lord's people, all antitypical Israelites, and thenceforth they shall be fully in the Lord's favor and have his rich blessing, and only by wilful sins will they ever take themselves out of that blessed condition; but they may go on from grace to grace, from knowledge to knowledge, from opportunity to opportunity, from restitution to restitution, until at the end of the Millennial age they shall have attained to all the good things of the divine provision through this great Messenger of the Covenant.

In that time the Lord will come near in his judgments, they will be prompt, the people will learn distinctly and in a practical form what is pleasing and what is displeasing to the Lord; he will be a swift witness against every evil thing and rebuke it, and thus all shall be taught of the Lord, and the knowledge of the Lord shall fill the whole earth.

"I, THE LORD, CHANGE NOT"

The basis for all these hopes of Israel and others is in the fact that God is unchangeable; he has promised and he will not fail—yea, he has sworn to this Covenant and it is therefore an Oath-Bound Covenant, and as a result all the families of the earth shall be blessed. There can be no failure, no miscarriage of this plan, for God has pledged himself in word and in oath to its certainty. What a confidence this gives us! This was the

Apostle's assurance as he thought of Israel after the flesh and how they were rejecting Jesus, and he wrote to us, "I would not, brethren, that ye be ignorant of this mystery, that blindness in part [temporarily] is happened to Israel, until the fulness of the Gentiles be come in [until the full number of the elect from the Gentiles shall have been completed, the divine predestination respecting the Church, the body of Christ]. Then all Israel shall be saved [recovered from the blindness into which they are now going—the blindness in which they have been for nearly nineteen centuries]." Rom. 11:25.

The Apostle quotes in proof of this the divine promise, assuring us that the gifts and callings of God are things that he will not repent of. (Rom. 11:29) It is on this unchangeableness of the divine character that the Apostle predicates all of his hopes respecting the restoration of Israel to divine favor and blessing through the glorified Church, and in turn the blessing of all the families of the earth through natural Israel under the glorified Church. As the Apostle again says, Thus the fall of Israel becomes a channel for the enlightment and blessing of the world.—Rom. 11:12.

A LOCAL APPLICATION

Then follows a part of the prophecy which seemingly was applicable to fleshly Israel: the Lord reproves them, showing them that his course toward them as a people fully conformed to the engagements of their Covenant at Sinai. Had they remained faithful to him according to their agreement they might have had the great blessing even in Malachi's time. There is in this passage an exhortation for Israel to return to proper accord with the Lord, and to prove him that he would be as prompt and faithful in giving them blessings as he was prompt and faithful in giving them chastisements for their unfaithfulness. The Lord represents Israel as not being aware of their true condition, of not being aware of how they were failing to keep their Covenant. Their hearts had become so selfish, had been so stunted in development along all spiritual lines, that they apparently did not realize that they were merely praying to the Lord with their lips while their hearts were far from him. He points out to them that while keeping his ordinances in a certain outward and formalistic manner, they were not fulfilling the requirements of the Law as they should reasonably have understood them.

From the statement here made it would appear that, instead of coming to the Lord with the very best that they had as offerings to him and his cause, they were inclined to seek to perform the letter of the Law and to avoid its spirit; apparently they were ready to bring sacrifices and offerings, but the selfishness of their hearts and their lack of true appreciation of the Lord led them to proffer him the weak and the lame and the poor while they kept the better for their own use. The Lord urges upon them that they test him, prove him, and see whether or not he would grant them great blessings if they would but enter into the spirit of their consecration and offer unto the Lord the best of what they possessed.

A LESSON HERE FOR SPIRITUAL ISRAELITES

Spiritual Israel, the Elijah class, the Lord's consecrated people still in the flesh and seeking to make their calling and election sure to the Kingdom glories, may gain a profitable lesson from these sharp criticisms of natural Israel. How is it with us? We as spiritual Israelites have vowed unto the Lord the first fruits, the very best, the very chiefest, the most valuable of all that we have and all that we are—of time, influence, talents,money, all. To what extent are we rendering unto the Lord our offerings and sacrifices in harmony with this our Covenant?

Is it not true respecting many spiritual Israelites that, instead of bringing the very best that they have to the Lord and to his service, they bring him merely the tail-ends, the imperfect things, offerings with which he is not well pleased. This is so in respect to all who use the best they have in self-gratification, in providing chiefly and best for their own natural conditions and appetites, honors, dignities, leaving for the Lord the remnants, the fag-ends of time, influence, reputation and money. Alas, we fear this is true of many Israelites today: they fail to grasp the thought that they have given their all to the Lord, and that what they have, therefore, is his, and that they are merely his stewards, pledged to him to use time, money, influence, all that he has committed to their care, as his and to his glory to the best of their knowledge and ability.

The argument which the Lord used to natural Israel was that, if they properly loved and respected him as their God, they would feel that they had nothing too good to offer to him and his service, and that it was a privilege on their part to be permitted to lay their little all at his feet, the very best that they had or could present. How much more true is this in respect to spiritual Israel, whose eyes of understanding have to some extent been opened, who are enabled to see the Lord from the new standpoint, to realize what great things he has done for us and what wonderful things he has proposed to give us we show ourselves worthy of them by faithfulness to our Covenant obligations.

As our Lord pointed out to the Jews, he requires these things not because he is needy, for all the gold and silver and the cattle upon a thousand hills are his, but that he seeks in us evidences of our sincerity, our faithfulness in respect to our Covenant engagement when we pledged all that we possessed, houses, lands, father, mother, sisters, brothers, yea, life itself, to be all subjected to and laid at the feet of our Redeemer and Master, that we might at any cost, at any sacrifice, be permitted to render such service as he would accept, realizing the while that all that he would accept would be a reasonable service, and on our part it would be an offering far too small to be worthy of our King and our Creator.

"PROVE ME NOW HEREWITH"

The Lord's words to natural Israel should come to spiritual Israel with still greater force, "Prove me now herewith, saith the Lord." If any feel themselves poor, if any feel that spiritually they are lean, that they are not enjoying such fellowship with the Lord as they would desire, that they are unable to draw as closely to him as they would like, to all such the Lord says the fault is, You have neglected your covenant: here are my words, "Prove me," fulfill the terms of your Covenant, and see if I will not be faithful, and do for you exceedingly and abundantly more than you could have asked or thought.

It behooves us, dear friends, to look about us to note to what extent we have been faithful to our Covenant of sacrifice and to remember that it is not a sacrifice for a day or a year but, "even unto death." "Be ye faithful unto death and I will give thee a crown of life." (Rev. 2:10) A little while the trials will be over, but until that little while is past we are in the trial time, and it is proving us either worthy or unworthy of the glorious favors which we seek, the chief blessing, jointheirship. If we appreciate it let us seek it in the Lord's way, let us see to what extent there are other things in our lives that we might render unto the Lord and which he will accept, not through the worthiness of the deeds or the sacrifices but through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner; let us note to what extent moments and days are spent in some selfish manner, or wasted upon others beyond the reasonable requirements of duty as marked out in the divine Word. Let us see to what extent we perform our woes unto the Lord; let us take note of what of time or influences or money we are using in the divine service and what proportion this bears to the whole.

Of the Jews the Lord required a tenth, a "tithe." Of the spiritual Israelites he makes no positive requirements but leaves it for us, that by the degree of our sacrifices, according to our abilities, we may demonstrate the measure of our love. But who would say that one-tenth of time, influence and talent would be enough for the spiritual Israelite to render to the Lord for all his benefits? Surely all would agree that a fourth would be a very small measure indeed as compared with our true obligation. All should feel that the sacrifice is a whole burnt offering, a complete sacrifice of every item and element of our talents and powers and privileges; all should feel that he may keep for use upon himself and for use upon those dependent upon him only such measure as would seem to be necessary to decency and reasonable comfort and not for what might be termed luxury or waste. Those who accept the Lord's proposition heartily, and render to him their all to the extent of their ability, will find their leanness departing and their joy of heart increasing more and more.

IMMANUEL AND HIS DOMINION

ISAIAH 9:1-7.—DECEMBER 24.

GOLDEN TEXT:—*"Thou shalt call his name Jesus, for he shall save his people from their sins."*—Matt. 1:21.

Appropriately the quarter's lessons culminate in a prophetic picture of "Israel's Hope," and the "Desire of all Nations," a picture of Messiah and his Millennial kingdom. This lesson is especially appropriate also because of its date immediately preceding Christmas day, usually celebrated as the Memorial of Jesus' death. The story of Jesus' birth and whole life and

death, and resurrection even, would be of comparatively slight importance if disconnected from the prophecies of his glorious Kingdom power and reign, under which all the families of the earth shall be blessed. It was in view of this grand consummation to be accomplished by the Kingdom that the angels sang at our Lord's birth of peace on earth and good will toward men, and proclaimed "good tidings of great joy which shall be unto all people"—"in due time."

We agree with Leeser's translation that the first verse of the ninth chapter should properly be the last verse of chapter 8 —that the second verse of our lesson begins a new topic: with it, therefore, we begin our present subject.

"THE LIGHT OF THE WORLD IS JESUS"

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." After the Hebrew idiom this statement pertaining to the future reads as though it related to something only in the past, just as in verse 6 we read, "Unto us a child is born;" whereas Jesus was not born at that time nor until several centuries later. The standpoint of the shining light is still future; the great light is not yet shining upon the people, they still dwell in the land of the shadow of death. The shadows of our demoralized, sinful, dying condition affect all of life's interests for the world of mankind. As the Apostle explains subsequently, "The whole creation groaneth and travaileth in pain together, waiting," (Rom. 8:22) The world is still waiting for this great Light, which the Scriptures promise shall in due time shine forth, "The Sun of righteousness with healing in its beams." (Mal. 4:2) Our Lord refers to the same great event, still future, and assures us that when that Sun of righteousness shall shine forth it shall include not only himself but all of his faithful disciples, the ripened wheat of this Gospel age. He distinctly portrays this in the parable of the wheat and the tares, telling us that at the close of he age he would gather the wheat crop of this age into the garner —the heavenly state—and he adds, "Then shall the righteousness shine fort as the Sun in the Kingdom of their Father. Who hath ears to hear let him hear."—Matt. 13:43.

We are still in the time when darkness covers the earth [civilized society] and gross darkness the people [the heathen]. True, there is a measure of light in the world: True, also, that light emanated from our dear Redeemer, his words and his works, and still shines forth from all those who are truly his and whose hearts are illuminated by his promises and his spirit. But this is not the light of the world scattering all of earth's darkness and causing all to appreciate the glory of God. It is merely "the light that is *in you*," in believers; it is a light of faith, a light of hope, a light of love ignited in the hearts of the little flock, who shine as lighted candles in the world. Our Lord's light shone into a little corner of the world called Palestine, and from his lamp many followers have lighted their lamps. The Master's instruction is, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," "Put not your light under a bushel but on a lampstand, that it may give light to all in the house." But he adds, "The darkness hateth the light because its deeds are evil and are made manifest thereby," "Marvel not if the world hate you; ye know that it hated me before it hated you." —Matt. 5:15, 16; John 3:20.

That the True Light is not now shining, that the Sun of righteousness has not yet arisen with healing in his beams, is fully evidenced by the gross darkness of heathendom and by the lesser darkness of Christendom. In proportion as the true followers of Jesus have kept their lamps trimmed and burning, in that proportion a measure of enlightment has spread throughout the world. But all this is merely the shining of light in the midst of darkness, and a light at the present time and under present conditions is wholly inadequate to dispel the night and to bring in the glorious day for which the whole creation groans and still waits. That glorious day cannot come until the Lord shall first have found the members of his body who together with himself are to constitute the Sun of righteousness. Meantime, as the Apostle declares, the god of this world blinds the minds of them that believe not, lest the glorious light of the goodness of God should shine into their hearts.—2 Cor. 4:4.

"A LANTERN TO MY FOOTSTEPS"

The prophet, speaking of the Church during this Gospel age appropriating the Word of God, the message of life eternal, the basis of our hopes and joys, declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." (Psa. 119:105) The need of this lamp is most evident. Those who have it not stumble on in the darkness: we who have the light of the divine Word are not in darkness even as others—"Ye are all the children of the light and of the day." (1 Thess. 5:5) We belong to the new dispensation and our citizenship is in heaven. By faith we are dead to the world and live toward God, and are therefore counted as children of the light even in the present darkness; and the eyes of our understanding are enlightened by the hopes and gracious promises of the divine Word, while others rejecting this lamp are in corresponding darkness and ignorance.

The light, as the Apostle says, has shone into our hearts and that already through faith. If we look from the outward and natural standpoint of affairs, we would be as the remainder of the world. It is in proportion as we close our eyes to the things that are seen, and that we know by faith to be but temporary, and open the eyes of our understandings to the things unseen as yet and which are eternal, only in that proportion does the light by faith shine into our hearts. The glorious prospect is that soon the Church will be complete, soon the Sun of righteousness will shine and its rays will light to the uttermost parts of the earth, and that every child of Adam, sharer in his curse, shall ultimately be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which shall constitute the Millennial age a day of blessing and of glory and of knowledge of the Lord. "This is the True Light which [ultimately] lighteth every man that cometh into the world."—John 1:9.

The prophecy of this verse goes beyond the living of that time and assures us that the light will shine to those who are in the shadow of death—in the deadly shade properly a title of hades—those who are in hades, in darkness. Upon every member of our race the light must shine, because Christ hath redeemed us once for all. As all of Adam's children were condemned before their birth, so all of them were redeemed, and the majority of them before their birth. They are as sure to get a blessing from Christ's redemptive work as they surely did share in the curse that came upon Father Adam.—Rom. 5:12.

MULTIPLICATION BY RESURRECTION

"Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil." This, the revised version rendering, is evidently the correct one. Leeser's translation also agrees. The picture before us represents the world of mankind during the Millennial age, brought forth from the bondage of death, released from the Adamic curse, rejoicing as those who are dividing a spoil, sharing in something which is not theirs, something which has fallen to them. It will be just so: the blessings of the Millennial age will be distributed as divine bounty, the curse will be rolled away, the Sun of righteousness will shine for all with healing in his beams, bringing restitution to all, and none will escape the blessings except they wilfully refuse them and do despite to God's favor. The same is true now to those who receive God's mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now a very few have the eye to see and the ear to hear and the heart to appreciate God's mercy as it is told to us in the good tidings which can be understood only by the hearing of faith. By and by, after the selection of the elect class, the Church, sight and knowledge will largely take the place of faith. The world, then realizing the grace of God in Christ Jesus, forgiving their sins and providing them with life eternal if they will accept it, will generally rejoice to divide the great spoil, the great gift of God.

Verse four delineates the cause for the rejoicing: it will be because the great oppressor, Satan, will no longer have control; his yoke of sin, pain, sorrow and death, his rod and staff of affliction and slavery, will be broken and that forever, as the Lord explains, "That old serpent the devil, Satan, shall be bound for a thousand years that he shall deceive the nations no more until the thousand years be finished." (Rev. 20:3) The victory over the great Adversary is not to be a slow and gradual one, not to be by missions or any power of ours, but the Lord himself shall interpose his power.

"AS IN THE DAY OF MIDIAN"

The day of Midian was the day of Gideon and his little band, when suddenly at the breaking of the pitchers and the blowing of the rams' horns the Lord overwhelmed the powerful hosts of the enemies of his people and granted them a great and miraculous deliverance. Gideon evidently prefigured our Lord Jesus, as Gideon's little band prefigured the little flock of Christ, the saints, the very elect. It was after the testing, the sifting, of this little company that the Lord granted the great deliverance. And thus it will be in the end of this age: as soon as the Gideon band, the Royal Priesthood under the captaincy of the glorified Christ, shall have given their message and let their feeble lights shine out, that the Lord will grant the great victory for truth and righteousness through a time of trouble which shall come upon the world but which will eventuate in a great blessing upon all people, the binding of Satan and the release of all the oppressed. We read of the grand

consummation of the matter, the end of sin and trouble, in the figure of the fifth verse, which in the Leeser translation reads, "For all the weapons of the fighters in the battle's tumult and the garments rolled in blood shall be burned, become fuel for the fire." The interpretation of this is that all the weapons of Satan, all the accessories of sin and death, everything that pertained to this great conflict which for centuries has prevailed in the world between righteousness on the one hand and sin on the other, all these shall be utterly destroyed. The picture shows us the world cleansed of every evidence of opposition to the divine government and law of righteousness, and accords well with the statement, "All voices in heaven and earth and under the earth and in the sea heard I saying, Blessing and glory and honor and dominion and right and power unto him that sitteth on the throne and unto the Lamb."—Rev. 5:13.

HOW IT WILL BE BROUGHT ABOUT

The word "for" with which the sixth verse opens signifies because; hence we read, "Because unto us a child is born, unto us a Son is given." The because is an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. The Lord would draw the attention of all who had the hearing ear of faith to the fact that no such Kingdom of righteousness, no such enlightenment and blessing of the world could be possible until first Messiah should come. He would show also that Messiah would be born after the manner of mankind, and would nevertheless be the Son of the Living God. How beautiful, how simple is the entire statement from the standpoint of faith, yet how possible it is for the wisdom of this world to stumble over even such simple statements as these and to claim, as higher critics do, that this prophecy was wholly to the Jews of Isaiah's day and that the one of promise was King Hezekiah. Blessed are our eyes if they see and our ears if they hear the true meaning of this prophecy, and thus permit us to recognize in it the Messiah, the Sent of God, Immanuel, God with us, to be the great deliverer and to accomplish for us all the wonderful things which God has spoken by the mouth of all the holy prophets since the world began, confirming his promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

Continuing, the prophecy pictures the child grown to manhood and the government placed upon his shoulders—the responsibility falling upon him as a royal mantle from the heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head, and of the Church, his body, throughout this Gospel age; it ignores the names Beelzebub, prince of devils, man of sorrows, etc., and points to us to the complete and glorified Messiah at his second advent, as viewed from the standpoint of Jehovah and from the standpoint from which ultimately the whole world shall recognize him, when every knee shall bow and every tongue confess to him to the glory of the Father. "His name shall be called Wonderful, Counsellor, Mighty God [or mighty Lord], Everlasting Father [or giver of everlasting life], the Prince of Peace."

HALLOWED BE THY NAME

A name stands for or represents the character, disposition, or qualities or powers of an individual. Thus all these names, these titles given to our Lord, represent his majesty, dignity, power and glory of his work. Our Lord is already recognized by his true followers, who know him as the most wonderful Counsellor: no other counsel, no other teaching, is like his. The world in general has yet to learn this respecting him, but it will be generally known before the close of the Millennial age, for unto him every knee must bow and every tongue confess to the glory of God the Father. (Phil. 2:10) If after they have confessed him the wonderful, wise Counsellor, Teacher, Guide, they then shall wilfully and deliberately ignore and reject his teaching and assistance and sin wilfully and intentionally, they must die the second death, "Be utterly destroyed from amongst the people." (Acts 3:23) He is recognized now by his true followers as the Mighty Lord, the Mighty God—not as the Father but as the Father's representative, voice, mouthpiece, the well-beloved Son whom he has clothed with glory, honor and immortality, and given all power in heaven and in earth necessary to the accomplishment of the great work entrusted to him, the fitness for which he demonstrated by his love and loyalty even unto death, even the death of the cross.

Jesus will be the Everlasting Father of the human race in the sense that Adam, their father, failed to give them life, and that our Lord Jesus redeemed Adam and all his possessions, and thus became the author of everlasting life to all who would obey him. This will include all of the human family, who will attain to everlasting life, except the Church class of this Gospel age, who are reckoned as specially adopted out of the world and begotten of the heavenly Father, as we read, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3) These Spirit-begotten ones are separate and distinct, and are scripturally designated the New Creation, and are spoken of not as children of Christ but as brethren, in one figure, and as his Bride and joint-heirs in another. But to the world, Christ, the Head, and the Church, his body, will be the everlasting Father, the Father or Life-giver, through whom all who will may have everlasting life—life to all eternity by Jehovah's arrangement.

Another of his titles shall be the Prince of Peace. While his Kingdom will be introduced by the great time of trouble such as never was before, the trouble will not be of his producing. It will be the legitimate result of the wrong course of sin and selfishness fostered by the great oppressor, Satan. The Prince of Peace will put down, subdue, all enemies, all sin, all unrighteousness, all insubordination to the divine will. He will not fail nor be discouraged. Nothing shall hinder the accomplishment of this great mission entrusted to him by the Father. His love of peace shall not hinder him from dashing the nations to pieces as a potter's vessel, that righteousness may be established upon a firm and sure foundation.

"UPON THE THRONE OF DAVID"

The word David signifies beloved, and the kingdom entrusted to King David was God's Kingdom in a typical form, which was promised never to pass away. It was maintained by the Lord down to the time of Zedekiah, when we are told the crown and diadem of authority and power were removed to be overturned, overturned until he should come whose right it is. (Ezek. 21:27) Our Lord in the flesh, as a descendant of David, was the legitimate heir to that crown of authority and dominion, that Kingdom of David which should have no end; but instead of establishing his Kingdom then, he declared, "My Kingdom is not of this world," not of this age, not of this present dispensation, and began the selection of the little flock who in the world to come or age to come will be his joint-heirs and associates in the Millennial Kingdom. This work of selecting the Church, the kings, rulers, princes, has since been in progress, and we have the assurance of the Lord's Word and character that it will reach a final and glorious consummation worthy of our God.

When Christ and the Church in glory shall reign over the earth, it will thus be the continuation or exaltation of the Kingdom of God which was begun in David and natural Israel. This greater David, this greater beloved one of the Father, full of grace and truth, will establish righteousness in the earth with judgment—with punishments for wrong-doing and rewards for right-doing. "The zeal of Jehovah of hosts shall perform this." Although the Millennial Kingdom will be under the direct supervision of our glorious Lord and his associated Church, yet behind will be the Father's power, communicated, delegated, granted. As the Apostle assures us, when it is said that all things will be put under subjection to Christ, it is manifest that Jehovah is excepted, for he it is that puts all things under him. Then shall the Son also be subject unto him that put all things under him, that God [the Father] may be all in all.—1 Cor. 15:27, 28.

Immanuel's government, from the time of its beginning to the time it will be transferred to the Father, will be one continuous success; there will be no breaks or vicissitudes. "Of the increase of his government there will be no end." The discipline and order which he will establish will be on such a firm basis that day by day will see it more secure, until finally the consummation having been reached, the testings all being complete, the wilfully incorrigible having been destroyed, the dominion without ending will be passed to the father.

CALL HIS NAME JESUS

Our Golden Text sums up the entire work of our Lord Jesus and indicates that it is all implied in the meaning of the name Jesus, Savior. We sometimes refer to our Lord as the Savior of sinners, and properly so, because we are all sinners through our share in the Adamic fall. We sometimes speak of him as the Savior of the world, and properly so, because the whole world was lost through Adam's disobedience, and the whole world was redeemed and is to have the glorious opportunity of reconciliation to the Father through their Redeemer. But it is also appropriate that we note the statement of this text, "He shall save his people from their sins." This statement, that only the Lord's people are to be saved from their sins, is in full agreement with the other statements that he is the Savior of sinners and the Savior of the world, because although his salvation must extend to and embrace every member of Adam's race, yet only those who when they know of the great salvation and of the opportunities accorded them accept the same and become his people—only they shall get the full salvation and be delivered completely from death, and attain to the life everlasting, which is the gift of God to all those who obey him, and to no others.

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